

JOSEPH YAHUDA, LL.B.

Hebrew is Greek

PREFACE

by

Professor Saul Levin

*“εὕρομεν ὡς ἐξ ἑνὸς εἶεν γένους
Ἰουδαῖοι καὶ Λακεδαιμόνιοι καὶ
ἐκ τῆς πρὸς Ἀβραμὸν οἰκειότητος”*

Ἰουδαϊκὴ Ἀρχαιολογία

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CONTENTS

Preface	xiii
Prologue	xxv
I. Hebrew and the Hebrews	1
II. <i>Modus Operandi</i>	10
III. The Foundations	18
IV. Phonetics	43
V. Morphology	55
VI. Grammar	75
VII. General Propositions	80
VIII. Verbal Adjectives	102
IX. Proper Nouns	121
X. Initial 1	135
XI. Greek Prepositions	168
XII. The Suffix -[ω	240
XIII. Classified Homologies	257
XIV. Concatenation of Homologies	285
XV. Monographs	295
Mahatma—The Cherubim—Moloch-Worship	
—Understanding Greek—The New Testament	
—The Koran	
XVI. Tests of Accuracy	326
XVII. Complete Homologies	355

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TABLE OF PROPOSITIONS

I.	The Alphabets	19
II.	Vocalization	22
III.	Pronunciation of Hebrew	22
IV.	Interchange of Letters in the Bible	27
V.	Dialectal Changes	37
VI.	Classified Consonants	42
VII.	Similarities	43
VIII.	Dissimilarities	43
IX.	Interchange of Letters peculiar to one Alphabet or to the other	44
X.	Interchange of Letters common to both Alphabets	46
XI.	The Rough and the Smooth Breathings	49
XII.	Double-consonants	51
XIII.	Double-letters	53
XIV.	Aphesis and Apheresis	55
XV.	Syncope	55
XVI.	Apocope	57
XVII.	Letters which drop out	58
XVIII.	Prosthesis	66
XIX.	Terminal Letters	67
XX.	Metathesis	69
XXI.	Suffix and Prefix	69
XXII.	Greek Patterns	73
XXIII.	The Definite Article	75
XXIV.	Same and Opposite Genders	77
XXV.	Different Genders	79
XXVI.	Neuter Gender	79
XXVII.	Common Gender	81
XXVIII.	Nouns in -is	81
XXIX.	The Genitive Homology	82
XXX.	The Construct	82
XXXI.	The Dative Case	83

xxxii.	The Future	84
xxxiii.	The Aorist	84
xxxiv.	The Middle Voice	85
xxxv.	The Subjunctive Mood	85
xxxvi.	The Optative Mood	86
xxxvii.	Simple and Compound Verbs	87
xxxviii.	Compound Words (Hybrids)	89
xxxix.	Identical and Equivalent Homologues	91
xl.	Complete and Incomplete Homologues	92
xli.	Multihomologies	93
xlII.	Atavisms	94
xlIII.	Arabic Homologues of Greek Words	99
xlIV.	Arabic and Hebrew Homologues of Greek Words	99
xlV.	Arabic Homologues of Hebrew Words	101
xlVI.	Verbal Adjectives	102
xlVII.	Proper Nouns	121
xlVIII.	The Middle Voice 1	135
xlIX.	Greek Prepositions	168
l.	Verbs in -ζω	240
li.	Kindred Homologies	257
liI.	Concatenation	285
liII.	Mahatma	295
liV.	Cherubim	301
liV.	Moloch	304
lvi.	Understanding Greek	313
lvII.	Words in the New Testament	320
lvIII.	Words in the Koran	322
lix.	Tests of Accuracy	332
lx.	Complete Homologies	355
lxi.	Unreliability of Authorities	375
lxII.	General Homologies	428

PREFACE

THE connections between Semitic (or Afro-Asiatic) and Indo-European languages are being investigated more methodically nowadays, but the researchers are still too few and isolated. Every so often I hear of a scholar in Poland or Brazil or Israel who has been studying a certain extensive set of comparative data and working out a theory. Some of these men and women are at a university; others are in a different profession but expert in many languages. There is no learned society or journal for us to share our findings in brief instalments, and thus to profit from mutual criticism and supplementation. But the subject itself is rich, and the individuals attracted to it are impelled to write long monographs; that is the only way to satisfy themselves and to present the sceptical world with a coherent statement of their research. To keep it unpublished, for fear that it may contain errors, would be a disservice all around. Once it is made available, any competent reader can extract for himself all that is profitable to him.

Mr. Joseph Yahuda is in a class apart. He wrote to me from London in 1977, after seeing my book on *The Indo-European and Semitic Languages*; and that opened up a fruitful correspondence, interrupted only by periods of illness. He was my senior by many years and (in the midst of a legal career) the author of several books on subjects of Jewish interest, beginning with *La Palestine revisitée* in 1928 and including the highly relevant *Law and Life according to Hebrew Thought* (published in 1932). His latest book is the outcome of an extended sabbatical, which he has taken from his profession in order to devote himself, fully and vigorously, to a systematic investigation of the vocabulary and grammar of the Hebrew Bible, and its linkage to Greek.

These are facts which I learned gradually as our friendship developed, though we have never had an opportunity to meet. He offered, from the outset, to send me the galley proofs of the present book, which was already in the printer's hands. His cordial manner and my own curiosity would not allow me to

refuse such a preview. It turned out that we often disagreed; but as I read on, I found more and more of truly great value—indeed, some of it astonishingly helpful for problems that had baffled me for years.

To illustrate this I shall make a few observations about particular pages, while commending the book as a whole for careful study by all who have a fair knowledge of Greek and Hebrew or Arabic, the chief languages treated by Mr. Yahuda. Furthermore, those who are expert in Sanskrit, Avestan, Armenian, or Hittite on the Indo-European side, or Akkadian on the Semitic, can from their several perspectives elucidate many of the phenomena noted by Mr. Yahuda. When the recently excavated texts from Ebla are published, they are also bound to have a great bearing on the pre-history of Hebrew.

1. I was most gratified to learn from him (pp. 256, 427, 668, on the homology of אקך and *χράω*) that אקך, which occurs nowhere in Biblical Hebrew except for Jonah 3: 2, means specifically an 'oracular or prophetic proclamation'. Indisputable as that is in the context of Jonah's mission to Nineveh, it unblocked for me the relation between the Hebrew root אקך and the Greek *χρή*, *χρε(ι)-*. Ever since I had discovered¹ that the Homeric expression *σε χρή* 'you need, you must' has the same structure as a Semitic verb-root with a prefix and *stative* vocalization—e.g., אקך 'you lack, you will lack' (Deut. 8: 9)—I kept trying in vain to establish which Semitic root is cognate to *χρή*. The meaning of אקך 'call' seemed too distant from 'need' or 'must'. Besides, the 'emphatic' quality of the consonant ק corresponds usually to the non-aspirate *κ*, not to *χ* [*k^h*]. This left me with an uncomfortable surmise that there was no Semitic cognate to *χρή*, and that notwithstanding the impressive correspondence in structure the root itself was unparalleled in any known language apart from Greek.

Now, however, I am satisfied that אקך and *χρή* are indeed cognate, and anchored in the most basic stratum of the Hebrew and Greek vocabulary. The phonetic problem can be eased, if not quite solved, by noting an affinity between the 'emphatic'

¹ See *The Indo-European and Semitic Languages: An Exploration of Structural Similarities Related to Accent, Chiefly in Greek, Sanskrit, and Hebrew* (Albany, 1971), pp. 516–25; cf. pp. 241–57.

ק and the glottal stop א on the one hand and possibly between χ and η on the other. From the morphological point of view a stative interpretation of σε χρή fits very well: 'you are called upon'. תִּקְרָא, תִּקְרָא from its form could be stative, but in fact is active: 'you (or she) call(s), will call'. תִּירָא, תִּירָא, however, is stative: 'you are (or she is) afraid, afeared'; for the difference in vocalization between active and stative is neutralized in the imperfect tense of Hebrew verbs that end in א-.

The derived noun קְרִיאָה is of a type that was originally participial: 'something proclaimed'; with the internal vocalization [-iʔ-] it is a passive rather than a stative formation. Occurring in a relatively late text, it typifies a trend away from the stative [-e-] and toward the passive [-iʔ-], which has prevailed enormously in post-Biblical Hebrew. It corresponds not quite so well as *קְרִיאָה would to the Greek noun χρε(ι)ώ, which means 'need' often in Homer and 'oracular pronouncement' in the Alexandrian poet Apollonius (*Argonautica* 1. 491). The latter meaning can be safely posited as early as Homer; for he uses χρεός, χρεῖος in both meanings ('oracular pronouncement' in *Od.* 11. 479). Greek has very few feminine nouns in -ώ that are synonyms or near-synonyms of neuter nouns in -ος; but Hebrew has many feminines like שְׂאֵלָה {-šʔ-}, שְׂאֵלָה {-šʔ-} (Esther 5: 8) 'something asked for'. At least one of them, גִּבְתָּהּ, גִּבְתָּהּ 'something stolen', corresponds neatly to κλέπος in every detail.¹

The imperative form of the verb קָרָא 'call, proclaim' (to so-and-so) is addressed by God to a prophet in Isaiah 40: 6, 58, Jeremiah 11: 6, Jonah 1: 2, 3: 2, Zechariah 1: 14, 17. The Greek active imperative, *χρᾶ in Ionic or *χρη in Attic, is not attested but can be inferred from the indicative χρᾶ, χρη 'he (or she) pronounces oracularly'; the subject is usually the Pythia, Apollo's prophetess, but it can be any prophet or the prophetic god himself (Herodotus 1. 55. 2, 62. 4, 4. 67. 2, 7. 141. 2, etc.; Sophocles, *Electra* 35). Whereas קָרָא in itself conveys nothing extraordinary about the voice except loudness, the Greek χρᾶ, χρη may have suggested an unearthly tone.

¹ See my article in the *Festschrift for Winfred P. Lehmann* (Amsterdam Studies in the Theory and History of Linguistic Science, series IV, vol. iv, 1977), pp. 317-39.

Offhand we would take the circumflexed \bar{a} for a contraction of $\acute{a}\epsilon$, the ϵ being a 'thematic' attachment to the end of the root; but the η does not lend itself to this sort of analysis. So $\aleph\eta\aleph$ is structurally, not just phonetically, very close to the Greek word for 'proclaim' in an oracular setting.¹

2. By comparing $\aleph\eta$ 'this' with the $-\delta\epsilon$ in $\delta\delta\epsilon$, Mr. Yahuda (p. 76) has enabled me to clarify *two* long-standing perplexities: What are the affinities of this ubiquitous Greek particle, which has no evident Indo-European cognates? And why does the striking syntactical parallel of article-noun-article-adjective, so peculiar to Greek among the Indo-European languages and to Hebrew (including Phoenician and Moabite) and Arabic among the Semitic, not extend to article-noun-article-demonstrative? For example, $\aleph\eta\aleph\aleph\aleph$ 'the great king' matches $\acute{o}\ \beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma\ \acute{o}\ \mu\acute{\epsilon}\gamma\alpha\varsigma$ with the article repeated (II Kings 18: 19 = Is. 36: 4), but only Hebrew has the repeated article in $\aleph\eta\aleph\aleph\aleph$ $\acute{o}\ \pi\acute{\rho}\phi\eta\tau\eta\varsigma\ \acute{\epsilon}\kappa\epsilon\iota\nu\omicron\varsigma$ 'that prophet' (Deut. 18: 20), $\aleph\eta\aleph$ $\acute{o}\ \beta\omicron\upsilon\nu\omicron\varsigma\ \alpha\upsilon\tau\omicron\varsigma$ 'this mound' (Gen. 31: 48 = 46).

But if $\aleph\eta\aleph$ were translated $\acute{o}\ \beta\omicron\upsilon\nu\omicron\varsigma\ \delta\delta\epsilon$ (instead of $\alpha\upsilon\tau\omicron\varsigma$), the match—both morphological and syntactical—would become palpable. In one respect $\delta\delta\epsilon$ even behaves more like $\aleph\eta\aleph$ than an ordinary adjective such as $\acute{o}\ \mu\acute{\epsilon}\gamma\alpha\varsigma$ behaves like $\aleph\eta\aleph\aleph$: the normal position of $\delta\delta\epsilon$ is *after the noun* (e.g., Euripides, *Electra* 43, *Phoen.* 920, *Heracles* 849), whereas most attributive adjectives in Greek and the demonstratives $\alpha\upsilon\tau\omicron\varsigma$ and $\acute{\epsilon}\kappa\epsilon\iota\nu\omicron\varsigma$ precede the noun more often than not (except in the Septuagint, where the translators adhered to the order of words in the Hebrew original).

I visualize a pointing gesture to accompany [de] or [ze].² In sound these two syllables are similar, although $-\delta\epsilon$ lacks an

¹ The middle forms of the Greek verb occur much oftener than the active forms, not only to mean 'have someone pronounce an oracle' (cf. $\aleph\eta\aleph\aleph$, Num. 24: 1) but more generally 'have recourse to, make use of'.

² See 'The Connective "Parucies" of Classical Greek Discourse', *CUNY Forum*, 5-6 (1978-9), 55-7. Both $\delta\delta\epsilon$ and $\alpha\upsilon\tau\omicron\varsigma$ correspond to 'this' in English; but $\delta\delta\epsilon$ points to one being noticed for the first time, $\alpha\upsilon\tau\omicron\varsigma$ to one noticed before.

accent. However, \acute{o} $\delta\epsilon$ exists also, but limited to an initial position; with that accent it cannot follow a noun as \acute{o} $\delta\epsilon$ does.

3. Another problem of Greek syntax, which Mr. Yahuda's book throws unexpected light on, is the rule that a god's name, in prose (and comic verse), will be preceded by the article: \acute{o} $\text{Ze}\acute{\upsilon}\varsigma$, $\acute{\eta}$ $\text{D}\eta\mu\acute{\eta}\tau\eta\rho$. The name of a man or a woman takes the article only when it recurs.¹ The Hellenists of modern times have explained that the article marks the person as already known to the listener or reader, because of a previous mention if the person is human, whereas a god is already known whenever he is mentioned.

Mr. Yahuda in no way undermines this by equating \acute{o} $\text{Ze}\acute{\upsilon}\varsigma$ with אל שדי (pp. 4, 38, 114), which is conventionally translated 'God Almighty'. But he brings out what no one has ever suspected before: that אל 'God' in the Hebrew expression is functioning like the definite article in the Greek. To grasp the syntactical parallel, we need not adopt his phonetic argument that the Hebrew sounds are just a modification of the Greek sounds. It is only necessary to remark (a) that אל is, beyond question, phonetically close to the Arabic article ال , and (b) that אל שדי , without אל , is characteristic of Hebrew poetry like $\text{Ze}\acute{\upsilon}\varsigma$, without \acute{o} , in Greek poetry. עליון 'higher' or 'highest', when referring to God, is also preceded by אל in prose (Gen. 14: 18, 19, 20, 22) but not in poetry (except for Ps. 78: 35).²

So the problem is now to find the meaning originally common to אל and ال . Was it something like 'the famous'? *Ille* in Latin often had that sense—e.g., *magnus ille Alexander* (Cicero, *Pro Archia*, 10 [24])—when it was just beginning its devolution into

¹ Details in B. L. Gildersleeve and C. W. E. Miller, *Syntax of Classical Greek*, ii (New York, 1911), 229-36.

² אל שדי (p. 67), occurring only in Ezek. 13: 11, 13, seems to incorporate the article of another Semitic language. Although in this high-flown prophetic passage it has commonly been taken to mean 'hail', an alternative and probably a better interpretation is 'gypsum' or 'plaster, cement' ($\gamma\acute{\upsilon}\phi\omicron\varsigma$). In Job 28: 18 $\text{קִרְיָמוֹת וְיָגֵבִישׁ}$ 'corals and crystal', the element [tl-] is absent. See W. Muss-Arnolt, 'On Semitic Words in Greek and Latin', *Transactions of the American Philological Association*, 23 (1892), 70, and earlier scholarship cited by him.

the definite article of the Romance languages. Putting Hebrew and Greek usage together, I would conclude that in plain speech the essential mark of divinities was their *glory*.

4. My initial reaction to Mr. Yahuda's derivation of ^{הַיָּוֹנָה} (or ^{הַיָּוֹנָה}) 'harlot' from *γυνή* 'woman' (pp. 46, 425) was sharply adverse: 'could be taken for a calumny against the whole female sex', I noted in a letter dated March 20 1978. But later I reflected that the Old English word *cwene* 'woman' (related to *γυνή*, though not an exact cognate) was often used disparagingly and served to translate the Latin *meretrix*.¹ So I can envisage ^{הַיָּוֹנָה} developing from *γυνή* (or a dialect form such as *γυνά*) in a biased sense, as it designated an *unmarriageable* woman, one presented to the Hebrews through commerce and not one of their own.

5. It can hardly be an accident that the word for 'yesterday' — *χθές* in Greek, ^{מָחָר} in Hebrew—is among the very few in either language that sometimes have the sound [E-] prefixed without any change of meaning: *ἐχθές*, ^{מָחָר} (p. xxix). In Greek the *ἐ-* is reminiscent, semantically as well as phonetically, of the prefix attached to verbs to show past time, but optionally omitted in poetic narratives. *ἐχθές* occurs only in prose or comic texts, where the *ἐ-* is obligatory with past verbs.

6. In a belated discovery, as important as any taken up in my book or more so, I find that Mr. Yahuda has partly anticipated me. I paid no particular heed to his citation of ^{קָדוֹשׁ} *καθαίρω* (pp. 44, 59), but most recently I have realized that there is an excellent structural match, not only in the consonantal root but in the vowels within it and the suffix. The feminine form of the adjective (nominative singular) that means 'pure' or 'clean' is

¹ It is the source of *quean*, which is now virtually obsolete, whereas *queen* is from the Old English *cwen* '(king's) wife'. Over many centuries, however, the superior and the inferior word were commonly confused in spelling and no doubt in pronunciation. After 1800, though the distinction in spelling was finally standardized, the two words were irremediably homophonous:

This modern Amazon and queen of queans

(Byron, *Don Juan* 6. 96)

During the long reign of the beloved and respected Victoria people stopped using the pejorative *quean*.

καθαρά in Attic (Aristophanes, *Aves* 214, etc.), καθαρή in Ionic (Herodotus 2. 38. 2), but καθαρά in other dialects, actually attested in an inscription of Heraeā (southern Italy): ΚΡΙΘΑΣ ΚΟΘΑΡΑΣ ΔΟΚΙΜΑΣ 'pure choice barley' (genitive singular; *Inscriptiones Graecae* 14. 645. 1. 103). The Hebrew form closest to this is טְהִרָה, the feminine singular form of the stative verb in the perfect tense '(she) is pure' (Lev. 15: 28; also the 'converted perfect' וְטִהְרָה 'and then she is pure', 12: 7). The term is fundamental in both Greek and Hebrew religion.

κοθαρ-, καθαρ- has no satisfactory Indo-European etymology, but טְהִר has Arabic (including Soqotri) and Ethiopic cognates, possibly borrowed from Hebrew after the Biblical period. The correspondence between the consonants [k-tʰ-r]:[ṭ-h-r] is surprising but, upon reflection, very attractive. If we expected the Hebrew counterpart to κ-θ-ρ to be *קְתַר because ק is usually transliterated by κ in the Septuagint and ת by θ, something in the phonology of Hebrew would still block the sequence *קְתַר, which is not found in any Hebrew root; thus the Hebrew (and Aramaic) cognate of قَتَلَ 'kill' is קָטַל. The aspiration in θ, however, is maintained in the ה of טְהִר, and the [t] component of θ turns up at the beginning of the Hebrew root.

The Hebrew vowels {-ו-ā-ṣḥ} are best matched by the -o-a-é of Greek dialects outside of Attic and Ionic. For these dialects we lack evidence whether the short o was pronounced open (which the phoneticians now symbolize by [ɔ] or [ɒ]) or closed (which they symbolize by [o] or [ɔ]). The short o in Attic and Ionic was evidently the latter; so the Attic and Ionic α in the first syllable of this word is still as close as possible phonologically to the Hebrew [ɔ], a sound intermediate between [a] and [o].¹ The shortness of the o in κοθαρ- is established at least for one dialect, Lesbian, by the meter of Alcaeus (fragment 38[B6]. a3 Lobel-Page). I am not able to relate the Greek dialect variation κοθαρ-:καθαρ- to the Hebrew morphological alternation between {-ו-ā-} in the stative perfect and {-a-ā-} in the פִּעֵל ('intensive' or rather causative) imperative and imperfect; e.g. טְהַרְנִי 'purify me' (Ps. 51: 4). Greek has, for example, καθαρῶμεν 'we

¹ The English word *col* has [ɔ] (in the American pronunciation), *caught* has [ɔ], and *coat* [o].

will purify' (Xenophon, *Oeconomicus* 18. 6); but the verb happens not to occur in what little survives of the dialects that show the adjective as καθαρός.

The correspondence of -ά (-ή in Ionic and sometimes in Attic) to the Hebrew feminine suffix {-וֹת} remains somewhat problematical in regard to the quality of the vowel (see above, p. xv); but at any rate it recurs: ἀγορά, ἀγορή: עֲצָרָה 'assembly'; ἀγάπη: אֲהָבָה 'love'; feminine ethnics such as Αἰγυπτία (-η) 'Egyptian': מִצְרַיִם 'Moabite', etc. The accent on the last syllable is the most momentous feature of all, because it allows us to throw a flood of light upon the original or principal function and placement of Greek descriptive adjectives. καθαρά, καθαρά, καθαρή resembles the Hebrew non-terminal form טְהֹרָה much more than the terminal form, which has a different vowel [é] accented in the previous syllable. Only the 'converted perfect' טְהֹרָה is recorded (Lev. 12: 8); and in general the final position is sparsely recorded for stative verbs. In their function as a predicate—'is pure', 'has become pure'—such verbs are normally followed by a subject rather than preceded. So it was originally (as I infer) in Greek with the adjectives that are most like stative verbs: they served primarily as predicates, followed typically by a noun. In the classical Greek language, although the order of words is remarkably free on the whole, still that collocation is favoured (with the copulative verb εἶμι 'is' optional and very often absent); e.g. καθαρὰ ἡ κρίσις 'the decision is pure, untainted' (Aristotle, *Rhetorica* 3. 12. 1414^a13-14; cf. Euripides, *Cyclops* 562; Plato, *Menexenus* 245d, etc.).

The alternation of vowel and accent, depending upon the position of a word in a phrase or sentence, is (in my considered opinion) an archaic characteristic of Hebrew. In particular the shifting of the accent, when the word is initial or non-terminal, to the last syllable—so that it comes on a suffix—gives us an idea of what developed in the prehistory of Greek, and perhaps other Indo-European languages. Such an accent on the last syllable is unstable. In Hebrew it will be displaced if the next word has an accent on the first syllable: מְלֵאָה זֵת 'the wine-press is full' (Joel 4: 13; cf. Ps. 26. 10). In Greek the vowel-and-accent pattern of any given word is stable, or stabilized, no

matter where it happens to be placed in the sentence or how it functions: whether the adjective *κοθαρά* is predicative '(is) pure' or attributive '(a) pure', nothing will displace the accent to **κόθαρά*,¹ nor can there be a terminal form **κοθέρά*. But this accent on the last syllable, to judge from all the ancient evidence, is weak, unlike the firm accent—a raised pitch—on the penultimate or antepenultimate syllable of words such as *δευτέρᾱ* 'second' (feminine), *δεύτερος* (masculine), *τετάρτη*, *τέταρτος* 'fourth', and other adjectives that are not primarily descriptive or predicative. The marking of an acute accent on the last syllable, *before a pause*, is a medieval convention, though traceable to the doctrine of the Greek grammarians early in the Christian era; it scarcely counts as evidence of a raised pitch there, rather than a stress. The grave accent, which we find actually written in any other environment (*καθαρά* or *καθαρή*), is somewhat better attested than the acute (*καθαρά*, *καθαρή*); but what sound it stands for is most uncertain.

My accentuation of *κοθαρά* (or *κοθαρά̃*, for that matter) is conventional, in that our ancient sources give little definite information about accents in the dialects apart from Attic and Ionic. Lesbian alone is amply reported to have had recessive accent in all words—i.e. never on the last syllable. The other dialects, so far as the indications go, agreed on the whole with Attic and Ionic in the accentual part of their phonology, but disagreed on some details. There is *nothing contrary* to my citation of the feminine form of the adjective as *κοθαρά̃* in the dialect of Heraclea; what we have for certain is *ΚΟΘΑΡΑ*.

The Indo-Europeanists, attempting to reconstruct the order of words in the prehistoric ancestral language, are frustrated by the exceedingly flexible order in classical Greek, which defies any simple formulation. But in view of my inference that the vowel-and-accent pattern of *κοθαρά̃* illustrates how descriptive adjectives arose out of *stative verbs followed by a subject*, we can reasonably posit a type of sentence in which the predicate came first.

¹ Only if it becomes the name of a person does the accent then recede toward the beginning of the word: *ἀγαυή* 'noble,' *φαιδρά* 'radiant,' but the princesses *Ἀγαυή* and *Φαιδρά*. The central function of a name is vocative, for addressing the person; and in Greek (as in Sanskrit) the vocative is associated with an accent of raised pitch on the first syllable, or as close to it as the phonology of the language allows.

7. All this is far from an exhaustive enumeration of what I personally have gained from Mr. Yahuda's long and detailed book. But let it serve, since my part is only to contribute a preface. Each reader can surely find for himself the points throughout the book that are most pertinent to his scholarly interests. I would, however, call attention briefly to a few etymologies that strike me as original, ingenious, and often relevant to a comparison between the Septuagint and the original Hebrew text:¹

(a) ἀνοχή 'stopping, postponement, relief' (p. 78): אָנְחָה 'remission' (only in Esther 2: 18).

(b) ἀρά (in Attic), ἀρή (in Homer): אָרָה 'curse' (p. 39). The full vowel [a] remains in the first syllable even when a suffix is added: אָרָהִי 'my curse' (Ezek. 17: 19; cf. 17: 16, Gen. 24: 41, Deut. 29: 11, 20).

(c) δαμάω, δαμάζω 'I tame, I overcome': אָדַמָּה 'he is overcome' (p. 360). The thematic (so-called ה"ל) verb of Hebrew is most closely paralleled by the Greek thematic noun or adjective ἵπποδαμος 'horse-tamer, horse-taming', whose vocative case ends in -ε.

(d) δίψα: אָמָּס (this noun only in Jer. 2: 25, although the root is frequent) 'thirst' (p. 402). Such a metathesis and modification of consonants would be unusual but credible.

(e) ἔδνα, ἔεδνα 'bridal gifts' (p. 349): אֵתְּנָה לְךָ 'these are a gift [of love] to me' (Hosea 2: 14; cf. תֵּן 'give').

(f) εὐλή: תֹּלְעָה תֹּלְעָה 'worm, maggot' (pp. 51, 109). The [t-] would then be a prefix.

(g) κατὰ (rarely κατὰ in poetry): כְּיָי 'according to' (Deut. 25: 2, etc.; p. 171).

(h) κνέφας 'darkness, twilight' (p. 365): יִכְלֵי 'he will be hidden' (Is. 30: 20). This raises the question whether the familiar

¹ Some of them were first proposed to me in handwritten memoranda from Mr. Yahuda, responding to the points that I brought up in my letters. Not everything that figured in our correspondence has found a place in the book (which was virtually finished before our acquaintance began). But in any case I am here including etymologies that are too good to leave unmentioned.

noun כַּנָּף 'wing' was originally perceived as a shadow from a large bird in the sky.

(i) φρέαρ (pl. φρέατα, in epic φρεῖατα): בְּאֵר (pl. construct בְּאֵרוֹת, Gen. 14: 10) 'a well' (p. 81).

Among the issues of linguistic methodology which this book is bound to raise, an important one concerns the occasional, sporadic, or spontaneous deviants from the normal form—i.e. the normal pronunciation—of a particular word or words. Have such deviants had, in the long run, a major or only a minor role in the gradual transformation of languages? The linguistic profession is far from a consensus. But in the examples I have cited, the relation between the known Greek and Hebrew forms can be explained without a need to posit any highly anomalous change.

I have unbounded admiration for Mr. Yahuda's energy, enthusiasm, and thoroughness. As shown in the foregoing pages, I have profited greatly from scrutinizing his book, and particularly from certain inspired passages. Some of his boldest thoughts are the best; and if we criticize him, we ought in fairness to acknowledge that a sternly cautious method would have inhibited those valuable flashes. Once, in 1979, I wrote to him, 'Your book will be here for a long time, after both of us are in our graves.' This preface is intended, in a small way, to help toward the fulfilment of that expectation.

SAUL LEVIN

PROLOGUE

XXV

הספר הזה restores to the Greeks the twenty-four books of the Old Testament, which were written in their language—an adventitious reward for their having preserved the parts of the Hebrew heritage enshrined in the Septuagint, the New Testament, and the books by Josephus and Philo. At the same time and in precisely the same way, ἡ δὲ ἡ γραφή offers to the Jews the forty-eight books of Homer, together with the rest of the literature of Hellas—a kind of compensation for the sufferings endured by them at the hands of the Greeks. Lastly, هذا الكتاب gives orientalist a peep into pre-Islamic Arabia that invites further research.

This oecumenical work should have been undertaken by a team of at least three seasoned scholars: each an accomplished expert in one of the three languages immediately involved, and having more than a nodding acquaintance with the other two. It is not my fault that I have done it single-handed.

As a matter of fact, I repeatedly tried to get others to join me in the venture, without success. Thus early on, at the end of a two-hour session with one of the prospective collaborators, he exclaimed: 'All this is rubbish, and we've wasted each other's time.' My response was: 'You, as well as I, will be judged by these words which I shall quote whenever I discuss my work again.' There was no animus or acrimony in this exchange; indeed, as the research progressed, I tried twice more to interest him in it, but in vain.

Shortly after the aforesaid encounter, I quoted the disparaging remark uttered at its conclusion to the late Christodoulos Hourmouzios, a graduate of the University of Athens and an expert on Homer, who said to me: 'But I think you are one of the greatest glossologists I know.' He readily promised his full co-operation, but unfortunately died before we could settle down to working together.

There were those who confessed to being persuaded that there was 'something' in my theory, yet thought that my claim about the identity of Hebrew with Greek was rather exaggerated. They

maintained that I was 'aiming too high', and suggested that, in my own interest, I should lower my sights and adopt a 'less uncompromising attitude'. One of them was the late Sir Leon Simon, an acknowledged classicist who knew Hebrew. In fulfilment of his promise—in spite of the thick fog and his heavy cold—the old man came a long way on the evening of 14 January 1959 to preside at my first lecture on the subject. He introduced me briefly and with caution, expressly reserving his comments to the end of my address. Then, before calling for questions, he said the following which I noted down immediately after the meeting:

'I don't suppose everybody will agree with everything Mr. Yahuda has told us, assuming we have all understood him all the way. But whatever the doubts about it may be, of one thing I for one am certain. He has solved a mystery which has puzzled scholars for over two thousand years. Because if he is right—that several Greek words with *σκ* are transformed in Hebrew as if *σκ* were a digraph or one of the two letters dropped—then Homer did not nod when he left the short vowel preceding *Σκάμανδρον* short, in the famous line:

ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.'

On the other hand, I had a fruitful interview with a scholar of world-wide repute, which was followed by an exchange of long memoranda. But for some reason he put an end to the correspondence with a curt communication in which he wrote: 'You might as well derive the English "ball" from the Gr. βάλλω "to throw" or seek a connection between "chow" and "show" because chows are exhibited at shows!'

In the result, I had to fall back on my own resources and rely solely on my efforts, devoting to this research much of my leisure over a period of more than thirty years. Two things kept me going: the unflagging moral support of my beloved wife, and the thrills we both experienced at every major discovery. I also received encouragement from Professor Cyrus H. Gordon, of Brandeis and New York Universities; and the Revd. Rabbi Solomon D. Sassoon, of Jerusalem.

One day, in the course of a social conversation with a friend, darling Cecile became more than usually enthusiastic—in fact, exuberant—over my research. Whereupon her friend said: 'You don't know Greek or Hebrew, how can you be so sure?' To which Cecile replied: 'But I know my husband. He hates guessing and

always insists on evidence. As a lawyer, he can weigh up evidence. He tells me that he has plenty of convincing evidence, and I believe him.' *Have I?*

The following pages will show, in logical classification and due detail, to what extent, if any, I have such evidence. Here I shall only give a bird's eye view of the evidence which, I submit, justifies my 'uncompromising attitude' that Hebrew is Greek. It is fourfold, that is to say: the number of homologies and their quality, the grammatical similarities, and the interpretation of enigmatic words. The number of homologies is vast, and their percentage of the biblical vocabulary is very high: I estimate it at 90 per cent. Witness the long lists set out in support of the Propositions. As to the grammatical similarities, they are dealt with in Chapter VI; while the enigmatic words are encountered everywhere. Let me, then, advert briefly to the quality of the homologies.

The high quality of Graeco-Hebraic homologies—which inestimably enhances the value of their large proportion and great number, as proof of the identity of one language with the other—is manifested by several important features, that is to say:

1. *Peculiarity of Meaning.* There are commonplace Greek words which, in addition to their ordinary meaning (or meanings), bear a peculiar one that makes them typically Greek. Some of them have demonstrably genuine homologies which bear both meanings, the peculiar as well as the ordinary, e.g. πλήρης/הָלֵל, φόρημα/כֶּשֶׂת, ἄρθρον/גֵּידָה, ἐργαστήριον/כֵּיכָר. הָלֵל is an adjectival noun derived from הָלַל, the homologue of πῦρ/אֵשׁ. The Adjective הָלַל, of which הָלֵל is the feminine, shares with πλήρης all its meanings, including: 'of wine, full-bodied, with a persistent flavour' Ex 22. 28 Nu 18. 27. It is absolutely clear from the contexts, especially in the latter verse, that wine is indicated; but Hebrew does not provide the reason for referring to wine by 'full' or 'fulness'. For that, one must go to Greek.

A footnote to Ex 22. 29 in the N.E.B. reads: 'the first . . . wine: mng. of Heb. words uncertain'. In Nu 18. 27, however, הָלֵל is rendered by 'juice'.

כֶּשֶׂת derives from כָּשָׂה, the homologue of οἶσει and/or non-extant ἐνέγκω, the two alternative verbs to φέρω. כָּשָׂה belongs to

the class of verbs with the Middle Voice λ , and shares with $\phi\acute{\epsilon}\rho\omega$ many of its meanings. $\lambda\omega\omega$ equalizes with $\phi\acute{o}\rho\eta\mu\alpha$ through the suffix-prefix phenomenon, and shares with it three meanings: *that which is carried, load* Ex 23. 5; metaph., *burden, load* Nu 11. 11; of a harp ICh 15. 22, 27. The last two verses occur in a paragraph entirely devoted to music, and $\lambda\omega\omega$ refers to an instrument played by skilled strummers. Yet neither Greek nor Hebrew provides an explanation for such a strange nomenclature.

No difficulty seems to have been encountered by the editors of the N.E.B. in translating (or rather mistranslating) ICh 15. 22, but a footnote to verse 27 reads: 'the precentor: *prob. rdg.; Heb. obscure*'. I sympathize with them, especially as I offered to put my experience at their disposal.

Here is the complete homology of $\acute{\alpha}\rho\theta\rho\omicron\nu$: *joint*, مَفْصَل, مَفْصَلَة; esp. *the socket [of the ankle-joint]* مَفْصَلَة; *ball of joint* كُرْسَل; IIS 22. 37; generally, of *limbs, etc.*, esp. in pl. طَرْف; of the legs رِجْل, רֶגֶל; Gn 32. 33 וּרְגֵלֵי יב 18. 4 Ex 21. 24 רַגְלֵהָ Ruth 3. 4 רַגְלֵיהָ Dan 2. 4 רַגְלֵיָּן Ib 7. 4 رِجْلٍ; *lines* سَطْر; *genitals* رֶגֶל Ex 1. 5 רַגְלֵיָּם Ib 4. 25 Jud 3. 24 IS 24. 4 Jes 6. 2, 7. 20.

Sure enough, רַגְלֵי bears both the ordinary and the peculiar meanings of $\acute{\alpha}\rho\theta\rho\omicron\nu$; in the sing. it means 'leg', and in the pl. it means 'genitals' as well as 'legs'.

According to the N.E.B., the seraphim in Jes 6. 2 covered their *feet*; and in the later verse, Isaiah is mistranslated as predicting that the 'body', not the 'pubic hair', would be shaved. The Septuagint has *feet* in both verses (רַגְלֵי) however, bears both meanings in the sing. (Ex 1. 5 Jud 3. 16).

$\acute{\epsilon}\rho\gamma\alpha\sigma\tau\acute{\eta}\rho\iota\omicron\nu$ means *any place in which work is done: workshop, manufactory*. Strangely enough, it also means *brothel*. It is a compound made up of $\acute{\epsilon}\rho\gamma\alpha\sigma\text{-}$ ($\acute{\epsilon}\rho\gamma\acute{\alpha}\zeta\omicron\mu\alpha\iota$, *work*; $\acute{\epsilon}\rho\gamma\alpha\sigma\epsilon\acute{\iota}\omega$, *long to work*; $\acute{\epsilon}\rho\gamma\omicron\nu$, *work*) and $\text{-}\acute{\eta}\rho\iota\omicron\nu$, suffix denoting *place*. It has two homologues: وَرْشَة (which bears the first meaning) and كَرْخَانَة (which bears both meanings). This is an Arabicized Persian compound which breaks down into: كَر, 'work', standing for $\acute{\epsilon}\rho\gamma\alpha\sigma\text{-}$ ($\acute{\epsilon}\rho\gamma\omicron\nu$); and خَانَة, 'place', the possible homologue of $\chi\omega\rho\acute{\iota}\omicron\nu$. If this is right, then it is cogent evidence that the Propositions of my theory logically apply beyond the so-called Semitic languages, e.g. $\acute{\alpha}\gamma\omicron\rho\acute{\alpha}$ /forum, $\alpha\acute{\iota}\delta\omega\varsigma$ /pudor, $\acute{\eta}\beta\acute{\alpha}\sigma\kappa\omega$ /pubesco.

2. *Identical Phrases.* The similarity of certain Hebrew words to their Greek counterparts establishes an identity of expression in both languages beyond the words concerned.

Thus, there are three words in Hebrew for 'yesterday': **אמש**, **אתמול**, **תמול**—which respectively relate to the Greek phrases of two words each: *ἡμέρα χθές*, *ἐχθὲς ἡμέρα*, *χθὲς ἡμέρα*—and two in Arabic: **أمس** and **البارحه**, both of which homologize with the first phrase. It is remarkable that **תמול** is augmented with **-א**, when *ε* is added to lengthen *χθές*; and that only the phrase *ἐχθὲς ἡμέρα* is known. Moreover, it is not less significant that the suffix-prefix phenomenon—by reversing the order of the last two words, *ἡμέρα χθές*—should account for three homologues (one Hebrew, **אמש**, and the two Arabic), two of which (**אמש** and **أمس**) are quasi-homophones.

Again, **חמר** in Jes 27. 2 is the homologue of *ἡμερίς*, fem. of *ἡμερος*; as Subst., *ἡμερίς* (sc. *ἄμπελος*), *ἡ*, the cultivated vine Od. 5. 69. The biblical text, however, actually expresses what Homer implies, i.e. **כָּרֶם חֶמֶר**. As usual, Driver's *Lexicon* finds fault with the text, asserting that it should 'rd. here **כָּרֶם חֶמֶד**' I dread to think what would have happened to our Scriptures if they had been effectively subjected to such vandalism.

Yet another word is **מענה** in IS 14. 14. According to the *Lexicon*, **מענה** is a 'field for ploughing', the text here also is corrupt and the meaning dubious. In fact, **מענה** is the homologue of *ἡμίονος*, mule; the text, as almost always, is quite sound (although, had the usual order in a construct been observed, it would have read **צמד מענה** like **צמד בקר** Ib 11. 7; cf. **מִצְבֵּן הַיָּין** Jud 13. 14); and the certainty of the meaning is vouched for by Homer himself: 'a field about as broad as half the area of a day's ploughing by a pair of mules'. Cf. Ps 129. 3, Il. 10. 351, Od. 8. 124. Therefore, I feel I am entitled to assert not only that Hebrew is Greek, but also that *it is as Greek as Homer*.

3. *Complete Series.* Graeco-Hebraic homologues are not formed of disconnected words picked up here and there at random. Most of the homologues are consistently inter-related, belonging as they do to various series of kindred words which afford evidence as conclusive as it is massive, e.g. names (a) of parts of the anatomy, (b) of members of the family, (c) of weapons, (d) of military

formations ; and words relating to (*e*) numbers, and especially to (*f*) worship, since Israel was intended to be 'a kingdom of priests and a holy nation' Ex 19. 6. If all the Hebrew words in these six lists (which will be found in Chapter XIII) are Greek, it would be difficult to imagine the rest of the language being other than Greek.

Indeed, there is 'plenty of convincing evidence', and I have attempted to make it available not only to the technical experts, but to the ordinary student as well. For this is a self-contained, comprehensive and *speaking* book: one that is so arranged as readily to provide answers to the relevant questions which might confront its users. Thus in the second chapter I relate how my theory evolved and the way I embodied my principal discoveries in a series of Propositions, each of which—like an ordinary theorem—is capable of being tested and demonstrated individually and in conjunction with the others. Here I shall reverse the process and point out to the reader the way he can relate a particular homology to any and all the Propositions which govern it. In this way he will be able to understand thoroughly the homologies herein mentioned, to detect the false ones—for there must be a few which have slipped past my scrutiny—and to discover new genuine ones of his own. For there still remain many such to discover in Hebrew, and innumerable ones in Arabic—not to speak of other so-called Semitic languages with which I am unacquainted. What is more, there are further Propositions to be formulated.

Now there are several keys to this crammed book: apart from the Table of Contents, the Table of Propositions, and the Index, there are several lists of explained homologies, the main one being the Catalogue of General Homologies.

Take, for instance, the homology $\pi\lambda\eta\rho\eta\varsigma/\pi\lambda\eta\lambda\eta\mu$, dealt with above. First, dear reader, you consult this Catalogue and you find, *inter alia*, that the whole family of $\pi\lambda\eta\rho\eta\varsigma$ is derived, happens to be fully dealt with on pp. 343-4. Then you notice that the syllable $-\rho\eta\varsigma$ is missing and that λ replaces π . Accordingly, you look up the Index, *s.v. interchanges*, and find several examples of such replacement. Next, you refer to the Table of Propositions, and find out the one on apocope, which will provide you with other words of similar elimination. Finally,

you consult, *inter alia*, the LXX, the A.V., and the N.E.B. In this way you would test for yourself the validity of any homology and find out whether or not the Propositions which govern it are supported and confirmed thereby.

But the πλήρης(ἡ) ἁλμῶν homology is accompanied above by its meaning and the relevant texts. Let me take one from the body of the book, which is accompanied by neither: δέμας(ἡ). At first, you will probably react with traumatic incredulity; because(ἡ) means *blood*, the Greek word for 'blood' is αἷμα, and you have never before met with a homonym of(ἡ). Besides, from what you know of δέμας, it could not conceivably have any connection with 'blood'. Well, you must be prepared for surprises; this book is full of them. Therefore, you look up the Catalogue and find that one of the meanings of δέμας is 'vine-shoot', that(ἡ) homologizes with δέμας in that meaning, and that the text referred to is actually concerned with the vine. So after all, sense and sound combine to render the suspect homology a safe one.

However, no sooner you become reconciled to it, than the other homologue of δέμας, (ἡ) מֵן, attracts your misgivings. For(ἡ) homologizes with δέμας in respect of its meaning, 'corpse', and you have always known(ἡ) מֵן to mean 'dung'—as دُيْن does in Arabic. Yet(ἡ) מֵן invariably refers to dead human beings who lie 'upon the face of the earth', ungathered, unmourned, and unburied—a prey to bird and beast (Jer 8. 2, 16. 4). Furthermore, (ἡ) מֵן is associated with contempt and indifference, not with manuring or stench (IIR 9. 37 Jer 9. 21; cf. IR 14. 11 Jer 22. 18, 19; cf. Od. 3. 258-61). Besides, there are two words for 'dung' in Hebrew—(ἡ) מֵן (βόλιτον) and (ἡ) מֵן (σπυράς, σφύς)—neither of which occurs in a context resembling any context of(ἡ) מֵן—except Zeph 1. 17 (where 'their(ἡ) מֵן κρέας, would be cast like(ἡ) מֵן' which may be compared with Jer 9. 21. Again, (ἡ) מֵן occurs in four other verses—including the only one in which(ἡ) מֵן appears—yet none of them mentions(ἡ) מֵן (IR 14. 10 Ez 4. 12, 15 Job 20. 7). Lastly, is it without significance that Alexander Rhetor uses δομή for δέμας?

If nevertheless you remain unconvinced, I should not hold it against you. Clearly, when—as in the circumstances of this particular instance—the validity of any homology is not proved

with complete objectivity, so that subjective influences come openly into play, an individual's scepticism would not be altogether unjustified. (Cf. $\Theta\Gamma\delta\eta\mu\acute{o}s$: *fat* Ez 44. 7; cf. II. 23. 213.)

Consistently with this principle, occasionally—when there was a large measure of likelihood of an homology being sound on the balance of probabilities, and it could not be further and better tested by means of my technical tests—I have included it in this book, notwithstanding that the persuasive character of the evidence was not compelling to a degree of certainty. This, for two reasons: first, to give students an opportunity to advance further facts and arguments for or against it; secondly, to let them distinguish for themselves between incontrovertibly sound homologies and such as should be accepted subject to reservations. At all events, the number of such homologies is quite small, while my theory stands four-square on what I have established beyond doubt by means of tried technical tests.

Finally, this book could be useful even to those who have no Greek and know neither Arabic nor Hebrew. For all the homologies are explained and referred to texts; so that one may read the explanation, refer to the indicated text or texts in any biblical translation, and decide for oneself as to the merit of the explanation—and, inferentially, as to the validity of the homology concerned.

A word about Arabic. This book does not deal with Arabic in its own right, but merely as an invaluable auxiliary language in the ascertainment and confirmation of Graeco-Hebraic homologies. Accordingly, several Propositions are devoted to the characteristics of this tripartite relationship; but they also constitute a valid general guide to Graeco-Arabic homology.

Lastly, no account is taken of the difference between classical Arabic and the vernacular, nor of the date or of the document in which any Greek word first appears; for the simple reason that I am only concerned with undoubted phonetic, morphological, and semantic similarities wherever I find them together—not as isolated phenomena, but as inter-related examples in a systematic survey of what I try to prove is an unsuspected and forgotten branch of Greek literature: the Hebrew Bible.

I. HEBREW AND THE HEBREWS

GREEK and Hebrew have lived cheek by jowl since their existence as such—that is, over three thousand years ago—when they settled, one at the junction of Asia and Europe and the other at that of Asia and Africa near by. They have each made a major contribution to civilization, yet until the advent of Alexander they *seem* to have influenced each other not at all; though there had been intercourse between them (Jer 10. 9 Joel 4. 6 Ob 20 Jon 1. 3 Zach 9. 11–13). Can it be—as I think, contrary to all accepted scholarship—that they are intimately related by race and religion as well as by language?

Accounts differ as to the racial affinity of the people of Israel to other peoples of antiquity. According to the all too brief geo-ethnical survey in the tenth chapter of Genesis, some of the tribes of Hellas descended from Japhet, the Philistines and the Phoenicians—like the Hittites and the Amorites—descended from Ham, while the Hebrews and the Arabian clans derived from Shem. Ezekiel (16. 3), however, asserts that the Israelites are a cross-breed of mixed Hittite and Amorite origin—which makes them descendants of Ham. Lastly, if the ignored epistle set out in the First Book of the Maccabees (12. 19–23; cf. ib. 14. 16–23, II. Macc 5. 5–9) and in the *Antiquities* (xii. iv. 10) is to be trusted, the Jews must have descended from Japhet! Here it is in its context, followed by a translation:

At this time [i.e. *circa* 180 B.C.] Seleucus, who was called Philopator, the son of Antiochus the Great, reigned over Asia. And Hyrcanus' father, Joseph, died. . . . His uncle Onias also died, and left the high priesthood to his son Simon. And when he also died Onias his son succeeded him in that dignity, to whom Areus, king of the Lacedemonians, sent an embassy with a letter a copy whereof follows:

Βασιλεὺς Λακεδαιμονίων Ἀρειος Ὀνίᾳ χαίρειν. ἐντυχόντες γραφῇ τινὶ εὖρομεν ὡς ἐξ ἑνὸς εἶεν γένους Ἰουδαῖοι καὶ Λακεδαιμόνιοι καὶ ἐκ τῆς πρὸς Ἀβραμὸν οἰκειότητος. δίκαιον οὖν ἐστὶν ἀδελφοὺς ὑμᾶς ὄντας διαπέμπεσθαι πρὸς ἡμᾶς περὶ ὧν ἂν βούλησθε ποιήσομεν δὲ καὶ ἡμεῖς τοῦτο, καὶ τὰ τε ὑμέτερα ἴδια νομιοῦμεν καὶ τὰ αὐτῶν κοινὰ πρὸς ὑμᾶς ἔξομεν. Δημοτέλης ὁ φέρων τὰ γράμματα διαπέμπει τὰς ἐπιστολάς.

τὰ γεγραμμένα ἐστὶ τετράγωνον· ἡ σφραγὶς ἐστὶν ἀετὸς δράκοντος ἐπιλημμένος.

'Areus, King of the Lacedemonians, to Onias, greeting. We have come upon a certain document from which we have discovered that both the Jews and Lacedemonians are of one race, and originate from the kindred of Abraham. It is but just, therefore, that you, who are our brethren, should send to us messages about any of your concerns as you please. We will also do the same to you, and esteem your concerns as our own, and will look upon our concerns as yours. Demoteles, who brings you this letter, will bring your letter back. This writing is square, and the seal is an eagle holding fast a serpent.'

'Such', adds Josephus with unwonted neutrality and dryness, 'were the contents of the letter which was sent by the king of the Lacedemonians.' As a matter of fact, it is difficult to find anywhere else in his works a note so bare, so non-committal—not to say indifferent—especially having regard to the novelty of the suggestion. One is therefore forced to the conclusion that although Josephus did not doubt the genuineness of the diplomatic letter—or he would not have reproduced it *in extenso*—he may have felt rather sceptical about the authenticity of the 'document' referred to therein. But perhaps his priestly background and anti-Hellenic proclivity unconsciously prejudiced him against the apparently spontaneous Greek protestations of common ancestry with the Jews.

To return to the Bible, the first mention of 'Hebrews' occurs in Genesis (14. 13), where Abraham—when informed of Lot's capture by the sackers of Sodom—is described as a 'Hebrew'.

Now were Abraham and his nephew the only Hebrews in the region at the time? It does not look like it, for three reasons. First, Joseph refers to it about an uneventful century later as 'the land of the Hebrews' (Gn 40. 15). Secondly, both Potiphar's wife (Ib 39. 17) and Pharaoh's chief butler (Ib 41. 12) refer to Joseph as a 'Hebrew' slave or youth, in much the same way—one imagines—as the Greeks used to refer to one of the familiar Phoenicians in their service as a 'Phoenician' woman (*Odyssey* 15. 417). Thirdly, the Egyptians would not eat at the same table with the Hebrews (Gn 43. 32), including them in the taboo against the abominated Shepherds (Ib 46. 34). None of these references is consistent with the Hebrews being an isolated family of nomadic herdsmen roaming about in the land of Canaan.

Later, the word 'Hebrew'—in juxtaposition with aliens—undoubtedly means one of the people of Israel, without tribal specification. Thus it is used to distinguish Israelites from Egyptians (Ex 2. 11), Israelite citizens from the denizens in their midst (Dt 15. 12 Jer 34. 9, 14), Israelites from Philistines (IS 14. 11), and generally Israelites from other nationals (Jon 1. 9).

Clearly, therefore, one cannot depend on Jewish sources for a reliable account of the ethnic identity of the Hebrews.

An investigation into their language, on the other hand, meets with an initial obstacle: the extraordinary fact that in ancient times it was not called after their name—as if they never existed as a distinct ethnic or national unit. Isaiah (19. 18) refers to it as 'the language of Canaan'; while Rabshakeh, who spoke Aramite, called it 'Judean' (Jes 36. 11); as indeed did Nehemiah (13. 23-4) to distinguish it from 'Ashdodite', a relic of the language originally spoken by the Philistines. But in Jer 34. 9, 'Judean' and 'Hebrew' are interchangeable terms.

Besides, we do not know in what language or languages the Patriarchs spoke to their various neighbours: Abraham in Egypt or in the popular assembly of Hebron, Lot in Sodom, Isaac in the course of his transactions with the king of Gerar, Jacob in Gn 29. 4-8, he and his sons in their controversy with Hamor. Much later, the Israelite spies and Rahab seem to have understood each other perfectly well. One thing is certain, the Gibeonites who were Hivites conversed with Joshua in a language which was spoken both locally and in distant parts (Jos 9. 7-10). Is it without significance that the Bible mentions the interposition of an interpreter on one occasion only, when Joseph pretended to his brothers to be an Egyptian (Gn 42. 23)?

In this connection it is vital to identify by my theory the different peoples who inhabited Canaan at the time of Joshua, namely: the Amorites (Κιμμέριοι), the Canaanites (Φοινίκιοι), the Gergashites (Γραικοί), the Hittites (Σκύθαι), the Hivites (Αχαιοί), the Jebusites (Βοιωτοί), the Perizzites (Φρύγιοι)—besides the Caphtorim (Κύπριοι) and the Philistines (Πελασγοί). These inhabitants were by no means exterminated, and their survival and ultimate assimilation must have influenced the Israelites in various ways, including lingually (Jud 1. 17-36, 3. 1-6). It is a fact that the Jebusites preserved their identity till the reign of David (Jos 15. 63 Jud 1. 21, 19. 10-12 IIS 5. 6-8, 24.

18-24), while the semi-assimilated descendants of the Philistines continued to speak a distinct dialect down to the time of the Second Temple.

At the end of this quest one is merely left under the impression that the language of the Patriarchs must have been somewhat modified by reason of the contact of their descendants with the colonists of Canaan, as it must have altered slightly in the course of the Israelites' sojourn in Egypt. We still do not know by whom, other than the Patriarchs, their language was spoken.

There remains yet one more track to follow. The Hebrews are supposed to derive their name from Eber whose numerous progeny is said to have settled in the region covering Syria, Mesopotamia, Eastern Asia Minor, and the Arabian Peninsula (Gn 10. 30). Traditionally, however, the word **עבר** is said to refer to Abraham's migration south-westward ~~across~~ the Euphrates: 'Your forefathers settled *on the other side* of the River from of old—Terah, the father of Abraham and the father of Nahor—and they worshipped other gods' (Jos 24. 2).

This general reference to 'other gods', coupled with the specification of two of them—**אלהים** or *ὁ Ζεὺς* (*Ἐβείς*), worshipped by the three Patriarchs (Gn 17. 1, 28. 3, 48. 3); **בעל** or *Φοῖβος*, additionally recognized by Isaac and Jacob (Ib 31. 42, 53); together with the **תְּרָפִים** or *terapim*, the sacred trappings associated with Laban's worship (Ib 31. 34)—gives, through my philological research, a sure clue to the identity of the Hebrew race as well as to the essentially Hellenic character of its religion and language. For the written word is like a fossil or an artefact: its form, if not its pronunciation, is fixed and permanent and lends itself to repeated scrutiny. So that philology can be the handmaid of archaeology.

I maintain that biblical Aramaic and Hebrew are demonstrably Greek, in grammar as well as in vocabulary.

True, distinct phonetic and morphological differences exist between almost all biblical words and their respective Greek homologues, but they are superficial and diaphanous. By contrast, the Hebrew homologues fully preserve their semantic identity with their Greek counterparts, notwithstanding that biblical Hebrew and ancient Greek developed apparently independently of each other during two eventful millennia. As

for grammar, there are one or two minor similarities which are obvious, whereas several fundamental resemblances have gone unsuspected.

If my theory be correct, it would automatically follow that the sister languages, Arabic and Aramaic, are affiliated to Greek; similarly, English and French—among other European tongues—must somehow be related to Hebrew. In fact, my theory establishes precisely that. Thus, Latin *ad* and אֶל, English *over* and עַל, French *sur* and עַל, are identical, two by two; and they are all easily traceable to Greek. Beyond cavil, the segregation of the Semitic from the Indo-European languages flies in the face of the philological facts and principles which I am about to prove. Indeed, it will emerge that just as knowledge of Greek is essential to the thorough understanding of the Bible, a better understanding of Greek would be achieved through knowledge of Arabic and Hebrew.

Admittedly, the logical conclusions of my philological theory—geographical, historical, racial, religious, and social—are far-reaching and revolutionary indeed. Yet their apparent strangeness is due to generations of neglect and prejudice, and should not deter scholars from apprehending the perceptible reality which sparkles in the brilliant light shed by my conclusive demonstration. It is positively astonishing that no one has hitherto suspected the *identity* of these two languages—a fact which raises a strong presumption against the soundness of my theory—especially as, a common alphabet apart, there have been in the course of the past twenty-three centuries many a favourable opportunity for discovering any resemblance which might exist between them, that is to say:

1. Over two thousand years ago Jewish scholars translated the Scriptures into Greek, producing the Septuagint which has remained unchallenged as an authentic source of biblical exegesis.
2. About that time, as we have seen, the Spartans claimed kinship with the Jews.
3. Jews played a leading part in the development of the Hellenistic culture in Alexandria.
4. In the last two centuries of the Jewish State, many well-born and educated Jews affected Hellenism and tried to spread the Greek way of life among their countrymen (IMacc 1. 11–15).

5. Josephus wrote his autobiography, the tract against Apion, the *Jewish War*, and the *Antiquities* in Greek—as well as in Aramaic or Hebrew—the Greek versions being the only ones extant.
6. The Apostles who introduced the Messianic creed into Greece and the Asiatic-Greek or Continental settlements discussed the Pentateuch and the Prophets in Greek, provoking widespread interest in the Scriptures among the Greeks.
7. A large number of Talmudic words were borrowed from Greek, and many of them have kept their original form and exotic flavour, rendering obvious the existence of a mixture or amalgam.
8. Jewish scholars have learned Greek in order to gain direct access to the Septuagint and the works of Josephus, and the better to understand the Talmud.
9. Jewish scholars, well-versed in Hebrew, ushered in the Renaissance by translating the Greek classics into Arabic.
10. At that time Muslim scholars, whose mother tongue was Arabic, studied Greek.
11. Since then countless classical scholars of all nationalities have spent all their academic lives at the universities of Europe and America in the study of Arabic and Hebrew.
12. Homer and the New Testament have been translated into Arabic and Hebrew.

None of these thousands upon tens of thousands of learned men in different climes and succeeding ages has ever ventured to suggest that these three languages are genetically interrelated, let alone that Hebrew is *identical* with Greek.

There were those who—like W. Muss-Arnolt—discovered a limited number of Greek words with Semitic affinity, and promptly classed them as borrowed (*On Semitic Words in Greek and Latin*, 1893). This, in deference to the time-hallowed dogma which has erected a barrier—not less forbidding because bogus—between the Semitic and the Aryan languages.

At the opposite pole stood Revd. John Parkhurst, author of *An Hebrew and English Lexicon without Points*. He lived two hundred years ago and supported the untenable Rabbinical theory that Hebrew was the *lingua primaeva*, the mother of all tongues, including Greek (*Midrash Rabba Bereshith*, chaps. 18 and 31; *Yerushalmi, Megilla* 1. 11). Sheikh Muhammad Ahmad Mazhar

—a scholar of the Ahmadiyah sect—on the other hand, contends that all languages—including Chinese and Greek—derive from Arabic, the language of the Koran.

There exists a third school which has attempted to build a bridge between the Chamito-Semitic and Indo-European languages—one of its foremost exponents being A. Cuny, author of *Invitation à l'étude comparative des langues indo-européennes et des langues chamito-sémitiques*.

Lastly, Professor Cyrus H. Gordon—a scholar of broad vision and deep understanding—holds that the Hebrew and the Hellenic cultures were twins.

On going to print, I learnt of Professor Saul Levin, of Harper College, State University of New York, Binghamton, New York, author of *The Indo-European and Semitic Languages*—an exploration of structural similarities related to accent, chiefly in Greek, Sanskrit, and Hebrew. On p. 8 he writes:

... many things still puzzled me—above all, why were the correspondences closer between Greek and Hebrew than between any other Indo-European and Semitic languages? Just because I knew these better? Slowly I discovered that in many respects Sanskrit rather than Greek affords the more cogent parallel to Hebrew.

Thus, I venture to submit with hesitation (not knowing Sanskrit), was this courageous *scientist* shunted off τῆς ἀληθείας ὁδός (the way to truth) and away from the reality that Hebrew is Greek; although he broke free of the shackles of traditional linguistics, refused to join in the wild goose chase of proto Indo-European and proto Semitic, and tackled directly Greek and Hebrew texts.

My research over thirty years has been conducted independently of others. Starting from scratch, I have consistently investigated the language of the Bible by the language of the Bible, with the assistance of Arabic and the Septuagint. I have worked autonomously throughout, fashioning and re-fashioning my own laws as I went along. In the result, I have been led irresistibly to the following conclusions:

I. That about four thousand years ago the whole of the Middle East was overrun, colonized, and controlled by Greek and allied tribes.

II. That the Hebrews were Asiatic Greeks—*ἄβροι* and *ἡπειρώται*, probably the Khabiru and Hepiru of Syrian and Egyptian annals—and that their language was Continental Greek.

III. That, judging by the proportion of epic and poetic homologues, and by the primitive grammatical structures to be found in the Bible, one is impelled to the conclusion that the ancestors of the Jews must have been among the noblest and/or the most ancient of the Hellenes, and that they spoke a language far more ancient than classical Greek.

IV. That the Philistines were colonists, continuously flowing in from the mainland of Greece and the adjoining islands, who settled on the southern shore of Canaan—*ἡ παράλος γῆ*, **תַּשְׁלָּף**, the Asiatic *Πελασγίη*—and were consequently called *οἱ Πελασγοί*, **יְתִשְׁלָפִים**, as distinct from the **יְהוּדִים** (*ἡπειρώται*).

V. That when the Hellenic affinity of the Phoenicians had long been forgotten, it was assumed that the identity of the Greek with the Phoenician alphabet was simply a matter of borrowing (Herodotus 5. 58).

VI. That the inhabitants of Iraq (*ἄργος*), Syria, and Arabia (*ἐρημία*) are mainly of Scythian and Cimmerian origin.

VII. That the Helots were Israelites (Ob 20).

VIII. That the Hebrews worshipped Greek gods and followed Greek customs.

IX. That Hebrew has a multiplicity of unsuspected dialects and homonyms.

X. That many proper nouns in the Bible—whether divine, ethnic, geographical, or personal—resemble Greek proper nouns, while others have Greek adjectives and common nouns as homologues.

XI. That certain Greek words, pronounced by Continental Greeks differently from their European brethren, found their way back to Greek in a spelling conforming to their Continental pronunciation. I call them atavisms.

XII. That certain non-biblical words found in Rabbinical writings can be proved to have been used in biblical times.

XIII. That the Ashkenazi and Yemenite pronunciations—like the Baghdadi and the Sephardi—are as old and as genuine as Greek itself.

XIV. That Judean and Ashdodite were not more different one from the other than Hebrew is from Arabic or Aramaic.

XV. That only by my theory is it possible to establish securely the true meaning of obscure biblical words, and the right interpretation of puzzling passages.

XVI. That only through the knowledge of Hebrew and Arabic is it possible to attain a finer understanding of Greek.

XVII. That the Jewish, the Christo-European, and the Islamic cultures—the triple aspect of modern civilization—all originate from Hellas.

II. *MODUS OPERANDI*

From early age I have been familiar with the Bible. Hardly a day passes by but I quote it or read it. Indeed, it is part of my make up and the very texture of my thinking. My learned and wise father, Isaac Benjamin Ezekiel Yahuda, taught us—my younger brother Solomon, my two elder sisters, and myself—the whole Old Testament when we were children. My brother Solomon and I learned the New Testament by stealth from a Hebrew translation in my father's private bookcase.

For years the distant biblical past was vividly present in my mind; I actually lived in it within sight of the Pyramids. So much so that, together with a passion for the Bible, I developed a natural animosity towards the Greeks and the Romans, on account of their cruelty to my persecuted ancestors, within our beloved land and outside it, the consequences of which are felt to this day. Strangely enough, that aversion did not extend to the Egyptians who were our hosts, as their ancestors had been the hosts of our forefathers during three periods of their history (Dt 23. 8).

My feelings were so strong that it did not even occur to me to learn Greek, although I knew that it played an important role in our civilization, and that it had influenced deeply post-biblical Hebrew. Nor could I bring myself to pick up more than the minimum of Latin necessary for my legal education and practice. They are forcibly expressed in the following passage:

Ce qui le révolte comme intolérable dans ces parages historiques, ces vestiges sacrés d'un temps glorieux, c'est que deux des trois colonnes pures [of the Capernaum synagogue] ont été profanées par des textes, l'un grec, d'une vingtaine d'années, l'autre latin, tout récent, incisés dans le corps des colonnes. Du grec et du latin — rien de plus insultant! (*La Palestine Revisitée*, p. 39, Tangier, 1928.)

I still resent the inscriptions referred to, and consider them now—as I did when I first saw them over fifty years ago—to be sheer vandalism. But not because they are in Greek and Latin; I would not react differently if by some misfortune the third column were similarly outraged in Hebrew. However, my feel-

ings towards the Greeks and the Romans have altered radically since. I realize now that our differences were fratricidal—as fratricidal as the siege of Troy—because I am convinced that the Jews are of Hellenic descent. This is how the revolutionary change has come about.

In the early thirties, after the publication of *Law and Life according to Hebrew Thought*, I began to be interested in biology as a hobby. In the course of my desultory study of the subject, I came across a few Greek words which bore a striking resemblance to biblical Hebrew, and I jumped to the conclusion that the Greeks had borrowed them from us. So I toyed with the idea that one day I might make a systematic comparison between the two languages. In those days I was still under the spell of traditional scholarship and, like everybody else, implicitly believed that Semitic languages were Semitic and Aryan languages were Aryan, and that never the twain could mix. Yet I thought it would be interesting to compile and explain an exhaustive list of similar words, if only to show how little or how much Hebrew had influenced Greek before the advent of Alexander, seeing that the influence the other way about was considerable in the wake of his conquests. Little did I know what the actual results of my research would show.

I was so ignorant of Greek then that I only knew the first few letters of its alphabet, which I had picked up incidentally in the course of my elementary mathematics and geometry. I remember asking my friend, Mr. Gerald Emanuel, in a City tea-shop to write the full alphabet for me at the bottom of a partly used sheet of paper. This was in 1932-3.

The years rolled by during which the project remained in abeyance. But when I had published *New Biology and Medicine* (1951), I was able to devote my leisure hours almost entirely to the random links which I suspected existed between biblical Hebrew and Greek. After acquiring a smattering of grammar, I plunged straight into the Septuagint, relying exclusively on my memory of the original for the meaning of the numerous passages I selected to read. Then I read Homer in conjunction with the Bible: about one page of Greek and its translation, line by line and sentence by sentence, and a chapter from the Old Testament—starting with Genesis and the first book of the *Iliad*, and finishing up with the last book of the *Odyssey* and the Second Book

of Chronicles. Day by day the list of similar words lengthened until they topped six hundred, including words relating to various aspects and activities of life, which could not be accounted for by the ubiquitous and abiding factor of borrowing. Besides, history affords no evidence of the existence of circumstances which might have favoured borrowing of such high quality and on such a huge scale.

I became convinced that the limit of borrowing had been crossed, and that I stood on the borders of a genetic relationship. But the gate to the family homestead was shut before me, and it ~~was no use attempting to force it or to climb over it.~~ It had to be opened freely and widely (קבל עם) and the key to it was grammar. So far, however, the only grammatical features I knew Greek had in common with Hebrew were the dual number and the definite article, which sometimes attached to both the adjective and the noun it qualified. I stopped reading and started thinking and reviewing the results of my crude research. I used the material at hand: analysing it, classifying it, noting the various exchanges between the Greek and the Hebrew letters, comparing them with biblical variations and the dialectal interchanges among the Greek letters, selecting special homologues for comparison.

This is how my theory began to evolve: for instance, I found that—as regards their consonants— $\epsilon\delta\omicron\varsigma$ and (דטו) differed from each other in their terminal letters only. Similarly, $\tau\acute{\upsilon}\lambda\omicron\varsigma$ and/or $\tau\acute{\upsilon}\lambda\eta$ and (למ). Therefore (in accordance with Dt 19.15), I tentatively formulated the rule—which might or might not be justified by further experience—that (ד) is a Hebrew terminal in Graeco-Hebraic homology. In fact, this is confirmed by the homologies $\epsilon\iota/\text{י}$ (v. p. 86) (אם) $\omicron\upsilon/\text{א}$, $\eta/\text{א}$, $\alpha/\text{א}$, $\alpha/\text{א}$, and many others. (נ) is another terminal letter, hence $\mu\eta/\text{מ}$, $\epsilon\iota/\text{א}$, $\omicron\upsilon/\text{א}$.

Take another example: $\lambda\epsilon\acute{\iota}\chi\omega$ has more than one homologue in both Arabic and Hebrew—some of them being (לחץ), (עלע), (לקק), (لحق), (لحق)—in which the diphthong is respectively replaced by (ח, ע, ק, ח, ע). Again, among the homologues of $\sigma\epsilon\acute{\iota}\omega$ are (סע) and (זק), wherein the diphthong is replaced by (ע) and (ז). Accordingly, I provisionally concluded that a diphthong may

exchange with a guttural. This will actually be confirmed by three of the five homologies in the next example.

Thirdly, certain Greek letters dialectally exchange one with the other—e.g. κ with τ, ο with α, σ with δ—a phenomenon reflected in the following Graeco-Hebrew homologies: οἶκος (Foîkos) בית/بيت, εἰς/ἑἰς, εἰς/ἑἰς, πηδάω/פסח.

Lastly, mark the strange metamorphosis in the Hebrew words, whereby the suffix in Greek turns into a prefix in Hebrew, e.g. ὄραμα/מראה, αὐλισμός/מלון, αὐλισμα/מלונ/מלון—respectively from ὁράω/ראה and αὐλιζομαι/ללן/לילן/ללונ/ללן.

Early in my research I looked for tests whereby to check the accuracy of homologies and to assess their significance. As the number of tests discovered increased, so did the efficacy of their application and my confidence in my theory. From the beginning I leaned heavily on Arabic; occasionally the Septuagint came in useful. Two examples will suffice here.

According to my phonetical rules, שלח is a safe homologue of στέλλω. This is corroborated grammatically by the fact that the compound שלח is homologous with the compounds ἀποστέλλω, ἐπι- and ἐξαπο-. Yet what confirms these homologies beyond a peradventure, and at the same time lends strong support to my theory, is that ἀποστέλλω means *doff* as well as *send away*, and that شلح bears the former meaning. The significance of this combined homology lies in its semantic variation, coupled with phonetic similarity. But for their correlation to Greek (as afore-said), there would be no reasonable explanation why these two words שלח and شلح—so closely homophonous that they might well be taken for homonyms—should bear such different meanings, especially as they belong to two sister languages. Such confirmation and support are reinforced by other combined homologies; one of them—κουφίζω/خفف—is dealt with elsewhere in detail; another is ὠρα/خريف.

Again, according to my rules of phonetics, כבד—as well as its variant כבוד—homologizes with ἡπατος, the genitive of ἡπαρ, whereas כבוד is the true homologue of κῦδος. Now the Septuagint renders כבוד in Gn 49. 6 by ἡπαρ. This is justified by the usage of reduplication, as part of the general context. But it looks as if the translators read the word in Genesis (כבד) and

not כְּבֹדִי—Ashkenazi fashion—as reduplicating נִפְשִׁי. Because the same rendering is not maintained in a similar text—that is, Ps 16. 9—where כְּבֹד is unaccountably rendered by ὡσαύτως, although כְּבוֹדִי here reduplicates לִבִּי. Elsewhere כְּבֹד is rendered by δόξα (instead of κῦδος), where—it is submitted—the context demands ἡγᾶρ. However, it is highly significant that, through my theory, it is possible to correct the Septuagint by the Septuagint, and to understand the Bible by the Bible.

It is such discoveries that cured me of Graeco-Hebraic dyslexia and enabled me, by the formulation of a series of simple rules of phonetics and morphology, to read a Hebrew word as if it were its own variant, e.g. הָרָה and עָרָה, נָדָב and נָדָר, אָבִי and אָב, מֵרָאָה and מִרְאָה, מִרְאָה and מֵרָאָה, כָּבֵד and כְּבוֹד, הָלוֹם and מִרְאָה, גָּעַל and שָׁלַח, לֶקַק and לַחֵץ, שָׁאֵן and שָׁאֵן, שָׁלַח and שָׁלַח. Looking at such words, pair by pair, I began to find it natural that they should prove to be identical—despite differences in literal composition, pronunciation, scale, or gender. To me, נִפְתּוּלֵי אֱלֹהִים נִפְתַּלְתִּי not only means מַלְחָמוֹת אֱלֹהִים נִלְחַמְתִּי, but also reads it. Again, I cannot imagine נִשְׂר, meaning an eagle, blowing a horn (Hos 8. 1), but rather a herald; so my thoughts rush to κῆρυξ, κηρυκεύω, and נִשְׂר. On the other hand, I detected new homonyms, and learned to distinguish between words of close similarity, e.g. נִשְׂקָה and נִשְׂקָה, הֵלֶךְ and הֵלֶךְ, בָּא and הָבִיא. In other words, familiarity with the Bible ceased to breed oversight, and taught me to see the Greek word through its Hebrew disguise, and vice versa; e.g. ὁράω/רָאָה, ὁρα-μα/מִרְאָה; ὁρος/הָר, ὁρος/ὄρος; ὁπλον/חָבֵל, ὁπλον/כָּבֵל; ἀπτω/כָּפַת, ἀπτω/כָּפַת, ἀπτω/כָּפַת; ὁπτάνιον/חֲבִית, ὁπτάνιον/חֲבִית, ὁπτάνιον/חֲבִית; ἀγλαῖζω/עָלַז, ἀγλαῖζω/עָלַז, ἀγλαῖζω/עָלַז.

Indeed, there are quite a few words in the Bible that are written and pronounced in more than one way, and we know of one occasion where a mere lisping cost many lives (Jud 12. 6). But the significance of these differences and of the differences in the names of several peoples and places has eluded the exegetes (Gn 14. 2, 3, 28. 5 Dt 2. 11, 20, 3. 9, 4. 48).

Hunting for homologues was, is, and will ever remain a most exhilarating exercise. It has all the excitement of the chase—and its hazards. It is never dull or fruitless; for even if one gets

off the trail, one is more likely than not to gain some incidental or adventitious benefit. Indeed, often enough you look for China and discover America; phlogiston may elude you, but you come upon oxygen; you are prospecting for diamonds and uncover a nugget. Occasionally, the process is precipitate, one genuine homologue leading to another with the succession of a chain reaction. Let me give an example which I vividly recall.

In my desultory reading of the Septuagint at random, I came across the phrase *δέρρις τριχίνη* for *שַׁעַר אֲדָרָה* (Zach 13. 4). It occurred to me—not for the first time or the last—that here was a word, *δέρρις*, which approximated the Hebrew *אֲדָרָה* so closely that the similarity must have struck the translators as odd. In fact, I had then and have time and again since wondered whether the authors of the Septuagint had sensed or known that a relationship of sorts existed between the two languages. However, as usual, I placed myself in their position and reached for *Woodhouse*, to find out the range of synonyms from which the translators had picked out this particular word. Which led me to *δορά*. In a flash the passage in Esther 1. 6—*עַל רִצְפָּה בַּהֶסְדֵּי יוֹדָר וְסִהְרָה*—sprang to mind. Without much delay, I formed the homologies: *בַּהֶסְדֵּי* / *βιάθος*, *שִׁשִּׁי* / *ξυστός*, *דָּר* / *δορά*, *סִהְרָה* / *γέρρον*. Accordingly, some floors were paved with polished stone, others were matted or covered with rugs. This is far from the gaudy and fantastic emeralds and pearls of the Septuagint—even as far as factual reality can ever be from wild fiction—although the actual floor-coverings must have been as precious as any ever produced in Persia, to match the couches of gold and silver provided for the royal guests.

However, three out of the four homologies soon led to three other genuine homologues, and *שִׁשִּׁי* in our context proved to be a variant of *שִׁשִּׁי*. Thus: *סִהְרָה* / *γέρρον* automatically suggested *γέρρον* / *סִהְרָה* Ps 91. 4; the quasi-homophonous neighbour of *ξυστός* yielded the homology *ξυστίς* / *שִׁשִּׁי* Gn 41. 42; and when I looked up *δορά* in the Dictionary, I saw the phrase *δορά σατύρου* which I preferred to *δέρρις τριχίνη* for *שַׁעַר אֲדָרָה*, having regard to the homology *Σάτυρος* / *שַׁעִיר* Lev 17. 7. So once more I corrected the Septuagint by the Septuagint!

Another example springs to mind. Once I discovered that *נֶחֱמֶה*, the homologue of *φόρημα*, must have meant 'harp' in ICh

15. 22 and 27, I automatically and spontaneously leapt to the conclusion that the verbs סָרַר (Ib 15. 22) and שָׁרַר (Ib 15. 27) were homologues of $\psi\acute{\alpha}\lambda\lambda\omega$. How could I react otherwise? All the ten verses of the passage concerned (19–28) deal exclusively with music, and nothing could be simpler or more natural than to conjure up strumming. Turning to the N.E.B., it is understandable that the translators should have found the phrases יָסַר בְּמִשְׁאָה and הָשִׁיר הַמִּשְׁאָה 'obscure'. In fact, I offered to put my discoveries at their disposal, but the offer was not accepted.

To resume the narrative, the grammatical issue still eluded me. Gradually, I collected valuable data; for instance: that the dative case exists in Hebrew; that the masculine plural is the same in Hebrew and in Greek—save that in Hebrew it has a terminal ם, and the last syllable is pronounced as the diphthong $\alpha\iota$ is pronounced in modern Greek; that, generally, a Greek compound verb is a homologue to a Hebrew compound verb; that, generally, a verb ending in $-\zeta\omega$ is equivalent to a compound verb in Graeco-Hebrew homology, i.e. that the suffix $-\zeta\omega$ is equivalent to a prefixed preposition; that sometimes a verb in the Middle Voice is a homologue of a verb in the construction הִתְפַּעֵל; and so on.

Suddenly, I realized that the MV existed in Hebrew. It struck me that, to indicate the reflexive character of the MV, its terminations in the singular ($-\mu\alpha\iota$, $-\sigma\alpha\iota$, $-\tau\alpha\iota$) should read dialectally: $-\mu\omicron\iota$, $-\sigma\omicron\iota$, $-\tau\bar{\omega}$ (for $\alpha\upsilon\tau\bar{\omega}$), in conformity with the peculiar Hebrew phenomenon of occasionally adding to the verb the personal pronoun in the dative case. It then occurred to me that the terminal $-\mu\iota$ might be a variant of $-\mu\omicron\iota$, as is ם in IIS 18. 12 a variant of לִי (cf. Ib 18. 5). Another sudden realization was that the שָׁרַר in Hebrew is equivalent to the Aorist and the Imperfect in Greek, with the omission of the syllabic augment—as often happens in Homer.

But the real break through came when I discovered that many of the verbs beginning with ל are homologues to verbs in $-\mu\iota$ or in the MV. This was followed by two interconnected discoveries: that the formation of the Future and the Construct is but an example of the suffix/prefix phenomenon which I discovered earlier; and that the Aorist exists in Hebrew—the הִתְפַּעֵל being the counterpart of the augment—since the structure of the

last syllable in the Aorist is similar to that in the Future, e.g. λύσω, ἔλυσα; ΠΥΞΗ/πιστεύ-σ-ω, ΠΥΞΗ-η/ἐ-πίστευ-σ-α.

In the meantime the homologies multiplied past counting, with parallel Arabic involvement; so that I now estimate that nine out of ten different words in the Bible have demonstrably sound Greek homologues. What consolidates the cumulative evidence afforded by their large numbers, is the quality of the homologies. Besides reinforcing each other, they resolve many puzzles and indicate that the Greeks and the Hebrews had in common some customs and some religious beliefs, while the Hebrew language emerges from these homologies much richer and even more beautiful than it is at present acknowledged to be. Yet the benefits of these homologies are by no means one-sided; for certain important advantages accrue to the language and history of Hellas. Actually, the whole complex is consistent and only consistent with two propositions, that is: that biblical Hebrew is Greek, and that the Hebrews were Asiatic Greeks. In fact, the outcome of my laborious, extensive, and elaborate research may be summed up in a brief sentence: Hebrew is Greek with a mask on.

III. THE FOUNDATIONS

AN ordinary document sets out in ordinary language more or less precisely what the writer wishes to record or to communicate to some particular person or to all and sundry. But when a secret agent intends to impart some confidential information to a distant colleague exclusively, and at the same time wishes to make sure it is not understood by anyone else into whose hands the document which contains it might stray or fall, he uses cryptic terms or a cipher, or both.

Now any ordinary writing in a hitherto unknown language partakes of the nature of such a confidential document, not because of the writer's intention to conceal its subject-matter from prying eyes, but on account of the would-be reader's ignorance of the writer's language and/or script. To understand and interpret its contents, therefore, the would-be reader must begin by deciphering the document. He must treat the letters as mere symbols—which, in fact, all letters are—and endeavour to substitute for them the sounds and syllables which they originally represented.

As for the language of the Bible, it is familiar enough; yet its relation to Greek, if any, has been—albeit unintentionally—rather concealed and altogether forgotten. So that, to all practical intents and purposes, Hebrew must be deemed to be an unknown ancient language as far as this mysterious relationship goes. Accordingly, the glossological exploration herein embarked upon does not lie exclusively in the field of pure linguistics. It partakes of the art and science of decoding—that is, treating Hebrew letters and vocalization as if they were strange symbols come down from the distant past, and substituting for them suitable Greek letters and syllables.

That is why it is of the first importance and fundamental to compare the alphabets concerned, to classify the interchanges of letters and vocalization in the Bible itself, to ascertain—as far as possible—the pronunciation of Hebrew and Greek, and to list the dialectal and other changes undergone by the Greek letters. These factors, and especially the interchanges in the Bible and in Greek—the ך׳ and ן׳ of my theory—constitute the

starting-point and basis of my novel inquiry into the semi-solved Champollionic riddles which emerge from the biblical palimpsest. Indeed, their proper exploitation has turned what began as a desultory and amateurish quest into a systematic and scientific investigation, resulting in a series of theorem-like Propositions.

Proposition I. The Greek and Hebrew alphabets bear a striking resemblance to one another, in the order of letters, their names, shape and pronunciation.

א	אָלף	'	α	ᾱλφα	א	אָלף	'
א	„	'	'	spiritus lenis	א	אָלף	'
א	„	mute	α	ᾱλφα	א	אָלף	
ב	בֵּית	b	β	βῆτα	ב	בֵּית	b
ב	בֵּית	b	Ϝ	δίγαμμα (Vau, v)			
ג	גִּיט	'g	γ	γάμμα	ג	גִּיט	'g j
ג	גִּיט	g			ג	גִּיט	g
ד	דָּלֶט	d	δ	δέλτα	ד	דָּלֶט	d
ד	דָּלֶט	d			ד	דָּלֶט	d
ה	הֵט	h	ε (η)	ἐ ψιλόν	ה	הֵט	h
ה	„	h	'	spiritus asper	„	„	„
ה	„	mute	ε	ἐ ψιλόν	ה	„	„
ו	וֵט	w	Ϝ	δίγαμμα (w)	ו	וֵט	w
ו	„	mute	ω	ω μέγα	„	„	
ז	זֵט	z	ζ	ζῆτα	ז	זֵט	z
ח	חֵט	h	(η)	ῆτα	ח	חֵט	h
ט	טֵט	ε	θ	θῆτα	ט	טֵט	ε
י	יֵט	y	ι	ἰῶτα	י	יֵט	y
י	„	mute	ι	„	י	„	
כ	כֵּט	k	κ	κάππα	כ	כֵּט	k
כ	כֵּט	k	χ	χεῖ, χῖ	כ	כֵּט	k
ל	לֵט	l	λ	λάμ(β)δα	ל	לֵט	l
מ	מֵט	m	μ	μῦ	מ	מֵט	m
נ	נֵט	n	ν	νῦ	נ	נֵט	n
ס	סֵט	s	ξ	σάμπε			
ע	עֵט	'			ע	עֵט	'
פ	פֵּט	p	π	πεῖ, πῖ			
פ	פֵּט	f	φ	φεῖ, φῖ	פ	פֵּט	f

צ	צדי	ṣ			ص	صاد	ṣ
ק	קוף	q	ρ	κόππα	ق	قاف	q
ר	רש	r	ρ	ῥῶ	ز	زآء	r
ס	שין	ś	σ	σίγμα	س	سين	s
ש	שין	ś			ش	شين	ś
ת	תו	t	τ	ταυ	ت	تآء	t
ת	תו	ṭ			ث	تآء	ṭ
			ξ	ξει, ξι			
			υ	ὕ ψιλον			
			ψ	ψει, ψι			
					ض	ضاد	ḏ
					ظ	ظاء	ẓ

An example of *ṣ* pronounced *ṭ* is the homology *οἶκος*/תַּיִת, thus: *οἶκος*, originally *φοῖκος* → *φοιτος* (*κ* and *τ* interchange dialectally) → *φαιτος* (*ο* changes dialectally into *α*) → *φαιτ* (by apocope) → תַּיִת. Another example is *ῥήτρα*, *ῥάτρα*/תַּרְיִת.

γ is pronounced like *ν* before the palatals—*γ*, *κ*, *χ*—and before *ξ*; a phenomenon reflected in Graeco-Hebraic homology.

ζ is a double-consonant composed of *δ* and *σ*, but opinions differ as to whether the *δ* preceded the *σ* or vice versa. Hebrew seems to suggest that both views are correct; for the homologue of *ζῆτα*, צדי or صاد—which frequently interchanges with it—indicates by its name that the order of composition was *σδ*. The Septuagint, however, refers to it as *ΤΣΑΔΗ* in *Thr* 1. 18, 2. 18, 3. 52, 4. 17; and the Ashkenazim pronounce it *ts* or *δσ*—which reverses the order—while the Graeco-Hebraic homologies are divided, some exemplifying one order, others the reverse order.

In ancient Athens *ῥτα* was an aspirate, which lends support to the guttural pronunciation of its homologue, תַּיִת, either like ח or like כ/خ. But the aspirate letter in Hebrew is ת.

θῆτα is the homologue of תַּיִת; but *θ* sounds like ث or ת—as pronounced the Baghdadi way—and not like ט. As a matter of fact, *θ* was used for ת by the Septuagint in *BHΘ* (*Thr* 1. 2), *ΔΔΔΕΘ* (*Ib* 1. 4), *THΘ* (*Ib* 1. 9), *ΘΔΥ* (*Ib* 1. 22)—and similarly in the following chapters—while *τ* stood for ט.

Θ has been equated with *λ*, which is a form of *sigma*, because תַּיִת is the homologue of *σάμπι*, thus: *σάμπι* → *σαμπι* (by vowel/consonant metathesis) → *σαμικ* (*π* turning dialectally into *κ*) → תַּיִת.

Similarly, ψ has been equated with σ , because ψ and $\sigma\acute{\iota}\gamma\mu\alpha$ homologize, thus: $\sigma\acute{\iota}\gamma\mu\alpha \rightarrow \sigma\acute{\iota}\mu\alpha$ (γ drops out occasionally) $\rightarrow \sigma\acute{\iota}\nu\alpha$ (μ and ν interchange in Greek) $\rightarrow \sigma\acute{\iota}\nu$ (by apocope according to rule) $\rightarrow \psi$.

Originally, Ξ used to be written $X\Sigma$, and $\Phi\Sigma$ instead of Ψ . This is reflected in Graeco-Hebraic homology, thus: $\xi\upsilon\lambda\omicron\nu$ (*block-head*)/ בְּסִיל Eccl 2. 16; $\xi\eta\rho\acute{\alpha}$ (*dry*)/ הָיָה Lev 16. 22; $\psi\iota\lambda\omicron\iota$ (*light troops, unarmed soldiers, bare-headed, without helmet*)/ פְּסִילִים Jud 3. 19, 26; $\psi\epsilon\upsilon\delta\omicron\varsigma$ (*lie*)/ בָּזָב Ib 16. 10 (π and κ , δ and β , interchange dialectally—or ν and β interchange according to rule (as in $\kappa\upsilon\delta\omicron\varsigma$ /כְּבוֹד), and $\delta\omicron\varsigma$ drops out by apocope—while σ turns into τ according to rule (as in $\acute{\alpha}\phi\alpha\nu\acute{\iota}\zeta\omega$ /אֶפְסָה)).

Moreover, ϵ and υ had (and still have in modern Greek) similar sounds to α and \omicron respectively, while \omicron was used as $\omicron\upsilon$. To this day the Ashkenazim pronounce בֵּית or בֵּית , and כָּלֶם כָּלֶם ; similarly, בֵּית is pronounced in the vernacular בֵּית , and the Iraqis pronounce $\text{قَدَام قَدَام, كَلِم كَلِم, كِتَاب كِتَاب}$. Again, the masculine plural in Hebrew is formed by adding a mute ה (plus terminal ן) to the singular, compared with the addition of \omicron in Greek (pronounced like mute ה in modern Greek). Lastly, the homologues of the verbal adjective $\mu\iota\sigma\theta\omega\tau\omicron\varsigma$ are שָׂכִיר Ex 22. 14 (*hired servant*) and שָׂכֹר Neh 6. 13 (*hired, hireling*); while the homologue of $\acute{\alpha}\gamma\iota\sigma\tau\omicron\varsigma$ (*hallowed*) is קֹדֶשׁ Ex 29. 31 in Hebrew, קֹדֶש Dan 4. 5 in Aramaic, and قُدّوس or قَدّيس in Arabic.

$\delta\acute{\iota}\phi\theta\omicron\gamma\gamma\omicron\varsigma$ (*with two sounds*) refers in Greek to the union of an open vowel with a close one. But in both Arabic and Hebrew it refers to a double-letter, because it is the homologue of شَدَّ as well as שָׁדָד , thus:

$\delta\acute{\iota}\phi\theta\omicron\gamma\gamma\omicron\varsigma \rightarrow \delta\acute{\iota}\phi\theta\omicron$ (by apocope according to rule) $\rightarrow \delta\acute{\iota}\phi\theta$ (by vowel/consonant metathesis) $\rightarrow \delta\acute{\iota}\gamma\theta$ (π and γ interchange dialectally) $\rightarrow \delta\acute{\iota}\gamma\theta$ (θ converts into ψ according to rule) $\rightarrow \delta\acute{\iota}\gamma\epsilon$ (\omicron turning dialectally to ϵ) $\rightarrow \psi\gamma$.

$\delta\acute{\iota}\phi\theta\omicron\gamma\gamma\omicron\varsigma \rightarrow \delta\acute{\iota}\phi\theta\omicron\nu$ (by apocope according to rule) $\rightarrow \delta\acute{\iota}\theta\theta\omicron\nu$ (ϕ and θ interchange dialectally) $\rightarrow \delta\acute{\iota}\delta\delta\omicron\nu$ (θ and δ interchange dialectally) $\rightarrow \delta\acute{\iota}\delta\delta\omicron\nu$ (δ and σ interchange dialectally, and either converts into ψ /ش according to rule (as in $\acute{\omicron}\delta\omicron\upsilon\varsigma$ /שָׁדָד),

σάφξ/שׁ) → σάδαν (ο and α interchange dialectally) → شدّه
 (ν turns to ה according to rule); cf. אֵדָוָנִי/Ἰδωνεύς,
 צִידֹן/Σιδών/صيدون, שׁוֹא/سكون (ك forming a digraph, as סא
 does in σκέπτομαι/شاف and σκαῖπτρον/שבס).

II. א, ה, ו, and י—when mute—may be considered as vowels, although they do not actually function as such; for in Hebrew the function of vowels is taken over by points of vocalization, the principal of which are the following:

קמץ	א	פתח	א
צרי	ה/י	סגול	ה/י
שורק ו	ו	קבץ	ו
	ו/ס		
	חולם		
	חרק		
	קרא		u.i.

III. Hebrew pronunciation is most important to our inquiry.

Hebrew pronunciation is not uniform, either as regards letters or vocalization. In fact, there are no less than four distinct kinds of pronunciation of Hebrew, namely: the Ashkenazi, the Baghdadi, the Sephardi, and the Yemenite.

The most articulate and discriminating is the Baghdadi, according to which:

ז	is distinguished from ז	and pronounced like V, e.g.	זָבִל
ז	„ „ „ „ „ „	„ „ „ „ „ „	זָג, e.g. זָג
ד	„ „ „ „ „ „	„ „ „ „ „ „	דָּד, e.g. דָּד
ו	„ „ „ „ „ „	„ „ „ „ „ „	וּבִיתָה, e.g. וּבִיתָה
ח	„ „ „ „ „ „	„ „ „ „ „ „	לַחֵךְ, e.g. לַחֵךְ
ט	„ „ „ „ „ „	„ „ „ „ „ „	הַטָּהָר, e.g. הַטָּהָר
ע	„ „ „ „ „ „	„ „ „ „ „ „	אַעֲלֶה, e.g. אַעֲלֶה
צ	„ „ „ „ „ „	„ „ „ „ „ „	סָר צֶלֶם, e.g. סָר צֶלֶם
ק	„ „ „ „ „ „	„ „ „ „ „ „	בָּקִיר, e.g. בָּקִיר
ת	„ „ „ „ „ „	„ „ „ „ „ „	תַּת, e.g. תַּת

Moreover, it distinguishes between the various points of vocalization, except between קמץ and פתח or סגול and צרי, e.g. סָפֶר, פָּתַר. The independent שׁוֹא is pronounced like a short סגול; and the enclitic, like its homologue, סָכֹן, or a consonant

The Ashkenazi pronunciation differs from the Baghdadi in that, according to it, no distinction is made between א and ע, ב and ו, ג and ו, ד and ד, ה and כ, ט and ת, פ and ק, ס and ת—e.g. אֵלֶּה, עֵלֶּה, אֵעֵלֶּה; וָלֵב, וָלֵב, וָלֵב; וָחֵרֶם, וָחֵרֶם, וָחֵרֶם; סָרַף, סָרַף, סָרַף; תָּתַר, תָּתַר, תָּתַר. As mentioned above, צ is pronounced *ts* or *δσ*.

¹⁷ צֶדֶק is pronounced like *ei* in 'weight', e.g. מִצְדָּקָה (u. p. 652).

קַטַל, 19. 5. Ib קַטַל; Dan 2. 49; Gn 25. 16, 17. סִירָה—ת/ס

ע/א—נָעַל IIS 1. 21, נָעָלָה Zeph 3. 1; עָז Ps 90. 11, אָז Ib 76. 8.
 צ/ס—עֵלָךְ IS 2. 1, עֵלָם Job 20. 18.
 ק/כ—קָנָה Gn 14. 19, כָּנָן Dt 32. 6; קָנִי Jud 4. 17, קָנִי Job 29. 18,
 ضحك Gn 10. 18; צָחַק Gn 18. 12.
 פֶּסֶר, 12–13. 41. Gn פֶּתַר; 19. 40. Jes נִסַּךְ, 21. 22. Ez נִסַּךְ—ס/ת.
 1. Ib 119. 1. חֲמִיּוֹנִי Ps 50. 23, שָׁם—ס/ת.
 5. 7. Dan תָּלַת; יֵיט, 12. 17. Gn בֵּית—ת/ת.
 חִירָם; 11. 90. Ib עָז, 8. 76. Ps אָז; 61. 7. Neh אֲדָן, 59. 2. Esr אָדָן—/.
 IR 5. 15, חִירוֹם Ib 5. 24; יְעָרִים Q, יְעָרִים Ez 34. 25 K; יָשָׁב in IIS
 19. 38 is pronounced יָשָׁב; כָּל is pronounced כָּל, except in Ps 35. 10;
 הַעֲצֵק, 13. 15. Jos הַעֲצֵק; עָלֵם, 7. 33. Ib לַעֲלֹם, 4. 33. IICH
 33. 4, דָּרִין IR 22. 34, שָׁרָן IIR 16. 7; קוֹמִים Dt 28. 7, קָמִים; 11. 21. Ib
 5. 54. Ps לא, 33. 3. Dan דָּר, 7. 32. Dt דָּר; 5. 17. IS לא, 3. 3. Dan כָּל, 10. 2. Ib
 16. 60. Jes שָׁד, 3. 4. Thr שָׁד, 16. 60. Jes שָׁד, 3. 4. Thr שָׁד, 16. 60. Jes
 7. 7. Ez 7. 7, Job 39. 20, הָדָד Ex 30. 23, בָּשָׂם IR 10. 10, בָּשָׂם—/.
 עָרַל, 6. 10. IIR נָדָד; 13. 29. Ex כָּבֵד, 5. 149, 13. 30. Ps כָּבֵד, 6. 49. Gn
 10. 44. Cf. 2. 44. Dan בְּרִימְיָהוּ; 10. 28. Ez בְּרִימְיָהוּ; 19. 2. Ib זָה, 24. 2. Ecc
 22. 28. Prv 28. 22, הָסָר Dt 28. 48, 57, הָסָר; 19. 2. Ib זָה, 24. 2. Ecc
 5. 5. Dt 4. 5, הָקִים; 13. 7. IR Ib חִירָם, 11. 4. IICH חִירָם—/.
 1. 10. K, 3. 129. Ps לְעֲצֵתָם; 31. 12. IIS חֲרָצִי, 3. 1. Am חֲרָצִי; 1. 10. K, 3. 129. Ps
 21. 1. IIS 3. 39, מִשָּׁח Lev 4. 3, 35. 2. IS 2. 35, מִשָּׁח; 2. 29. Ex מִשָּׁח; Q;
 13. 7. Jud צִלּוּל; 7. 13. K, 7. 8. Jer סִיס, 7. 8. Jer סִיס; 6. 49. Jes נִצִּיר, Q;
 14. 17. Ps צִפְיָה, Q, צִפְיָה; 3. 62. Jes צִפְיָה, Q, צִפְיָה; 3. 62. Jes צִפְיָה, Q, צִפְיָה;
 2. 85. Ps 7. 2. Zeph שְׁבוּתָם; 15. 18. Jer שְׁבוּלִי; 10. 5. Ecc שְׁבוּלִי; 10. 5. Ecc
 14. 29. Jer שְׁבוּתָם, K, שְׁבוּתָם; 4. 126. K, 26. 33. Ib שְׁבוּתָם, Q, שְׁבוּתָם;
 39. 49. Ib שְׁבוּתָם, Q, שְׁבוּתָם; 39. 49. Ib שְׁבוּתָם, Q, שְׁבוּתָם;
 53. 16. Ez שְׁבוּתָם, Q, שְׁבוּתָם; 16. 53. Ez שְׁבוּתָם, Q, שְׁבוּתָם;
 14. 2. Q, K. V. pp. 651–3.

However, the last word really rests with Greek. For it is in Greek that the process originates of interchanging τ with θ and σ , κ and χ , α and \omicron , \omicron and ϵ , ϵ and η , and $\omicron\upsilon$ and ι . Again, it is in Graeco-Hebraic homology that one or the other of the consonants, $\sigma\delta$ —which make up the compound letter ζ —drops out. Therefore צָדִי, the counterpart of $\zeta\eta\tau\alpha$ with which it interchanges, is rightly pronounced like θ by the Sephardim. Perhaps for the same reason Arabic has the additional letter δ /ض, e.g. δ /كوفى/كوفى.

As a matter of fact, the Greek homologues often show which of the above *interchanged* Hebrew letters are *interchangeable*, and

whether the two interchanged letters in a given pair fail to interchange between themselves. Thus: נסגר/נסכר and סכר/סגר are two entirely different verbs, being the respective homologues of $\epsilon\gamma\kappa\lambda\epsilon\acute{\iota}\omega$ and $\epsilon\iota\sigma\chi\epsilon\iota\rho\acute{\iota}\zeta\omega$. However, in the verb נסגר/נסכר , both the ל and the ד replace the same letter, κ . This fact tends to prove that they are genuinely interchangeable. Similarly, in the verb סגר/סכר , both the ל and the ד replace the same letter, χ . This fact tends to prove independently that they are genuinely interchangeable. Furthermore, these two independent probative facts confirm each other and establish that ל and ד are definitely interchangeable in Graeco-Hebraic homology. Incidentally, these two facts also tend to show that κ and χ are interchangeable. Indeed, they are dialectally interchangeable, a third fact which further confirms the validity of the other two.

In the result, a firmly founded conclusion has emerged which serves to test the genuineness of other homologies involving κ or χ , e.g. $\kappa\upsilon\rho\acute{\epsilon}\omega$ and $\chi\omega\rho\acute{\iota}\zeta\omega$. It is not surprising to find that each verb has a homologue beginning with ל , namely, לר and לש respectively. But we shall see that $\kappa\upsilon\rho\acute{\epsilon}\omega$ has another homologue, לרל , and $\chi\omega\rho\acute{\iota}\zeta\omega$ three other homologues: לרש , לרס , לרס — ל replacing κ , and ד χ . If these substitutes are genuine representatives, then ד and ל , ד and γ , ל and ל are likely to be interchangeable. As a matter of fact, π and κ , π and γ , γ and κ are dialectally interchangeable. Besides, we have seen that χ exchanges with ד and ל respectively in the homologies, $\lambda\epsilon\acute{\iota}\chi\omega/\text{לרל}$ and $\lambda\epsilon\acute{\iota}\chi\omega/\text{לרס}$.

Mark incidentally that occasionally a letter in the Hebrew word does not actually *represent* its counterpart in the homologue, but the dialectal alternative of the counterpart. For instance, in the homology θηρίον/לר , ל *replaces* θ , but it indirectly *represents* χ into which θ is dialectally converted.

Another interesting example is the double-homology, $\mu\acute{\epsilon}\gamma\alpha\varsigma/\text{לרל}$. In the possessive case, $\mu\acute{\epsilon}\gamma\alpha\varsigma$ inflects into $\mu\epsilon\gamma\acute{\alpha}\lambda\omicron\upsilon$, and in the dative into $\mu\epsilon\gamma\acute{\alpha}\lambda\omega$; as if the nominative masculine were $\mu\acute{\epsilon}\gamma\alpha\lambda\omicron\varsigma$. Similarly, the feminine of $\mu\acute{\epsilon}\gamma\alpha\varsigma$ is $\mu\epsilon\gamma\acute{\alpha}\lambda\eta$, while the masculine plural is $\mu\epsilon\gamma\acute{\alpha}\lambda\omicron\iota$. In fact, it is on this basis that the adjectives לרל and לרע homologize with $\mu\acute{\epsilon}\gamma\alpha\varsigma$. Thus:

$\mu\epsilon\gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\varsigma$ (dropping the μ syllable or the initial syllable according to rule) $\rightarrow \gamma\alpha\lambda\omicron\lambda$ (replacing the final σ by the

terminal λ according to rule) $\rightarrow \gamma\alpha\delta\omicron\lambda$ (the first λ dialectally turning into δ) $\rightarrow \lambda\tau\lambda$. Alternatively:

$\mu\epsilon\gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\rho$ (the terminal σ dialectally turning into ρ) $\rightarrow \gamma\alpha\delta\omicron\rho$ (λ dialectally turning into δ) $\rightarrow \gamma\alpha\delta\omicron\lambda$ (ρ dialectally turning into λ) $\rightarrow \lambda\tau\lambda$ (cf. $-\gamma\alpha\varsigma$, $-\gamma\alpha\rho$, $-\gamma\alpha\lambda$, $-\gamma\alpha\lambda\omicron\varsigma$).

$\mu\epsilon\gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\lambda \rightarrow \gamma\alpha\rho\lambda$ (the first λ turning dialectally to ρ) $\rightarrow \gamma\alpha\rho\epsilon\lambda$ (\omicron turning dialectally into ϵ) $\rightarrow \var�\alpha\rho\epsilon\lambda$ (γ turning into $\var�$ according to rule) $\rightarrow \lambda\tau\var�$.

Here, the letters τ and $\var�$, which interchange with λ , do not interchange *inter se*; but they match as linguals.

The double-homology $\var�\lambda\tau\lambda, \lambda\var�\tau\lambda/\kappa\acute{o}\pi\tau\omega$ is entirely different: in it the interchanged final Hebrew letters do not replace the same Greek letter in the homologue. For the $\var�$ in $\var�\lambda\tau\lambda$ replaces the τ in $\kappa\acute{o}\pi\tau\omega$; whereas the λ in $\lambda\var�\tau\lambda$ refers to the thematic ω or the ϵ in $-\epsilon\iota\nu$ — π dropping out. Therefore, there is no question of $\var�$ interchanging with λ either directly or indirectly.

The above series of changes undergone by the Greek letters—consonants and vowels—have to be compared with the series of literal and vocal changes which occur in the Bible, in respect of both letters and vocalization; because these two sets of changes constitute the background to, and the basis of, Graeco-Hebraic homology. However, these accumulated changes are so numerous and various as to be useful solely as pointers in the search for genuine homologies. When examined and classified, they serve as foundations for rules or Propositions which record faithfully the different ways in which the changes actually exist. The rules do not themselves regulate the changes; they merely formulate certain observations of change-phenomena. As factual formulae of purely empirical character, they are capable of helping the investigator towards genuine homologies and away from spurious ones. Once tracked down in this manner, however, each homology must be subjected to several pragmatic tests, whereby it would be possible to reject or confirm it with a high degree of accuracy and certainty.

The significance of dialectal and other changes, both in Greek and in Hebrew, will spring into bold relief on examining three homologies: $\nu\alpha\acute{o}\varsigma/\pi\lambda\lambda\grave{\iota}$, $\omicron\acute{\iota}\kappa\omicron\varsigma/\pi\lambda\acute{\iota}\tau\eta\varsigma$, $\pi\rho\acute{o}\varsigma/\tau\var�\tau\eta\varsigma$. At first blush, a reasonable person would be *inclined to concede* the validity of the first homology. He might, with some *strain* or *hesitation* entertain

the *possibility* of the third being sound. But whoever—in his senses, that is—would be prepared even to *consider* the pretensions of the second? Admittedly, all that scepticism is to be expected at first sight, in spite of the semantic evidence. Yet, looked at in the light of dialectal changes, each one of these three homologies would and should—it is confidently submitted—*readily command absolute acceptance*.

To begin with, the Aeolian for *ναός* is *ναῦος*, and the Spartan *ναφός*. Moreover, *ε* and *ο* are interchangeable. Then, the origin of *οἶκος* is *φοῖκος*, whereas *ο* and *κ* respectively change into *α* and *τ*. Finally, here are the various guises of *πρός*: the Argive is *προτ(ί)*, the Arcadian *πός*, the Cretan *προτί*, the Cyprian also *πός*, the Doric *ποτί* and *ποί*, the Epic also *προτί* and *ποτί*; *περτ(ί)*, *πό*, *πόδ*, *πόκ*, *πότ* and *πρές* are also found. The relevant variants for the homology in hand are *πός*, *πότ* (apocope of *ποτί*), *πόδ*.

IV. The interchange of letters in the Bible is of fundamental importance to our inquiry.

ה א Job 34. 36	הכּי Gn 27. 36	ἡ δὲ γὰρ (γ/ב/כ)
אאלהי Jes 63. 3	האֵלֵהי	κατακαηλιδώς
אָדָד IR 11. 17	הָדָד Ib 11. 19	
אִסְדָּר IIS 20. 24 IR 12. 13	הִדָּר ICh 10. 18	
אִשְׁשֵׁי Jud 6. 15	הִשְׁשֵׁי IIS 3. 18	σῶξω
אִיךְ Gn 26. 9	הִיךְ Dan 10. 17	ῥῆ, ῥῆ, ῥῆ
אִלוֹ Dan 2. 31	הִלָּא Gn 13. 9	ῥῶ
אֶלְתֵּקָא Jos 21. 23	הֶלְתֵּקָא Ib 19. 44	
אֶשְׁתִּלְלוֹ Ps 76. 6	הֶשְׁתִּלְלוֹ	
הָאֶרֶרִי IIS 23. 33	הֶהָרִי ICh 11. 35	ὄρειός, ὄρεῖς
אֶתְהַבֵּר ICh 20. 35	הֶתְהַבֵּר	συνάπτω
בִּרָא IIS 12. 17	בִּרָה Ib 13. 6	βιβρώσασω
יִמְלָא ICh 18. 7	יִמְלָה IR 22. 3	
מִוֶּרָא Ps 76. 12	מִוֶּרָה Gn 12. 6	μέγας
מִרְפָּא Jer 14. 19	מִרְפָּה Jer 8. 15	θεράπευμα
נֶאֱקָ Ez 30. 24	נֶהָק Job 6. 5	μυκάσμαι
פֶּא Job 38. 11	פֶּה Ib.	ὤδε (ὤ-δε)
”	כֶּה Gn 31. 37	”
פֶּרָא Job 24. 5	פֶּרָה Jer 2. 24	θηρίον
צֹבָא IIS 10. 6	צֹבָה Ps 60. 2	ξανθός
צֹנָא Nu 32. 24	צֹנָה Ps 8. 8	κητήν
קֶרָא Lev 10. 19	קֶרָה Gn 44. 29	κυρέω

ו/ב	IIS 11. 3 IR 14. 9 Jes 48. 16 K ICH 26. 18 Jud 5. 14	בת-שבע ברוח פרור שט	ICH 3. 5 Ez 1. 18 Ps 129. 3 IRR 23. 11 Prv 26. 3	γυῖον ἀλγος ἀλγος ἐλπίσιν
י/ב	Ob 12 Ps 73. 22 Ps 32. 4	אדם ער הריונים	Dt 32. 35 Jer 26. 18 IRR 6. 25	πάθος ἀλγος ἐλπίσιν
כ/ב	Job 34. 36	אבי	Gn 27. 36	ἀγά γε
מ/ב	IRR 5. 12 K IIS 22. 16 Job 36. 15 IRR 20. 12 Jes 40. 7 Gn 21. 20	אמה מערות קענו ברדך נשם רבה	Q Ps 18. 16 Jer 50. 2 Ib 42. 14 Jer 4. 29	ῥή πόσις πῆ ἐρπόμεναι
פ/ב	Gn 38. 21 Dan 11. 24 Ps 68. 31 Jes 38. 12 Gn 4. 22 Ez 1. 18 Job 11. 8 Dt 19. 5 Jes 10. 15 Prv 13. 11 IIS 7. 7	בנה בזר בזר בצע ברקול גב גבה הטב הצב קבץ שבת	Jos 18. 8 Ps 141. 7 Joel 4. 2 Ps 144. 7 Dan 2. 33 Ex 21. 3 Prv 9. 3 Jes 17. 6 " Dt 15. 7 ICH 17. 6	ῶνε σπείρω διδασκείω ἀποσπῶζω περίσκληρος γυῖον ῶσις ἀόρω " πυκνάζω δικαστής/ διδασκός
ד/ג	Ps 15. 1	גור	Ib 84. 11	οἰκείω
ז/ג	Ez 47. 13 Ez 25. 7	גה לבג	Jos 15. 4 Ib 26. 5	ὀδε (ὀ-δε) ἀπαγγή
כ/ג	Ez 3. 24 IS 26. 8	גסר סגר	Gn 8. 2 Jes 19. 4	κλείω, ἐγ- είχειρίζω
ע/ג	Dt 1. 17 Jer 30. 23 Jes 14. 9 Joel 2. 10 Ps 77. 17, 19	גדל התעורר רעש רעד	Ez 31. 18 Job 17. 8 Joel 2. 10 Ps 104. 32	μέγας ἐγείρομαι ὀρκαίω, -ίζω ", , -ίσσω

ק/ג	Ps 5. 5 Jud 14. 5	קרה Gn 44. 29 שקק Prv 28. 15	κυρέω φθέγγομαι
ס/ג	מגרה ICh 20. 3	משור Jes 10. 15 V.s. ב/ג	πρίων
ד/ו	אדרע Esr 4. 23 דבח Esr 6. 3 זבֿח דבֿח Dan 2. 32 זבֿח דחל Dan 5. 19 קפד Jes 14. 23 רעד Ps 104. 32	אָזרוע Jer 32. 21 זבה Dt 12. 21 " " זָבֶה Gn 2. 11 " " זהל Job 32. 6 קפח Ib 34. 15 רגז Jes 32. 11	χείρ θύω " " ξαιθός " " δεδω, δειλόομαι ἀκαθώδης φρίζω, -ιάζω, -ίσσω, -ίττω
ל/ד	מחמד Ez 24. 16 עד Ez 41. 20 " Ex 22. 8 Dt 30. 2	מחמל Ib 24. 21 על Ib 41. 17 אל IS 9. 9, 10	ἐπιθύμημα ἔως, ἄως εἰς, ἐς
צ/ד	פדה Ps 119. 134	פצה Ib 144. 7, 10-11	δαίδομαι
ר/ד	גדל Dt 1. 17 גדר Gn 36. 36 דעואל Nu 1. 14	ערל Ez 31. 18 הדר Ib 36. 39 רעואל Ib 2. 14	μέγας θεοῦ εὐραυλος
ש/ד	רעד Ps 104. 32	רעש Jud 5. 4	ὀρκαίω
ה/ד	בדים Ez 9. 2 דור Gn 15. 16 דר Dt 32. 7 דור	בתים IIR 23. 7 תר Esth 2. 12 " " " "	ἱμάτια διαδοχή " " " "
		V.s. ד/ג	
ו/ה	אָהלה Gn 9. 21 פה Ez 40. 10, 12 פרעה Ex 32. 25 קצה IIR 19. 23 K בָּרֶעָה Ex 32. 17 K	אהלו Ib 26. 25 פו Ib. פרעו (פֿעה) קצו Q (קצה) בָּרֶעָה Q	αὖλις τῆδε, ὧδε παράσσω ἐσχατος κροτέω, συρίζω
ה/ה	הוללו Ps 78. 63 הרס Jes 19. 18 " " ההרורי ICh 11. 27 מבֿהלת Q	הלל Dt 20. 6 חרס Job 9. 7 חֶרְסָה Jud 14. 18 הֶהְרַדִּי IIS 23. 25 מבֿחלת Prv 20. 21 K	καινίζω ἥλιος " " ρόδοις

דיגים Jer 16. 16 K	דיגים Q	σαγηνεύς
„ Ez 47. 10	„ Jes 19. 8	
דושם Am 1. 3	דישו Dt 25. 4	δαίζω
גלד Gn 11. 30	גלד Ib 4. 23	βλαστός
חורם ICh 14. 1	חירם Q	Ἑρμαῖον
ICh 9. 10 K		
חושא Ps 70. 2	חשה Ib 72. 12	ταχίζω, ταχύνω
وَحِيد	חיר Gn 22. 2	ένιάς
יִקְפָּאן Zach 14. 6 Q	יִקְפָּאן K	πήγμα
יִקְצוּרוֹ Q	יִקְצִירוֹ Job 24. 6 K	θερίζω
יִקְרוּת Zach 14. 6	יִקְרוּת	ψυχρότης
יִשְׁלוֹ Job 12. 6	יִשְׁלוֹ	γαληνιάω
יִלְהוּתִי Q	יִלְהוּתִי Job 30. 13 K	μηκέτι
יִשְׁוּתִי Jes 3. 16 K	יִשְׁוּתִי Q	τατός, έν-
יִשְׁוּתִי Jes 32. 7 Ps 9. 19 K	יִשְׁוּתִי Q	πέτης
יִשְׁוּתִי Am 8. 4 K	יִשְׁוּתִי Q	„
יִשְׁוּתִי Job 24. 4 K	יִשְׁוּתִי K	άνήρ
יִשְׁוּתִי Ps 9. 13 Prv 3. 34 Q	יִשְׁוּתִי K	εὐνοῖος
יִשְׁוּתִי ICh 13. 19 K	יִשְׁוּתִי Q	ἀγορεύω / forasmuch
יִשְׁוּתִי Q	יִשְׁוּתִי Ps 17. 14 K	σκεπαστός
יִשְׁוּתִי Ez 4. 15 K	יִשְׁוּתִי Q	σπυράς, σό-
כִּי Prv 31. 4	כִּי Jon 2. 5	οὐ, οὐκ, οὐχ
כִּי ICh 2. 6	כִּי Ex 26. 1	ἀλούεργημα
כִּי Dan 5. 16	„	„
כִּי Jes 50. 6	כִּי Ex 21. 3	γυῖον
כִּי IS 31. 10	כִּי ICh 10. 12	„

וְהָיָה וְהָיָה וְהָיָה

כִּי Dt 12. 21	כִּי Thr 2. 21	θύω
כִּי Jes 34. 6	כִּי Ib.	σφάγιον
כִּי Hab 3. 18	כִּי Prv 7. 18	ἀγλαίζω
כִּי IIS 7. 10	כִּי Job 26. 12	φρικάζω, -ίζω
כִּי Job 36. 2	כִּי Ib 32. 6	μικρός
כִּי Ps 142. 6	כִּי Ib 88. 2	κωκύνω
כִּי Jos 8. 16	כִּי IS 13. 4	συνάγω
כִּי Jes 10. 25	כִּי Gn 19. 20	μικρός
כִּי Hab 3. 18 Ps 68. 5	כִּי Ib 9. 3, 68. 4	ἀγλαίζω

ס/ו IIS 22. 8	רנש Ps 2. 1	φρικάζω
„ Dt 2. 25	רעש Jes 13. 13	„
„ „	נעש IIS 22. 8	„
	V.ג. ו/ד ו/ג	
כ/ח Job 16. 4	הכביר Ib 35. 16	καθάπτω
חנ Gn 33. 5	כנ Dt 32. 6 Job 31. 15	γεννάω
חפה IIS 15. 30	כפף Jes 58. 5	κύπτω
קהיר Dt 23. 19	קכר Nu 20. 19	χρημα
	Prv 31. 10	
פה Ps 11. 6	פף IS 10. 1	πρόχοος, -χους
ע/ח IS 20. 38	עש Joel 4. 11	ταχύνω, -χίζω
הכר Jes 5. 10	עמר Ex 16. 36	χοϊνιξ
הררם Jer 17. 6	ערירי Gn 15. 2	χέρσος, χέρρος
חשק Gn 34. 8	נעש Jes 28. 20	ἀγαπάω
סרח Ez 17. 6	השקר Ez 17. 4	στορνυμι
צ/ח HCh 3. 7	צפה Ex 36. 34	σκεπάω
ק/ח Dt 19. 5	קסח Ez 17. 4	κόπτω
הצב Jes 10. 15	„ „ Jes 17. 6	„ „ ἀπανθίζω
להף Nu 22. 4	לקק IR 21. 19	λείχω
פצה Mich 3. 3	פסק Ez 16. 25	πετάννυμι, ἐπι-
	V.ג. א/ח ח/ה	
כ/ס Gn 43. 23	ככנ Dan 11. 43	θέμα
סכח Esth 7. 10	השקס Job 37. 17	ψύχω, κατα-
צ/ס Dt 19. 5	הצב Jes 10. 15	κόπτω
סלל Dan 4. 9	צלל Neh 13. 19	σκιάζω
„	צלל	„
נשר Cant 1. 6	נצר Prv 27. 18	τηρέω, ἐν-
נפר	„	„
קסח Ez 17. 4	הצב Jes 10. 15	κόπτω
„	קצב IIR 6. 6	„
ק/ס Job 9. 26	קוץ Jes 18. 6	θοάζω
ס/ס Gn 47. 14	לקס Job 24. 6	λέγω, θυλακίζω
ה/ס Ez 13. 10	החעה Jer 23. 13, 32	ἀποπλάω
הסח Jud 21. 21	החח Job 9. 12	ἀρπάω
הסכח Dt 27. 9	השקס Jes 7. 4	ἡσυχάζω
פפסטרן Dan 3. 7	פסטרן Ib 3. 10	ψαλτήριον

קסל Job 24. 14	תל	κτείνω
קסל Dan 5. 19	”	”
רסט Jer 49. 24	רתח Hos 13. 1	ὀργωδία
פ/כ איכה IIR 6. 13	איפה Gn 37. 16	ποῦ, κοῦ, ὅπου, ὅκου
כה Gn 31. 37	פה Jos 18. 8	τῇδε, ὧδε
כימה Job 9. 9	פימה Ib 15. 27	κομήτης
כ/ק בכר Dt 21. 16 (עֶפֶס)	בקר Lev 13. 36, 27. 33	διαίρέω
בכר Lev 27. 26	”	ἐξ-
חשך Ps 78. 50 Job 33. 18	חשך Jes 38. 17	ἴσχω, σῶζω
כובע IS 17. 5	קובע Ib 17. 38	κύμαχος
כזן Dt 32. 6	קנה Gn 14. 19	γεννάω
לחך Nu 22. 4	לקק IR 21. 19	λείχω
נחך Ez 22. 21	נחך Jer 6. 29	τήκω
הסכית Dt 27. 9	השקיס Jes 7. 4	ῥήσχαζω
שכך Esth 7. 10 (ψυχάζω)	השקיס Job 37. 17	καταψύχω
ר/כ חשכה Ps 18. 12	השירה IIS 22. 12	σκότος

כ ט כח כ/כ ב

ב/ל רעליה Esr 2. 2	רעמיה Neh 7. 7	Διὸς ὑψίστου
נל אל IS 27. 10	אן Ib 10. 14	ἦα, ποῦ
לשכה Neh 13. 5	נשכה Ib 13. 7	λέσχη
ר/ל אלקן Jer 51. 5	ארל	ἀγασμος
אלקנה Gn 38. 11	ארל ארלה	”
אלקנתו Jes 13. 22	ארמנתו	ἐρυμνός, ἔρυμα
גמר Ps 57. 3	גמלים Joel 4. 4	ἀμείβω
גל Gn 31. 46	גיר Ib 31. 47	καλῶν
מלות IIR 23. 5	מורות Job 38. 32	κυνόσυρα
שלחים Jos 15. 32	שירותן Ib 19. 6	ἀγορά

ל/ר

ג/ם אדם Gn 29. 4	אנתן Dan 2. 8	σὺ (אנתן)
אנתן	”	”
בימים Ps 44. 2	ובימים Dan 2. 44	ἡμέραι αὐτῶν
גרשום ICh 6. 1-2	גרשון Gn 46. 11	”
הימים Gn 7. 10	הימן Dan 12. 13	αἱ ἡμέραι
כמהם IIS 19. 38	כמהן Ib 19. 41	”
מלכים Prv 25. 3	מלכץ Prv 31. 3	βασιλεύς

צ/ק	מחץ Jud 5. 26	מחץ Ib.	πιέζω
	ארץ Gn 1. 1	אַרְצָא Jer 10. 11	ἔρα, ἔρας
	פצה Gn 4. 11	פקח Job 14. 3	πετάννυμι, οἷζω
	פצה Jes 14. 7	"	" "
	צלה Jes 44. 16	קלה Jer 29. 22	φρύγω
	צלי Ex 12. 8	קלי Lev 23. 14	φρυκτός
	צלחת IIR 21. 13	קלחת Mich 3. 3	χαλκεῖον
	צלע IR 6. 34	קלע Ib.	ξύλον
צ/ס	פצה Gn 4. 11	פסה Lev 13. 5	πετάννυμι, οἷζω
	"	פסק Ptn 13. 3	" "
	פצה Jes 14. 7	"	" "
	פצה Mich 3. 3	פסק Ez 16. 25	πετάννυμι, ἐπι-, κατα-, ἀνοίγω
	צחק Gn 17. 17	צחק Job 30. 1 Eccl 3. 4	καχάζω
	"	צחק IICh 30. 10	"
	" Ex 32. 6	צחק IIS 2. 14	ἀγωνίζομαι
	צחק Gn 21. 9	צחק IIS 6. 21	"
	צפן Ps 17. 14	צפן Dt 33. 19	σκεπάζω
	קץ Jes 18. 6	צח Job 9. 26	βοάζω
צ/ש	מוציא IIS 22. 49	משעי Ib 22. 3	σώζω
	נפקר Gn 10. 18	נפח Nah 3. 18	διαφύσσω
צ/ת	פצה Gn 4. 11	פתח Job 3. 1, 29. 19	πετάννυμι, οἷζω
	פצה Jes 14. 7	"	" "
צ/ז צ/ח צ/ט צ/ק צ/ר			
ק/ס	פקח Job 14. 3	פסה Lev 13. 5	πετάννυμι, οἷζω
	"	פסק Ptn 13. 3	" "
ק/ת	"	פתח Ib 3. 1, 29. 19	πετάννυμι
ק/צ ק/כ ק/ח ק/ה ק/ו ק/א			
ק/ב ק/ג ק/ד ק/ה ק/ו ק/ז			
ס/ס	פרש Ex 9. 29	פרש Ez 34. 12	χωρίζω
ס/ס	שם Ps 50. 23	שם Gn 6. 9	τέλειος
ס/ק ס/צ ס/ס ס/ג			
ס/ת	ברש IIS 6. 5	ברות Cant 1. 17	κυπάρισσος, -ιττος
	חרש Jer 17. 1	חרות Ex 32. 16	χαράσσω, -ττω
	חרש Dt 22. 10	חרש	ἀράω, ἀροτριάζω

כחש Prv 27. 22	כתח Ps 89. 24	κόπτω
פֶּסֶר Eccl 8. 1	פתר Gn 41. 12	φράζω, -αδάζω
פֶּסֶר Dan 5. 15	פֶּתֶרֶן Gn 41. 11	φραδῆ
טוב Gn 18. 33	טוב Dan 4. 31	στρέφω
הַטִּיב Nu 22. 8	החִיב Dan 2. 14	ἀντιστρέφω
תְּסֻבָּה Job 21. 34, 34. 36	تَسْوِبَ	στρέψις
טור Gn 32. 6	תר Jer 8. 7	ταῦρος
"	טור Esr 6. 9	"
יָלַג Jes 1. 18	הִלִּג Dan 7. 9	χάλαζα
"	نَلَجَ	"
יָלַג Gn 11. 13	הִלִּג Dan 7. 5	τρεῖς
"	نَلَاثَ	"

V.s. כ/ס צ/ס ס/ס ט/ס ח/ס ט/ר

V.s. ח/ס ח/ק ח/צ ח/ס ח/ס ת/ר

V. Consonants common to both alphabets frequently interchange with other letters in Graeco-Hebraic homology according to Greek dialectal changes, such changes being also reflected in Hebrew modifications.

A. α changes into ε and η, and vice versa; α changes into ο and ω; α changes into ω; α is often rejected or prefixed for euphony. There is alpha privativum, alpha copulativum, and alpha euphonicum; initial α may be rejected for euphony. V.i. Y.

אביר ἀμβροτος	הַלִּיבָה ἀλλαγμα	טולס τέλος
אביר ἀβροτος	הַלִּיבָה ἀλλαγμός	עֹלֶם ὅλον
אֵל οἷς	הַב καῦμα	צֶלֶם ἀγαλμα
אֶפְסוֹס ποδοῖν	הַבִּיר ὄνος	צֶמֶח κόμη
אֶפְסוֹל σταφύλη	جَار "	טַבֹּעַ ἐπίτας
הַקְּוֹתָה ἀθανασία	כָּל πᾶς	אֲבֹעַ "
הַר ὄρος	כָּל "	טַבֹּעַ ἐπίτά
הַר "	לֹאם λαός	טַבֹּעַ θραῦμα, ῥήγμα

B. β changes into δ, and vice versa; β changes into γ and μ; the aspirate changes into β. Sometimes the spiritus lenis is also replaced by β.

אב ἀγός	בָּקַע διχάς	מֶלֶךְ βασιλεύω, -λίζω
בִּשְׁה αἰδώς	בִּשְׁה βοάω	מֶלֶךְ "
בִּשְׁת "	בָּל βηλός	מֶלֶךְ "
בַּחַר αἰρέω	בָּלβ γλάγος	עֶרְבָה ἐρημία

Γ. κ and π change into γ; γ changes into λ; ν changes into γ before the palatals—γ, κ, χ—and before ξ; γ is sometimes prefixed. *V.s. B.*

א' γῆ	ב'נָה πύιον	כ'הב γράφω
אָן ἀγγεῖον	ג'ז ποκάζω	ק'עב εὐογκος
פ'נְגָן „	ה'הָ ξηρά	ק'ע „
ל'א κηλιδόω	ק'א φάρυγξ	ק'עב ἀγκύλιον
נ'ע „	ח'חַר „ „ γγος	ק'ב γρύψ
ל'א λύω, λύομαι	ק'ח ἀγχω	ק'עב γλύφω

Δ. δ changes into θ, λ, σ, τ; ζ changes into δδ and σδ; sometimes δ is inserted to give a fuller sound; sometimes δ is lost. *V.s. B, i. Z.*

ל'זל εἰδωλον	ק'ד'ד' τρόπος	ק'ב'ק' Σπάρτη
ל'זל „	א'ה'ל'δ'δ' ιδου	ב'ב'ב', ב'ב'δ' δασύς
ל'זל μέγας, -άλος	ב'ז' δάος	ד'ה'β' όόβος
ד'ה' θαάζω	ה'ה' δῶρον	„ φοῖβος
ד'ב' εἶπος	ה'ה' εἶς	ה'ב'σ' πηδάω
ד'ן ζῶ	ב'ב'δ' δύω	ב'ב'σ' βαδίζω
ד'ה' όμοιάζω	ק'ב'δ'δ' δικεῖν	ה'ב'ה'δ'δ' δουλόω, κατα-
ה'ה' „	(δικτυόομαι)	ה'ה'δ'δ' τηθίς

Ε. ε changes into ο; ει changes into η; ι passes into ει. *V.s. Δ.*

ה'ב'σ'δ' όθόιη	ד'ב'δ' δέμας	ה'ב'ה'δ'δ' όλοιός
ה'ב'σ' „	ה'ה'δ'δ' ίσσα	ב'ב'σ'δ' όλος
ה'ב'σ'δ' ίνα	ה'ה'δ'δ' δῶρον	ה'ב'σ'δ' όδούς, οντος
ה'ב'σ'δ' „	ב'ב'δ'δ' όπηδός	„ στόνιξ

Ζ. ζ changes into σδ, but σ often disappears. *V.s. Δ.*

ה'ב'σ'δ' ζιζάνια	ה'ה'δ'δ' δῶρον	ה'ב'σ'δ' Ζῆν
ה'ב'σ'δ' δουλοσύνη	ה'ה'δ'δ' Ζεύς, Σδείς	ב'ב'σ'δ' „

Η. The old alphabet had only one sign (Ε) for the ε sound, till the long vowels, η and ω, were introduced from the Samian alphabet in the archonship of Euclides in 403 B.C. Eta (Η) was probably pronounced as a long ε, cf. δῆλος (from δέελος); but before it was taken to represent the double ε, it was used for the spiritus asper—which remains in the Latin—as ΗΟΣ for ός. *V.s. Δ, Ε.*

הָ אֵ	קַרס „	מְקַרס κλειθρον, -ήϊ-
אֵל ἥλιος	אֵלֹל εἰδωλον	מְקַרַת „
הֵיל „	אֵל „	עֲדַנָּה ἡδονή

Θ. θ changes into σ and v.v.; also into τ, φ, and χ. *V.s.* Δ.

סִיס θίς	סֵל κάλαθος	קֶרַפ θέραιψ
סַעμ χυμός, χυλός	פֶּרֶא θήρ	סֹוט σκυτός
קֶפֶס θεσπίζω	קֶפֶא φθόνος	קֶרֶר θεωρέω

Ι. ι changes into ε and υ; ο, ου, and υ change into οι; ι is often inserted to lengthen the syllable. *V.s.* Ε.

אֹו ου	קֹוד ἀγαπητός	קֶרֶר ἰχθύς
אֹול οἷς (οἷς)	קֹוד „	קֶרֶר κλῖμαξ
קֶפֶל ὑπέρ	קֶלֶל ἔλη, εἰλη	קֶפֶס, קֶפֶס ὑπέρτιος

Κ. κ changes into τ, and v.v.; π and χ change into κ; ν changes into γ before κ; σ is prefixed to words beginning with κ; ξ appears as an aspirated κ. *V.s.* Γ.

אִפֶּס ὄπου, ὄκου, ποῦ	אִפֶּס ὄππη	כֶּלֶה τελέω
אִפֶּס „	כֶּלֶה οἶκος	קֶלֶס χλευάζω
אִפֶּס „	כִּי καί	קֶרֶה πόλις

Λ. λ changes into ν and ρ, and v.v.; initial λ is dropped. *V.s.* Γ, Δ.

אֶלֶה ἀρά	„ ὀλέω	כֶּפֶס λέσχη
קֶלֶל „	כֶּרֶס κλισία	לֶסֶב „
אֶס λαός	לֶא οὐ	קֶרֶר λίτρον
לֶא „	אֹו „	„ λίτρον
גֶב κλέπτω	לֶל ἔλξ	סֶרֶר ψάλλω
קֶה λόχος	לֶל „	סֶרֶר „
לֶחֶה „	לֶל „	פֶּסֶרֶר ψαλτήριον
חֶלֶס ὀρέω	לֶל „	קֶרֶל ῥήν

Μ. μ changes into ν and π; μ is added at the beginning of a word and after alpha privativum; μ is added in the middle of a word to facilitate pronunciation.

אֶבִּיר ἀμβροτος	קֶסֶר νοτερός	קֶבֶעֶת κυμβίον
אֶבִּיר ἀβροτος	כֶּתִי πότε	גֶבִיע „
אֶצִּיל μασχάλη	קֶאֶ μοιχεύω	קֶרֶבֶה μυρίοι
קֶבֶעֶ κύμβαχος	קֶאֶ νομή, νάπη	מֶרֶבֶב „
קֶבֶע „	פֶן μή	קֶבֶן ὑμνέω, ἐφ-, καθ-
מֶלֶ μασχαλίζω	פֶנים μῆνις	קֶבֶה „ , ἐπιθρηνέω

נר	„	רוחה	„	פֶּרֶדָּא	„
נהר	„	רֵוַח	„	שָׁרַח	„
נול	„	βρόδον	ורג	קָרַע	ρήγνυμι
ערה	„	ὄνος	חמור	רָאָה	ρύη, ρυτόν
ערף	„	κητάομαι	כרת	רָבִיד	ράβδος
רור	„	γέρρον	סִהַרָה	רָחַל	ρήν
רעף	„	„ , γερράδια	סִהַרָה	רָחַק	ρύπτω, התרחק, רחק
רדני	ρόδινος	סִהַרָה	סִהַרָה	רָעַז (B)	ρέζω
רדני	„	סִהַרָה	סִהַרָה	רָעַז	ρίζα
ורג	„	רָאָה	רָאָה	קָרַע	„
קֶרְנָה	ράστωη	פֶּרֶדָּא	„	רָאָה	ράβδος

Σ. σ changes into τ, and v.v.; σ represents the aspirate in Aeol. and Latin; σ is prefixed to words beginning with κ, μ, τ, φ; σσ passed into π; σ is dropped. *V.s.* Δ, Ζ, Θ, Κ, Π, Ρ.

ברח	καπάρισσος	בוער	„	קָלַע	σφενδονάω
ברות	„	בצער	„	קָלַע	σφενδόνη
חפר	σκαπάω	סוס	ἵππος	הַיִּמְרָה	στέμμα
סִפָּה	στέγη, -γα	כִּיס	ὕς	הָם	τέλειος
سَطَح	„	סִלָּה	τέλος	הַמִּים	„
כר	σμικρός	סִפָּה	ἀπὸ	קָם	„

Τ. *V.s.* Δ, Θ, Κ, Π, Σ.

ברח	καπάρισσος	חרש	χαράσσω	סָרַף	τρώφῃ
ברות	καπάριστος	חרת	„ , γράφω	הַרְוָה	θεραπεία

Υ. ω changes into υ; υ as a semivowel represented αυ (F)—the digamma—sometimes it formed the diphthong αυ, sometimes the diphthong ευ. *V.s.* Α, Ε, Ι, Ο.

אֶבְיָתָר	εὐιάτος	עֲבָדִים	„	חַר	κύριος, κύριος
אֶנָּה	ἀνὰ, ἀνὰ	בָּרַךְ	εὐλογέω	כָּבוֹד	κῶδος
שׁוֹן	„	בָּרַךְ	„	רָבָה	έρύω
שָׁהָה	„	שָׁהָה	„	תָּה	τύπανον

Φ. *V.s.* Θ, Π.

Χ. *V.s.* Θ, Κ.

Ω. ω changes with α, ου and υ. *V.s.* Α, Ο, Υ.

בָּהָה	βωμός	בָּהָה	μῶμος	שָׁרִיף, שָׁרִיף	θωράκιον
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Several of these changes, as we have seen, occur within Hebrew and in Hebrew-Arabic homology—e.g. חַיִּץ, חַיִּץ, חַיִּץ; חַיִּץ, חַיִּץ, חַיִּץ.

עֵלֹם, עוֹלָם; יִרְבֶּשֶׁת, מְפִיבֶשֶׁת; פְּרוֹי, פְּרוּחַ—all and every one of which can be accounted for by the Propositions herein set out.

VI. Classified consonants are also interchangeable in Graeco-Hebraic homologies:

The labials—β, μ, π, φ—e.g.:

βασιλεύς/מֶלֶךְ Gn 45. 26, ἐρημία/עֲרֵבָה Dt 3. 17, βρόδον/פָּרָה Nu 17. 23, πυρώω/בָּעַר Ex 3. 2, μῆ/פֶּן Gn 3. 3, πότις/קִינָה Ib 30. 30, ἀντιβολέω/הִתְפַּלֵּל Ib 20. 7, πλῆσμη/מְבֹלֵל Ib 6. 17, φέρω/בָּרָא Ib 1. 1, פָּרָה Dt 29. 17, ἀμάρτυμα/קָרָק Ez 21. 15.

The palatals—γ, κ, χ—e.g.:

γονεύς/קָנָה Gn 14. 19, κύριος/גִּבִּיר Ib 27. 29, οἶγω/פָּקַח Jer 42. 20, ἔργον/פְּרָקָה Ex 1. 13, κενός/קֵנָה IR 14. 15, κάδος/כֶּדֶר Gn 24. 14, χαρίζω/גִּירָה Ex 34. 11.

The linguals—δ, θ, λ, ν, ρ, σ, τ—e.g.:

-δε (ad)/אֶל Gn 1. 9/-לִּי Ib 9. 10, δρόσος/לֶחֶם Ib 27. 28, πηδάω/פָּסַח Ex 12. 27, καταδουλόω/תָּלַל Ps 137. 3, ἵδρ Gn 36. 36, ἵδρ Ib 36. 39; θύρα/תֵּלָה IR 6. 34, θυμίαμα/סִבִּיב Ex 30. 34, θύρα/תֵּלָה Dan 2. 49; λήγω/הִדֵּל Gn 18. 11, λίτρον/בֵּית Jer 2. 22, λεπτός/רָפִי Nu 13. 18; κενός/חָלַל Jer 22. 2; ἀρά/חָלָה Gn 26. 28; ἀλητεύω/נָד Gn 4. 12, σφαγεύς/חָבֵט Dan 2. 14, τέλειος/חָסֵד Gn 25. 27; σβ Ps 50. 23; τρόπος/דֶּרֶךְ Prov 30. 19, ἐκτεπώω/קָטַע Prov 8. 25, τέλος/סֵלַח Ps 3. 3.

The smooth mutes—κ, π, τ—e.g.:

ὄπη, ὄκη/אִיפָה Gn 37. 16, οἶκος/אֵיכָה IIR 6. 13, οἶκος/בֵּית Gn 17. 12; πάλαι/קָדֶם Jer 23. 7, Πάλαμρα/מִדְבָּר IR 9. 18 IICH 8. 4, πάλμη/תִּמְרָה Joel 1. 12; προχός/פֶּלֶח Jud 9. 53.

The middle mutes—β, γ, δ—e.g.:

βση/תֵּלָה Dt 33. 26 Ps 46. 4, βση/תֵּלָה Ib 89. 10, φόβος/פָּחַד Jer 24. 17, Φοῖβος/פָּחַד Gn 31. 42, 53, γάγος/בֵּלֶה Gn 49. 12; ἡγέομαι/הִדָּה Jer 11. 8; הָדָי; δειδω/נָדָה Dt 32. 27.

The rough mutes—θ, φ, χ—e.g.:

θηρίον/פָּרָא Job 39. 5, μισθός/מִשְׁכָּר Zach 11. 12; φάγλος/טָלַח, טָלַח Jer 40. 11, 65. 25, Φοινίκιος/כִּנְעָנִי Gn 10. 18, Φοῖνιξ/קִינָה Jud 4. 17, φοῖνιξ/קִינָה Job 29. 18, χαρίζω/פָּרָא Ez 34. 12, μοιχεύω/הִנָּח.

ν changes into γ before the palatals—γ, κ, χ—and before ξ, e.g.:

ἐγγίζω/גָּשָׁה Gn 18. 23, εὐσγκατος/עָצָה Nu 13. 22, ἀγκύλη/קֶנֶף Jud 8. 26, ἀνχω/קָנַח IIS 17. 23, φάρυγξ/רָוַח Jer 3. 16.

IV. PHONETICS

THE following Propositions cover the main phonetic similarities and differences that exist between Hebrew and Greek. They indicate the regular sound-variations which distinguish the words in one language from their respective homologues in the other. By their means one learns that the same letter in one language repeatedly conveys the same variety of sounds *vis-à-vis* the other language; so that familiarity with such literal metamorphoses enables one to penetrate the Graeco-Hebraic palimpsest.

VII. There are authentic Hebrew words—that is, words about which there is no suspicion that they were borrowed from another language—which resemble Greek words in pronunciation and meaning.

אָגַד אָגείρω	חָרַפְתִּי θρύπτω	לָמַד σμίλευμα
בָּא בָּאִינוּ (βάω, in compounds)	חָרַף τρυφερός	יָלַד ἀγλαῖζω
	„ τροφή	גָּדַד δρέγω
בָּמָה βῆμα, βωμός	„ θρύμμα	גָּאָב οἶκος
גָּלָל γέλλω (Aeol γέλος)	חָרַף τρύφος	לָמַד ὑμῶς
	טָלוּט τελευταῖος	חָרַף πτηνός (ὄφεις)
חָרַף ξηρός	יָיִן οἶνος	חָרַף ὑψέω
יָיִן δύϊος	יָיִן χήλινος	לָא „
הָרֹס ὄρος	חָרַף λόχος	חָרַף κυρέω
חָבַט κόπτω	לָא לῆς	חָרַף ὀράω
חָבַט „	כָּתִיב „	רָאִי „
חָרַף τρυφερός,	לָא λόγος	חָרַף θώραξ, τείχος
חָרַף τρυφήλος	חָבַט μῶμος	חָרַף „
חָרַף „	חָרַף νεύω	חָרַף τύπαινον

VIII. Comparatively few homologues are pronounced alike in both languages.

אָכַל φαγεῖν	בָּלַע εὐλογέω	חָרַף χορεύω
בָּרַךְ εὐλογέω	בָּלַע εὐλογος	חָרַף θίς
בָּרַךְ „	חָרַף γυῖον	חָרַף „
בָּרַךְ εὐλογία	חָרַף δέμας, δημός	חָרַף ἡμαρ
בָּרַךְ „	חָרַף ἔδος	חָרַף φοῖνιξ
בָּלַע „	חָרַף ζιζάνιον	חָרַף Φοῖνιξ

לְהִיטִי מְהָרָה	נֶר „	שְׂכָלְךָ „
מְחֹל חֹרֶעֻמָּה	צָר στενός	בְּעַל שְׂכָל πολύσοφος
נָהָר, נָחַל רֹוֹס	צָרָה ζήλη	כָּרָק ταρανόομαι
סוֹס ἵππος	קָדוֹם Σκύθης	הַשְׂפָּרִי „
עָב נֶפֶס	כּוֹס „	רָאָה στέαρ
פֶּסֶק πετάννυμι	כּוֹף „	הַסָּה τέλος
פֶּסֶד φράζω	רָעָה θύραυλος	הַמָּה θαῦμα
פֶּתַר „	שְׂכָל σοφία	הַמָּה τέλειος

IX. The Hebrew letters which are not to be found in the Greek alphabet—namely: ה, Π, ע, צ, פ—and the Greek letter Ξ which does not occur in Hebrew, naturally interchange with other letters.

(1). ה interchanges mainly with: the spiritus asper and the spiritus lenis, an internal vowel, a diphthong, γ, κ, ν, χ.

הַמָּה ἡδωνεύς	הַמָּה ἡχείον	הַמָּה ρίον
הַמָּה „	הַמָּה ὁδός	הַמָּה ὄρος
הַמָּה ἀγαπάω, -άζω	הַמָּה χαλεύω	הַמָּה καθαίρω
הַמָּה βῆμα	הַמָּה σχολή	הַמָּה „
הַמָּה Παιάν, Διός	הַמָּה κελευθήτης	הַמָּה θυρίς

(2). Π interchanges with the same signs and letters as ה, plus ζ, ξ.

הַמָּה ἔεις	הַמָּה ζυμής	הַמָּה λείχω
הַמָּה ὀπτός	הַמָּה καινίζω	הַמָּה μελαίνω
הַמָּה ἤδομαι	הַמָּה ἀγαπάζω	הַמָּה φόβος
הַמָּה ξανθός	הַמָּה ξηραίνω	הַמָּה καχάζω
הַמָּה κύριος, κύρος	הַמָּה ξηρότης	הַמָּה „
הַמָּה κόρη	הַמָּה ἄραδος	הַמָּה κορός (B)
הַמָּה γλάγος, κλ-	הַמָּה ῥύζω	הַמָּה καπνός
הַמָּה ὄνος	הַמָּה χαράσσω	הַמָּה κορός (A)
הַמָּה „	הַמָּה „	הַמָּה τὰ τόξα

(3). ע interchanges with the same letters as ה.

הַמָּה πυρώ	הַמָּה δορά, χρώς	הַמָּה „
הַמָּה σῶζω	הַמָּה ἄλογος	הַמָּה κόμη
הַמָּה χροίζω	הַמָּה γάμος, -μέτης	הַמָּה εὐνή
הַמָּה נֶפֶס	הַמָּה ἀμύλλα	הַמָּה ἀκουρος
הַמָּה „	הַמָּה γεμίζω	הַמָּה „
הַמָּה νάπος	הַמָּה „	הַמָּה „

ער $\delta\rho\acute{\epsilon}\gamma\omega$	עשק $\pi\acute{\epsilon}\zeta\omega$	עשי $\kappa\alpha\tau\alpha\text{-}\gamma\omicron\sigma\eta\tau\epsilon\acute{\upsilon}\omega$
חריסה $\xi\eta\rho\acute{o}s$	פירעש $\pi\upsilon\rho\alpha\acute{\upsilon}\sigma\tau\eta s$	שער $\theta\acute{\upsilon}\rho\alpha, \pi\acute{\upsilon}\lambda\eta$
ערף $\rho\acute{\epsilon}\omega$	ירגוט „	„ $\acute{\alpha}\gamma\omicron\rho\acute{\alpha}$

(4). Σ interchanges with: the rough and the smooth breathings, $\gamma, \delta, \zeta,$
 θ, κ, ξ ($\kappa\sigma$), $\pi, \sigma, \sigma\kappa, \sigma\tau, \sigma\chi, \tau,$ and χ .

חזק $\delta\acute{o}\delta\acute{o}s$	שجرة „	קדיק $\epsilon\acute{\iota}\delta\iota\kappa\omicron s$
חוצה „	צלפחד $\kappa\alpha\lambda\lambda\acute{\iota}\pi\alpha\iota s$	צור $\theta\epsilon\acute{o}s$
חדי „	צבוע $\epsilon\acute{\upsilon}\alpha\iota\nu\alpha$	צל $\sigma\kappa\acute{\iota}\acute{\alpha}$
חלק $\gamma\lambda\omicron\upsilon\tau\acute{o}s$	חנע „	חל „
עצלה $\sigma\chi\omicron\lambda\eta$	צבי „	עלם $\acute{\alpha}\gamma\alpha\lambda\mu\alpha$
עצלות „	עבה „	עם „
עטל „	עטי „	עקע $\pi\lambda\epsilon\upsilon\rho\acute{o}\nu$
עצלה $\xi\acute{\upsilon}\lambda\omicron\nu$	עבי $\sigma\acute{\epsilon}\beta\alpha s$	עברה $\kappa\acute{o}\mu\eta$
עץ „ , $\delta\xi$ -	עבאז „ , $-s\iota s$	עבירה $\sigma\tau\acute{\epsilon}\phi\omicron s$
אילן „	עבע $\chi\rho\acute{\omega}\mu\alpha, -o\acute{\iota}\alpha$	ערה $\xi\acute{\eta}\lambda\eta$
כסל „	עג „	

(5). Ψ interchanges the same as Σ , as well as with ϕ .

אפר $\mu\alpha\kappa\alpha\rho\acute{\iota}\zeta\omega$	פיר $\theta\acute{\omega}\rho\alpha\xi$	פולס $\kappa\eta\rho\upsilon\xi$
דרש $\acute{\epsilon}\rho\omega\tau\acute{\alpha}\omega$	פז „	„ $\kappa\acute{\alpha}\lambda\epsilon\acute{\iota}\xi$
חרישה $\rho\alpha\chi\acute{\iota}s$	פז $\chi\rho\acute{\iota}\omega$	עלם $\delta\acute{\iota}\lambda\omicron s$
רגש $\delta\rho\gamma\acute{\iota}\zeta\omega$	עלצאן $\gamma\alpha\lambda\eta\nu\acute{o}s$	ען $\acute{o}\delta\omicron\iota\epsilon\acute{\iota}s$
שבח $\zeta\omega\gamma\rho\acute{\epsilon}\omega$	פאן „	ען $\epsilon\acute{\iota}\nu\epsilon$
עבשה $\acute{\epsilon}\pi\eta\acute{\alpha}$	עלעבה $\phi\lambda\acute{o}\gamma\omega s\iota s$	עש $\sigma\chi\acute{\iota}\zeta\omega$
עגל $\sigma\tau\gamma\kappa\lambda\acute{\iota}\nu\omega$	עלל $\sigma\tau\acute{\epsilon}\lambda\lambda\omega$	עקח $\acute{\alpha}\kappa\eta$ (C)
עגל „	עלקון $\xi\acute{\upsilon}\lambda\omicron\nu$	עקח $\rho\acute{\iota}\zeta\alpha$
עור $\tau\alpha\upsilon\rho\omicron s$	עלס $\pi\acute{\epsilon}\lambda\tau\eta$	עש „
עור „		

(6). Ξ ($\kappa\sigma$) interchanges with $\iota, \pi, \kappa, \omicron, \upsilon, \eta, \theta$.

קלף $\phi\acute{\upsilon}\lambda\alpha\xi$	קן $\xi\eta\nu\acute{o}s$	קדח $\delta\rho\acute{o}\mu\alpha\xi$
ור $\xi\acute{\epsilon}\nu\omicron s$ (or $\sigma\iota$)	כח „ (or κ/κ)	כח $\xi\acute{\iota}\phi\omicron s$
חנט $\xi\alpha\nu\theta\acute{o}\omega$	סבר $\xi\alpha\nu\theta\acute{o}\omega$	עש $\xi\upsilon\sigma\tau\acute{o}s$
קרב $\xi\eta\rho\alpha\acute{\iota}\nu\omega$	עבה $\xi\alpha\nu\theta\acute{o}s$	עש „ (or $-\sigma$)
קרב $\chi\acute{\alpha}\rho\alpha\xi$	צרב $\xi\eta\rho\alpha\acute{\iota}\nu\omega$	„ $\xi\upsilon\sigma\tau\acute{\iota}s$
עשק $\xi\acute{\upsilon}\sigma\iota s, -\sigma\mu\alpha$	קנח $\xi\eta\nu\acute{o}s$	עש „ (or $-\kappa$)

X. Letters that are common to both alphabets do not always interchange respectively.

(1). *Χ interchanges with κ—as in vernacular Arabic, or κ drops out—the spiritus asper, and the spiritus lenis:*

אָדח <i>Ḥδωνis</i>	אִפּח <i>κόφινος</i>	אָפּרִיח <i>ὑπερῶον</i>
אָוּח <i>ὑσσωπος</i>	אִפּוּח <i>ἐπωδός</i>	אָרּח <i>κρύπτω</i>

(2). *ב interchanges with β, γ, δ, ι, μ, π, υ, ϕ, φ, ω, the spiritus asper, and the spiritus lenis:*

בא <i>βαίνω</i>	בִּרְחָניח <i>ἄρδάνιον</i>	בִּלְב <i>γλάγος</i>
בוּח <i>αἰδέομαι</i>	בִּלְ מָה <i>μή</i>	בִּבּוּח <i>κῦδος</i>
בּוּח <i>αἰρέω</i>	בִּקָּח <i>διχάς</i>	בִּקָּבּוּח <i>μυρίοι</i>
בּוּח <i>πιστεύω</i>	בִּרְחָח <i>εῤῥήτα, ῥήτρα</i>	בִּקָּבּוּח <i>ὄροφος</i>
בִּקָּדח <i>הירח (ו) תו</i>	בִּקָּח <i>δυάω</i>	בִּקָּבּוּח <i>„</i>

(3). *λ interchanges with β, γ, δ, ζ, κ, λ, π, φ, χ, the spiritus asper, and the spiritus lenis:*

בא <i>βοάω</i>	בִּקָּח <i>ὀχθη</i>	בּוּח <i>καθαιρέω</i>
בא <i>λύομαι</i>	בִּקָּח <i>„</i>	בִּלְב <i>δηλόω</i>
בּוּח <i>λύω</i>	בִּקָּח <i>γυῖον</i>	בִּקָּח <i>ἀάρυξ</i>
בִּלְב <i>ἐφόριον</i>	בּוּח <i>ποκίζω, -κά-</i>	בִּלְב <i>ἀσταφίς</i>

(4). *τ interchanges with β, δ, ζ, θ, σ, τ, φ, χ, and the rough and smooth breathings:*

דאח <i>θοάζω</i>	דּוּח <i>τίκτω</i>	דּוּח <i>ὁμοιάζω</i>
דּוּח <i>διώκω</i>	דּוּח <i>ζιζάνια</i>	דּוּח <i>σιωπάω</i>
דּוּח <i>ἔπος</i>	דּוּח <i>βηλός</i>	דּוּח <i>ἤχω</i>
דּוּח <i>ὑβος</i>	דּוּח <i>φλέγω</i>	דּוּח <i>χείρ</i>

(5). *θ interchanges as indicated on p. 44.*

(6). *ι interchanges with μ, υ, ι:*

אָרְחָח (אָרְחָח)	אָרְחָח <i>γυῖον</i>	אָרְחָח <i>μόριον</i>
אָלּוּרְגָחח	אָרְחָח <i>νομός</i>	אָרְחָח <i>ἀξίος</i>

(7). *י interchanges with γ, δ, ζ, θ, κ, ξ, σ, τ, χ, the spiritus asper, and the spiritus lenis:*

זבּח <i>θύω</i>	זבּח (זִית) <i>γυνή</i>	זבּח <i>„</i>
זבּח <i>ἀλλ' ἦ</i>	זבּח <i>δείδω</i>	זבּח <i>ζιζάνιον</i>

זעק κωκύω	זרוע χείρ	זרם ρέω
זקן σιαγών	זרע „	זבז ψεύδος
זקז תήκω, δια-	זרע „	זבז σείω
זר ξένος	זרע „	זבז אדם, αντος

(8). Π interchanges as indicated on p. 44.

(9). Ϝ interchanges with γ, δ, θ, σ, τ, the spiritus asper, and the spiritus lenis:

זבז οπτάω	זר θυρίς	זבז „
זבז „	זר θίς	זבז „
זבז ομόφαλος	זר „	זבז „
זבז δύω	זר γεύω	זבז „
זבז τειχίζω	זר γεῦμα	זבז τελευταίος

(10). Ϝ exchanges with γ, ι, υ, a diphthong, the spiritus asper, and the spiritus lenis:

זד όδός	זן οἶνος	זב, זבז ναός, ναῦος,
זד εἶδω	זבז εὐφώνος	ναῖός
זבז γυνή, κύανος	זב ιζώ	

(11). Ϝ interchanges with γ, θ, κ, π, τ, φ, χ, and the two breathings:

זבז οκου, όπου	זב ως, ώς	זבז γεννάω
זבז „ „	זבז ψεύδος	זבז Φοινίκινος
זבז ἔγωγε	זבז „	זבז χορδή
זבז αἰγίς, χροιά	זבז κίων	זבז „
זבז ἥδη	זבז τελέω	זבז θέσπις
זבז καπιός	זב πας	זבז οπτάω
(καπνίζω)	זב „ , ὅλος	זבז οπτάνιον

(12). λ interchanges with γ, δ, λ, μ, ν, ρ:

זל ερά	זל ρέω (ζλ)	זבז λαμπάς
זבז θήλεια ὄνος	זבז γένυς	זבז λέσχη
זל λύομαι	זבז „	זבז „
זל κηλιδόω, κατα-	זבז μανθάνω	זבז κλύω

(13). Ϝ drops out or changes with β, λ, μ, ν, π, φ:

זבז μανθάνω	זבז νοτερός	זבז φάρυγξ
זבז φάος	זבז λαλέω, προσ-	זבז μάχη

מקל βακλον	רבבה ,,	שבה ψάμμη
מרבבה μυρίοι	משה ψάμμη	מתי פότε

(14). \beth interchanges with γ , λ , μ , ν :

אני ἐγώ	נצר νεκρός	נתר λίτρον, (νίτρον)
אנכי ἔγωγε	נשך μεσεγγύη (משך)	נשא στυγέω
נא μοιχεύω	נשכה λέσχη (לשכה)	נמ αἶγαλμα

(15). \tsquare interchanges with γ , δ , ζ , θ , κ , ξ ($\kappa\sigma$), σ , τ , and both breathings:

סחר ἀγοραῖος	סך ,,	סרן θωρακείον
סחרה γέρρον	סלה τέλος	סרנים τεθωρα-
סחרת γερράδια	סלח ἐλεέω	κισμένοι
סיס ὤς	סמר ξανθός	פסה πηδάω
סכה σηκός	סר ,,	פסרן ψαλτήριον
סוגר ,,	סבדר ,, , -όω	קלס χλευάζω
סוך ,,	ספד κόπτω	הרס πέρθω, πορθέω

(16). \beth interchanges as indicated on p. 41.

(17). \beth interchanges with β , γ , θ , ι , κ , μ , π , τ , ϕ , and both breathings:

אף καί	פן μῆ	פנה βόδον
פנע θιγγάνω	פנה γωνία	פנה ἔργον
פחד φόβος	פנה κενόω, ἐκ-, κατα-	פנע ταρασσώ
פלילי τέλειος	פח βοῦς	פנה ποθέω

(18). \beth interchanges as indicated on p. 45.

(19). κ interchanges with γ , ζ , θ , κ , ν , ξ ($\kappa\sigma$), π , τ , ϕ , χ , and both breathings:

קנח τοξάζομαι	קיבץ κύμβαχος	קנה γενέω
קנח καχάζω	קינה θρήνος	קני φοίνιξ
קאה χέω	קלל καταράομαι	קרה πόλις
קדש ἀγιάζω	קן εὐνή	קצק τοξότης

(20). \daleth interchanges with γ , λ , ρ , and σ , or drops out:

ארגן ἄγγος	ורמה ,,	ערל μέγας
ורם ρεῦμα	ורר ὀρθός	קנה θρήνος

(21). *Ϝ* interchanges with γ, δ, θ, κ, π, σ, τ, χ, and both breathings:

מַשׁוֹר	πρίων	סִיג	σιγή	טַחֵר	τραχύς
יִנְשָׁר	„	סִישׁ	γεθέω	טַחֵרָה	„, ἔθειρα
סִבֵּר	ἐλπίς	סִיךְ	σηκός	טַחֵרִיד	δραπέτης
סִוֶּכֶךְ	ἀψίς	סִלְמָה	χλαμύς	טַחֵרֵג	„
סִדֶּךְ	„	סִמְלָה	„	טַחֵרָה	θεράπων, -αψ
סִקְכָה	„	טַמְלָה	„	טַחֵרֵר	κυριεύω
סִוֶּר	πρίω	סִמְ(1)	τέλειος	טַחֵרֵרֵר	„

(22). *Ϝ* interchanges as indicated on p. 45.

(23). *Ϝ* interchanges with δ, θ, κ, π, σ, τ, and both breathings:

בֵּית	οἶκος	הֵיט	αἶξ	הֶפֶר	ῥάπτω
בֵּתֵן	διδωμι	תֵּיט	„	הֶקֶט	πῆγνυμι
סִמְ(1)	τέλειος	הֵט	τέλειος	הֶרֶפֶה	θεραπεία
הֶטָו	τῶς, -ών	הֶטִים	„	הֶרֶן	δόρυ
הֶטָוּס	„	הֶטֶן	τύπανον	הֶרֶע	θύρα

XI. The spiritus asper and the spiritus lenis interchange with each other and with almost all the letters of the alphabet, and occasionally drop out.

אֵדִיד	αἰδῖος, -ον	כֵּייל	„	פֵּבִיד	„
אֵיִתֵן	„	כֵּלֹם	„	פֵּאֵד	ὀπῶς, ὀκῶς
פֵּד	„	כֵּלֶם	„	אֵפֶס	„
אֵדִין	εἰδός	כֵּלֹכִים	„	כֵּי אֵפֶס	„, κε
אֵיִתֵן	„	כֵּלֶם	„	פֵּיִךְ	„, ὀπῶ
כֵּעֵב	„	כֵּלֶם	„	כֵּאֵד	„
אֵהֶב	ἀγαπάω	כֵּלֶד	ὄλῳ	כֵּטו	„
כֵּב	„	כֵּלֶם	„	כֵּטֵר	ὁμοῖος
אֵלֶם	ὄλος, οὖλος	כֵּלִילָה	ὄλ., ὄ. οὖ	כֵּבֵר	ὕπερ
אֵל	„	כֵּלִיל	ὄλῶς	אֵיִתֵן	αἰτίος
כֵּל	„, πᾶς	כֵּלֶם	„	אֵפֶס	„
כֵּל	„	כֵּלֶם	ὕσσωπος	אֵךְ	ἐξοχος
כֵּלָה	„	כֵּלֶם	ἀδάμας	„	οὐκ, οὐχ
כֵּלֹ	„	כֵּלֶם	„	אֵלֶת	ἀθανασία
כֵּלֵ	„	כֵּלֶם	„	הֶמֶתָה	„
כֵּלִיל	„	כֵּלֶם	„	אֵרֶג	ἔργον
כֵּלִילָה	„	כֵּלֶם	„	יֵע	„

(2). Ξ (κσ)

אַחֲשֵׁרוֹשׁ $\alpha\chi\sigma\epsilon\lambda\eta\sigma$	צרב „ (or κ)	קָשֶׁת „
אֶחָשֶׁשׁ „	שָׁהַר „ (or σ)	קָשֶׁת $\tau\omicron\chi\sigma\acute{o}\tau\eta\varsigma$
אָנָא $\acute{\alpha}\nu\alpha\xi, \acute{\alpha}\nu\alpha, \acute{\alpha}\nu\alpha$	שָׁמַיָּה $\xi\acute{\upsilon}\sigma\mu\alpha$	קָצוֹב $\xi\upsilon\mu\tau\acute{o}\varsigma$
אָנָה „ „ „	בֵּן $\xi\tau\epsilon\rho\acute{o}\varsigma$	נָזִיה „
אֶרְשָׁקֶרֶשֶׁת $\epsilon\rho\sigma\alpha\chi\epsilon\rho\epsilon\lambda\eta\sigma$	כָּנֶת „	שָׁשֶׁל „ (or -- κ)
אֶרְשָׁתָא „	קָנֶת „ (or -- σ)	שֶׁשׁ „
„ „ „	בָּסִיל $\xi\acute{o}\lambda\iota\omicron\nu$	فَصَاص $\xi\acute{\upsilon}\sigma\mu\alpha$
אֶשְׁכֵּנו $\xi\alpha\iota\theta\acute{\nu}\varsigma$	צֹאֵלָה „ $\sigma\chi\alpha\lambda\acute{\iota}\omicron\varsigma$	קָשֶׁת $\tau\omicron\chi\sigma\acute{o}\tau\eta\varsigma$
זֶר $\xi\acute{\epsilon}\rho\varsigma$	צֶלַע „	שָׁלֶכֶת $\xi\acute{\upsilon}\lambda\omicron\chi\epsilon\tau\varsigma$
זֶאֶר „	שָׁלָחַן „	שָׁלַח „
זֶן „	מְשָׁחִיה $\tau\acute{o}\chi\epsilon\upsilon\mu\alpha$	שָׁשׁ $\xi\iota\mu\sigma\tau\acute{\iota}\varsigma$
הַרְבֵּ $\xi\tau\epsilon\rho\alpha\iota\upsilon\omega$	מִירָה $\xi\acute{\iota}\mu\upsilon\sigma\epsilon$	שָׁשִׁי „
	מֶשֶׁק $\tau\acute{o}\chi\epsilon\omicron\nu$	תּוֹתָח $\tau\acute{\alpha}\ \tau\acute{o}\chi\epsilon\upsilon$

(3). $\Sigma\chi$

גִּרְזָן $\sigma\alpha\kappa\epsilon\sigma\phi\alpha\rho\epsilon\chi\epsilon\rho\acute{\alpha}\nu$	נִשְׁקָה $\sigma\alpha\kappa\omicron\phi\acute{\epsilon}\sigma\mu\alpha\iota$	شَاف „ (or σ)
גִּרְזָם „	סָכָה $\sigma\alpha\kappa\acute{\iota}\alpha\varsigma$	הַשְּׁקִיף „
גִּבְלָה $\sigma\alpha\kappa\acute{\epsilon}\beta\alpha\lambda\omicron\varsigma$	סָפִינָה $\sigma\alpha\kappa\acute{o}\phi\iota\sigma\epsilon$	קָדַר $\sigma\alpha\kappa\upsilon\tau\acute{\alpha}\nu\alpha$
חִפְרָה $\sigma\alpha\kappa\sigma\phi\acute{\alpha}\nu\omega, -\pi\alpha\iota\acute{\delta}\acute{\iota}\omega$	צָפָה $\sigma\alpha\kappa\sigma\phi\acute{\alpha}\nu\omega, -\pi\alpha\iota\acute{\delta}\acute{\iota}\omega$	שָׁף $\sigma\alpha\kappa\sigma\phi\acute{\iota}\omega$
הַחֲשִׁיף $\sigma\alpha\kappa\sigma\phi\acute{\iota}\omega$	שָׁף „ „ „ $- \pi\epsilon\upsilon\lambda\omega$	שָׁפִי $\sigma\alpha\kappa\sigma\phi\acute{\iota}\varsigma, -\pi\alpha\iota\acute{\delta}$

(4). $\Sigma\psi$

שָׁף $\sigma\psi\phi\theta\omicron\varsigma$	שָׁפֶסֶף, -שָׁפֶסֶף, -שָׁפֶסֶף	צָפֶסֶף „
שָׁנָה „	לֹחַ $\sigma\psi\chi\lambda\eta, \sigma\psi\lambda\acute{\alpha}\xi$	צָפֶת „
שָׁף „	נֹסָה $\sigma\psi\chi\mu\epsilon\tau\epsilon\mu$	פָּתָה „
עָקָב „ „ „	סָרַח „	קָצוֹב $\xi\upsilon\mu\tau\acute{o}\varsigma$
צָר „	הַשְּׁתָרַע „	נָזִיה „
שָׁפֶר „	שָׁטַח „	שָׁשֶׁשׁ „
שָׁד „	סָתַב $\phi\acute{\alpha}\rho\acute{\alpha}\sigma\sigma\omega$	שָׁשׁ „
שָׁד „ (or σ)	שָׁתַב „ „ „ $\sigma\psi\chi\mu\acute{\alpha}\nu\omega$	שָׁשׁ $\xi\iota\mu\sigma\tau\acute{\iota}\varsigma$
שָׁדִי „	שָׁרִידִי $\sigma\psi\chi\epsilon\rho\mu\acute{o}\varsigma$	שָׁשִׁי „
שָׁעָל „	שָׁפִירָה $\sigma\psi\chi\phi\acute{o}\nu\varsigma$	שָׁשֶׁר $\xi\iota\mu\sigma\tau\acute{\iota}\varsigma$
רָלָף $\sigma\psi\chi\lambda\acute{o}\phi\omega$	شَافِير „	שָׁכֵן $\acute{\alpha}\sigma\tau\epsilon\rho\epsilon\acute{\iota}\sigma\tau\omicron\nu$

אח	σχεῖθω, ἔχω	חכח	„	חכח	σχολή
חכח	σχιζω	חכח	„	חכח	רפא
חכח	„	חכח	„ , -הַסִּי	חכח	σχεδίαι,
חכח	„	חכח	„	חכח	רפאִידעוּתאִי
חכח	„	חכח	חכח	חכח	σχαζω
חכח	„	חכח	חכח	חכח	σχολή,
חכח	„	חכח	חכח , גאַל-	חכח	גאַל-
חכח	„	חכח	חכח	חכח	σχιστός
חכח	σχήλιος	חכח	„ „	חכח	σχίσαις
חכח	σχήμα	חכח	חכח	חכח	ισχός

[illegible]

הַחֶסֶד אִיכָכָה	χέρσος, חֲרִים	„ στεργός (B)
וְהַנֶּחֱמָה הֵן	χέρσος	סלל ἐπιτελέω
כֹּחַ „ כֹּחַ	„ עֲרִירִי	עולל τέλλω

אַלע סτέμμα
 ררס ψάλλω
 ררס „
 ללל ἐλλογάω
 „ φύλλίζω, ἐπι-

הללע ἐπιφυλλίς
 ררס הללע ררס ἡ καλλίφω-
 vos
 ררס θρήνημα
 ררס „

ררס ἀράσσω, ρά-,
 ררס ρή-
 ררס ררס „ , Pass.
 ררס „ , κατ-
 ררס ψάμμη

V. MORPHOLOGY

GENERALLY, the forms of Hebrew words vary from those of their Greek homologues: some are truncated, others have one letter or more added to them, while some again undergo internal change; some nouns conform to the Greek pattern, others assume what I have termed the prefix-suffix formation; on the other hand, some nouns which are supposed to be simple are actually made up of two words; similarly, some verbs which are supposed to be simple actually embody the affixes of their compound homologues.

These are factual observations authenticated by a systematic classification of thousands of strictly tested homologies; and the following Propositions or theorems methodically set out the morphological differences and similarities between Hebrew and Greek homologues. They help the student to understand the intricacies of the Hebrew disguise in detail, and to see through it the original Greek reality—bearing in mind the phonetic Propositions exemplified in the previous chapter. His success in mastering the theory herein expounded will be proved by his finding out for himself at least the thousands of Hebrew and Arabic homologues discovered by the author, which various considerations preclude from inclusion here.

XIV. Sometimes the Greek homologue undergoes aphesis or aphaeresis.

פָּטַע	ἀθετέω	קָצוּה	„	צָנָא	ἰσχυρός
הָסָה	βοτόν	קָצָה	„	רָדָה	κρατέω
אִי	γαῖα, γῆ	שָׁקַט	ἡσυχάζω	הִרְדָּה	ἐπι-
לָשׁוֹן	γλῶσσα	הִשְׁקִיט	„	הִרְדִּי	„
עָשָׂב	δαίς	הִסְבִּיחַ	„	צָאן	αἰήνος
עָזָו	„	כָּט	„	צָנָא	„ , αἰήνη
רִיב	ἐρίζω	שָׁתַק	„	צָנָה	„ „
קִיצוֹן	ἔσχατος	מָוֶת	θάνατος	בָּרוּשׁ	κυπάρισσος
קָצָה	„	מוֹת	„	בָּרוּחַ	κυπάριπτος
קָצָה	„	נָוֶת	„	אָבֵן	λάας, λαῖγξ
קָצָו	„	רָפָא	θεραπεύω	אָם	λαός
תָּבִי	„	רָנָא	„	אָמָה	„

XVII. Certain Greek letters sometimes drop out of Hebrew homologues, mainly: δ, θ, κ, λ, ν, π, ρ, τ, φ.

(1). Δ

צָרַעָה ἀνθρηδών	כֹּהֵן διάκονος	כֹּהֵן „
אָרַן δαήμων, δαίμων	אֲרֻסִּים διδυμάων	כֹּהֵן „
חָצַח δάσσω,	חֶבֶה δίδωμι	כֹּהֵן „
δατέομαι	גִּדָּב „	יְהוֹנָדָב Διόδοτος
עָשָׂב δασύς	גִּדָּר „	יְהוֹנָתָן „
עָפָו „	גִּזָּן „	יְהוֹדָב „
אֵימָה δείμα	עָסָה „	יְהוֹנָתָן „
אֵימָתָה δείματος	אֶגְזִי „	יְהוֹדָב Διόθεν
עֲלִילָה δεινός	גִּזְזִימִים οἱ δεδομένοι	כִּשְׁתָּר διόρθωμα
עָסָר δέκα	גִּזְזִימִים δίδωμι, ἐπι-	הָ Διός, Παιάν
עָסָרִי δεκάς	יָדַע δειδῶ (A)	נִפְסָה διψάς
עָסָרִי „	נָדָר δικάζω	יָפְסָה „
כִּשְׁתָּר δεκάτευμα	חֶקֶק „	כִּשְׁתָּר διψάω
עָסָרִי δεκατεύω	נִפְסָה „	„ δίψιος
עָסָרִי δεκάτη	נִפְסָה δικαστής	חֶבֶה δμωή, -ψίς
עָסָרִי „	כִּשְׁתָּר „	חֶבֶה „
עָסָרִי „	כִּשְׁתָּר „	כִּשְׁתָּר δοκός
יְהוֹנָ Διονῦς, Διονῦ	כִּשְׁתָּר „	„ δόρυ
קָבַל δέχομαι, ἐπι-	אֲרֻסִּים ἀνδρες	כִּשְׁתָּר δόμα, δῶρον
חֶבֶה „ , προσ-	δικασταί	כִּשְׁתָּר „
חֶבֶה „ „	חֶקֶק θίσκη	כִּשְׁתָּר „
אֵם δῆμος	חֶקֶק „	כִּשְׁתָּר δύναξ
אֵם „	חֶקֶק „	כִּשְׁתָּר „
אֵם „	חֶקֶק „	כִּשְׁתָּר δόξα
חֶבֶן „	נִפְסָה „	כִּשְׁתָּר δορά (A), χρώς
כֶּסֶם „	חֶבֶה δινεύω	כִּשְׁתָּר δορκαλῖς
כִּשְׁתָּר „	חֶבֶה „	כִּשְׁתָּר „
כִּשְׁתָּר „	חֶבֶה „	כִּשְׁתָּר δορκάς
כִּשְׁתָּר „	חֶבֶה „	כִּשְׁתָּר „
עָסָרִי δημότης	חֶבֶה „ , ἐπι-	כִּשְׁתָּר δόσις
עָסָרִי δῆτα, ἄρτι	חֶבֶה „	כִּשְׁתָּר „
עָן διά	יְהוֹנָתָן Διογειτής	כִּשְׁתָּר δότηρ
אֲבִישִׁי διάβολος,	יְהוֹנָתָן „	כִּשְׁתָּר δοτός
Διοβλής	כִּשְׁתָּר „	כִּשְׁתָּר „
כִּשְׁתָּר διακονέω	כִּשְׁתָּר „	כִּשְׁתָּר δοῦλος
כִּשְׁתָּר διακονία	כִּשְׁתָּר „	כִּשְׁתָּר δούλη

דע דֹּחֹס, ἄγγος
 חֶרֶם δράγμα
 ירקן δράκων
 רקן „
 רסס ὑροσίζω
 רסס δρόσος
 ראס δρύς
 על δυγός, ὤ-

ןא δύναμις
 אנוים „
 אנויות „
 נדבה δῶρον
 נדר „
 נרה „
 אן οδύνη
 אנה „ , cf.

στέναγμα
 פרה ρόδον
 שרה „
 פהר φαιδρός
 תרה, תה κηδεμών
 אנה, אנה „ ,
 תיθηνός
 אן ὠδύς

(2). Θ

הקונה ἀθανασία
 אלהקונה „
 עלבה ἀθανάτος
 עלקונה „
 עללבות ἀθανάτως
 לל ἐθέλω
 יסב θάσσω, θάσσω,
 סלל, θακέω, θα-
 סלל θάκμα, ἵσμα
 סלל ἀνάτος
 סלל „
 סלל „
 סלל θασσέω
 סרב „
 סרב „
 סלל θεογενής
 סלל „
 סלל „
 סלל „
 סלל θεός

איל „
 רפאה θεραπεία
 רפאה „
 סרפא θεραπεία
 רפא θεραπευτής
 רפא θεραπεύω
 ס „
 רפא „ , ἐκ-
 סרפא „ „
 רפא רפא, θεράπων
 (תלללל/θεοῦ)
 (רפא) „ (Δίος)
 (סרב) „
 סרב θέσπις
 (סרב) „
 סרב θηλάζω
 סרב „
 סרב θηρίον
 סרב „
 סרב θηρίωδης

אורא θησαυρός
 יורא „
 סנθ θηγάνω
 סנθ „ , ἐπι-
 סלל θηησειδίων
 סנθ θηηνέω
 סנθ „ , ἐπι-, κατα-
 סנθ θηητήμα
 סנθ „
 סלל θύελλα, -αι
 סנθ θυραυλέω
 סנθ θύραυλος
 סנθ θυραυλῶν
 סנθ „
 סנθ (א) θύραυλος
 (θεοῦ)
 סנθ (א) „
 סנθ Πύθιον, -θείον
 סנθ στροῦθος
 „ (ἐλευθερία)

(3). Κ

רן δία
 סנ „
 סנ Δία
 סנ θωράκιον

סרב „
 סרב „
 סרב „
 סרב τεθωρακισμέ-

סנ (θωρακίζω)
 סנθ καθαίρω
 סנθ „
 סנθ καί

אף כי κεν (κε) και
 „ „ (εί και)
 יצרב κακκάβη (A)
 יַעֲרֹב „
 „ „ κακκάβη (B)
 אַאצַּב κάκκη
 צאח „
 אַאח κακόν
 מַאח „
 אַא „
 אַא „
 רַע κακουργέω
 הַרַע „
 רַע κακουργία
 רַע „
 רַע κάκουργος
 מַרַע „
 אַא καλάθιον
 אַא καλλίπαις
 אַא κάλλιστος
 אַא καλός
 אַא κάλυμμα
 אַא „
 אַא καλυπτός
 אַא „
 אַא καλύπτω
 אַא „
 אַא „
 אַא „
 אַא „
 אַא „, ἐπι-
 אַא κάλυψις

אַא καπάνη
 אַא κάπνισμα
 אַא καπνίζω
 אַא „
 אַא καρπισμός
 (A)
 אַא κάρπωσις
 אַא καταβάπτω
 אַא κατακλείς
 אַא „
 אַא „
 אַא κατακροάομαι
 אַא κενός
 אַא κέρας
 אַא κέρκωψ
 אַא κηδεμονεύω
 אַא „, Pass.
 אַא κηδεμών
 אַא „
 אַא κηρίον
 אַא „
 אַא κίβδηλος
 אַא Κιμμέριοι
 אַא „
 אַא κινέω
 אַא κινητός
 אַא „
 אַא κνίσα, Ep -η
 אַא κοίτη, -τος
 אַא κοιτάριον
 אַא κολοκύνθη

אַא „
 אַא κόφινος
 אַא κράς
 אַא „
 אַא κρατεύω
 אַא κρίθη
 אַא „
 אַא κτίζω
 אַא „
 אַא „
 אַא „
 אַא κτίσις
 אַא κτίσμα
 אַא „
 אַא κτισμός
 אַא „
 אַא „
 אַא κυάρεος
 אַא „
 אַא κύαρος
 אַא κύκλιος
 אַא κωκύω, λαγέ-
 אַא λαϊκός
 אַא λευκός
 אַא μικρός
 אַא πικρός
 אַא πικρόω
 אַא πικραίνω, ἐπι-
 אַא πικράζω
 אַא πικρίδιον
 אַא πικρίς

(6). Π

אַא δραπετεύω
 אַא δραπετής
 אַא καταψύχω
 אַא έρπετόν
 אַא ήπεροπεύω

אַא ήπεροπηής
 אַא ίππος
 אַא „
 אַא καλυπτός
 אַא καλύπτω

אַא κόπτω
 אַא „, ἀπαιθίζω
 אַא „
 אַא όπλίτης
 אַא όπλον

[illegible]

(7). P

עקב ἀκρόπους	הכוי „ „	ישר ὀρθότης
(ארגון) ἀλουργημα	האם „ μή	ישר ὀρθόω
(ארגון) „	אגרה ἀργυρίς	(הרשיע) „ „ , κατ-
(ארגון) „	גרה „	ישר ὀρθώσιος
(רגל) „	חרה ἀριθμέω	העביר ὀρθρεύω, ἐπ-
(רגל) „	גד „	בדל ὀρίζω
תולע „	נשא „	הבדיל „
תולע „	גד ἀρίθμημα	פה παρόχος
יחם ἀμήτωρ, ἀπά-	סודר ἀρπαγεύς	פה „
אדם ἀνδρός (ἀνήρ)	זה ἀρπαγή	כז „
אדם „	„ נולה, נול	„ (הרשיע)
איש „	כד „	בד ἀβάδος
אנש „	בז ἀρπάζω	„ (הבדיל)
אנש „	נול „	שכח „ „ , σκῆπτρον
איש „	סוד „	ישרבים „
איש ἀνδρακεύω	זוח ἀρπακτός,	נע „
איש ἀνδρακία	-αστός	קדע „
איש ἀνδραξ, τόπαζον	סוד „	סד „
ישרבים „	קצה ὀρίζω	יאר ὀρός
אנש ἀνθρωπος	קצה ὀφρός	פה „
איש „	אשר ὀρθιάζω	נע „
אנש „	ישר „	נע „
אנש „	הרשיע „	קצה τέκμαρ
אנש „	ישר ὀρθός	פה χρεῖμα
אנש „		ישר χρόνος

(8). T

קבר ἐτάβος	עני „	עבר „
קברה ἐτάρα	חרדה παραγμός	היה τάχα (ταχίζω)
עני παραωός	חרד παράσσω	תא „
עני „	חלחלה παραχή	תא „
ענה ταπεινότης	חרדה „	תא „
ענה „	רחב ταρβέω	תא „
ענה ταπεινώ	רעב „	תא „
התענה „	אָרעב „	תא „
ענה ταπεινώσις	בור τάφος	ענה „

רָחַץ	„	רָעִי	„	רָאב	τρώω
נָסַח	„	רָעָה	τρῶζειν	נִפְלַל	ἀμύλος, ἀμβλὺς
רָחַץ	„	דָּפַק	σάχτη	הָבַל	ἐμφότος
נָהַךְ	„	כָּסַף	„	תָּחַל	τῆχε
נָהַךְ	„	כָּסַף	„	תָּחַן	„
רָעָה	„	תָּסַף	„	חָצַח	„

(g). Φ

אכל	όσγειν	נר	φάρος	החלה	δθένμα
אכל	όάγημα	רקח	φαρμακεύω	הרב	δθείρω
אכילה	"	רקח	φαρμακεύς, -υτής	חרב	"
מאכל	"	רקח	"	נצח	"
מאכלת	"	רקחת	φαρμακeutρία	נצה	"
מכות	"	ין הרקח	οίνος	הרבה	δθορά
מכילת	"		φαρμακίτης	חרاب	δθόρος
מכול	όάγος	רקוח	φάρμακον	מנהג	δθողηγή
מקד	όακώτης	רקח	" , -κεία	ענתק	δθόγγος
נקד	"	מרקח	"	נעץ	"
נקדה	όακωτός	מרקחת	"	קנא	δθονερός
קלס	όαλακρός	מרי	όάτις	נסר	δθονέω
נד	όαιή	איתן	"	קנא	" , έπι-
נד	"	אוויל	όαυλος	"	" , προς-
(نار)	"	(נבל)	"	"	" , δια-
ארר	όάος	חלת	όαυλότης	קנאה	δθόνος
ארר	"	קנ	όενακίζω	קנך קנך	όλέγω, έπι-
אררה	"	קנ	"	לחט	όλογίζω
הור	"	קנכה	όενακισμός	לחט	"
קר	"	הרה	όέρω	לחוב	όλογμύς, -ιστός
קנחה	"	נער	"	לחב	όλόξ
קנחה	"	כרב	"	לחב	"
קנחידו	"	עפ	όεύγω	לקחבח	"
קנחה	"	סע	"	לחט	"
קנח	"	לחצ	όθέγγομαι	לחץ	όούιξ
קנ	"	קצצ	" , ψοφέω	נחל	"
נד	όαράω, -ρώω, cf.	קנא	"	קניון	όορά
όροτριάω		קק	"	קנין	"

ערה	φορέω	ערום	φρόνιμος	נטה	φυτεύω
ערף	„	רהיט	φρυγανίς, ίδος	נטע	„
סערב	φόρημα	מנט	φύκτιμος, φύξι-	עצב	φυτόν
נערות	φυρυτός		μος, -εν, φύξιον	נטה	φωτέω
עור	„	מער	„	ענה	φωτή
חרד	φρίζω, -ικάζω, -ίσσω	אהל	φυλή, φύλον	קענה	φώνημα
רעד	„	אעל	„	הנה	ψηφίζω
הרעיד	„	עלה	φύλλον	הצ	„
הרדה	φρίκη	ערב	φурμός	הצ	ψήφος
רעד	„	הערב	φύρω	חכ	„
רעה	„	נוה	φυσάω	חכב	„
ערם	φρονέω, -ικάζω, -ντίζω	הנה	„ , δια-	חכר	„
הערם	„ , ἐπι-	„	„ , κατα-	חכר	„
קרבח	φρόνησις	עצב	φυτάριον	חכר	ωδέλεια, -λεις
		מסע	φύτευμα	איהל	„
		נטע	φυτευτός	הרעה	ωδέλέω

XVIII. *Prosthesis occasionally occurs in Hebrew homologies.*

אגרת	γυρτόν,	(הרע)	„	א	„
	κρατήρ	אורע	„	עבר	πυρός
אנה	γραφή	(הרע)	„	(הר)	„
(פרסה)	„	(אל)	אכרי	(בליל)	„
אורסן	δραχμή		(B), ήίθεος, Ion.	עבר	περάω
(ורקבן)	„		κουρος, Dor.	(ברא)	„
(הרע)	„		κωρος	העבר	העבר
אדיר	άδορος, δέρος,	(אל)	אכר		έκπυρόω
	δέρρις, δορά	(אלה)	אכר	עצ	σχολάζω
אדר	„	(אל)	יכר	(הל)	„
אדרה	„	(נר)	„	עצ	σχολερός
(גלד)	„		קחור	(הל)	„
(גל)	„		קבל	עלה	σχολή
(גל)	„		הציר	עלה	„
(הר)	„	(סל)	„	(הל)	„
אדרע	χείρ	לא	(אל) ού		

XIX. Certain Hebrew letters are terminal, i.e. פ, ל, מ, נ, ע, ק, ר.

(1). פ

פפפ	πιστεύειν	פפ	„	פפ	παύειν
פפ	θύειν	פפפ	όπτάω	פפפ	πηδᾶν
פפפ	„	פפפ	λάχος, λόγος	פפפ	στέλλειν

(2). ל

פלפל	ἀραί	פל	κοῦφος	פל	ἀραίω
פלל	ἀράομαι	פלל, פלל	κυλίνδω	פלפל	„
פלל	„ , κατ-	פלל	λαλέω, προ-	פל	οὐ
פלפלפל	βολέω, ἀντι-	פלל	λύομαι	פלל	ποιέω
פל	ἀρπάζω	פלפל, פל	ό (Ζεὺς)	פל	ποῦ
פלל	γαινάω	פל	„	פלל	ρέω
פלל	δέω, αἰτέω	פלפל	δ-(δε)	פל	„
פלפל	δουλόω, κατα-	פלפל	„	פלל	σκιάζω
פלל	δύω	פלפל	ή γύψος	פלל	„
פלל	ήγέομαι	פלפל	„	פלל	ἀγαγεῖν, ἐσθίω
פלפל	„ , ἐφ-	פלפל	„	פלל	„

(3). מ

ממ	άγω, προσ-	מפל	πῶλος	„	οὐλως, ὄλως
ממ	προσάγωγος	מפל	„	ממ	πακτόω
ממ	ἀβέτέω	מפל	δοῦλος	מפל	„ , στομάω
ממ	ἀμήτωρ	מפל	έδος	מפל	πάλαι
„	ἀπάτωρ	ממ	ήγέομαι	מפל	ράγη, -άς,
ממ	ἀτήρ, ἀνδρός	ממ	τυπύω	„	ρήγμα
ממ	„	ממ	„	ממ	„
מממ	άνθρωπος,	ממ	λαός	ממ	ρέω
„	φώς άνήρ	ממ	ξανθός	ממ	σιωπάω
ממ	ἀράγειν, ἀράσσω	ממ	χρυσός	ממ	σπαράσσω
ממ	αὐλή	ממ	όλος	מפל	τέλος
ממ	γαμβρός	ממ	„	מפל	„
מממ	γεῦμα	ממ	όράω, όλ-	מפל	τύλος
ממ	γεύω	מממ	όρθρεύω, έπ-	ממ	έποκάτω
ממ	δίκη	ממ	οὐλω	ממ	ώδε
ממ	„	ממ	οὐλε	(ממ) -מ	δ-(δε)

(4). 1

אגא · āγamos	הה דῆμος	צצ ξαιθός, ξουθός
אגא „	ננ δία	ננ δξύνω
צא ανθρακεύω	נה δίδωμι	ננ δπως
נא ανθρακία	ד דίκη	ננ 'Ορθώσιος
נא Αιδης	נה Δίκη	ננ όσμή, όδ-
נא „	נהנ Διογένης	ננ πηγή
נא αίτιος (?)	נה „	נהנ πόλις
נא αλούργημα	ננ δοκεύω	נא „
أرجوان „	נה דόρυ	ננ πόσιος
ננ αλφός, λευκός	ננ εσχάτος	נא ποῦ
נל αυλίζω	ננ έτος, γέτορ, -ος	ננ πρόρρησις
נל „	ננ „ , ένιαυτός	ננ πρῶτος
נהנ „	ננ ζῶ	ננ πολεμαίος
ננ γῆθος, γηθοσύνη	ננ ζωμός	ננ σκεπάζω
נל γλῶσσα	ננ ήγέομαι, έό-	ננ „
נא „	ננ θρηνέω	ננ „
ננ δασύπους,	ננ καπιός	ננ τίθημι
נא κύπους	ננ κυφός, ύβός	ננ ύμνέω, έό-
ננ δείμα	ננ μή	ננ „
ננ δήμας		

(5). 5

ננ αθετέω	ננ κινέω	ננ ρέω
נל γλύφω	ננ κοίτη	ננ ρίζα
ננ δύω	ננ κόπτω	ננ σπείρω
ננ είδω	ננ „	ננ τίθημι
ננ έπτά	ננ „	ננ τυπώω, έκ-
ננ θύρα	ננ πεινάω	ננ όυτεύω

(6). 7

ננ απτω, καθ-	ננ „ , πόλις, βρία	ננ κομή
ננ „ „ , συν-	ננ δέκα	ננ „
ננ άράομαι	ננ δόξα	ננ „
ננ γῆ	ננ έχθαίρω	ננ κόπτω
ננ „	ננ κλείω	ננ πάλημ

תמר	„	תִּמְרָה	στέμμα	תמר	„
תפר	רָאָה	נִיר	פִּיחִי	פתר	פָּרָאָה
רור	רָאָה	נִיר	„	נִיר	„

(7). ק

קק	קָה	קק	רָהֶגְגִּי	קק	ἐπιποθέω, φθέγγω
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XX. Metathesis occurs in Hebrew homologues, especially regarding a consonant and the vowel or diphthong next to it.

אָ	πατήρ	חַר	ὤχρος	עָרִיסָה	κάρδοπος
„	רָאָה	עָרִיסָה	„	פִּזָּר	σπείρω
אָב	„	עָרִיסָה	„	בִּזָּר	„
אָבִי	χεῖροπληθής	עָרִיסָה	δρόσος	עָרִיסָה	ἀπας
אָבִי	חַיִּי	עָרִיסָה	οἰκέω	(פָּרָא)	πείθω
אָבִי	„	עָרִיסָה	κλίσια	פָּרָא	„
דָּרַע	„	עָרִיסָה	„	עָרִיסָה	δερή
דָּרַע	„	עָרִיסָה	ἀλφός	„	εἰσράξ
דָּרַע	„	עָרִיסָה	γελάω	עָרִיסָה	πυκάζω
אָבִי	חַיִּי	עָרִיסָה	Εὐμενής	עָרִיסָה	„
עָרִיסָה	„	עָרִיסָה	καταλέω	עָרִיסָה	ἀδω, -δεύω
עָרִיסָה	ἀμλλα	עָרִיסָה	„	עָרִיסָה	χλαμύς
עָרִיסָה	חַיִּי	עָרִיסָה	κλίμαξ	עָרִיסָה	„
עָרִיסָה	κύριος	עָרִיסָה	χρῶς	עָרִיסָה	πέλη
עָרִיסָה	κυρία	עָרִיסָה	ἀναδέω	עָרִיסָה	רָאָה
עָרִיסָה	„	עָרִיסָה	ἀνάδεμα,	עָרִיסָה	„
עָרִיסָה	κόρος, κοῦ-	עָרִיסָה	ἀνδε-, ἀνάδη-,	עָרִיסָה	„
עָרִיסָה	δραχμή	עָרִיסָה	ἀνδε-, ἀναδέσμη	עָרִיסָה	„
עָרִיסָה	„	עָרִיסָה	„	עָרִיסָה	„

XXI. Certain Greek suffixes are often converted into Hebrew prefixes in Graeco-Hebraic homology: -δε, -της, -θη, -ις, -μα, -μη, -μος, -να, -νη, -ον, -της, -ων.

(1). מ

מָאָה	φάτνωμα	מָאָה	σταθμός	מָאָה	ὀπτήσιμος,
מָאָה	ἀγάπημα	מָאָה	φάγημα	(-σις)	
מָאָה	„	מָאָה	„	מָאָה	κατάραμα
מָאָה	ὄρυγμα, -υμα	מָאָה	ρήμα	מָאָה	ἀναβαθμός

מְבֹרָא אָנָּאבֶּתְרוֹן, בָּא-
 „ δυσμή
 מְבֹרָא פִּלְהֶשֶׁמֶת
 מְבֹרָא פִּאֲתֶשְׁמוֹס
 מְבֹרָא אָפֵאִירֶמָא
 מְבֹרָא „
 מְבֹרָא פִּיסְטָוָמָא
 מְבֹרָא פִּתְהֶגְמָא
 מְבֹרָא פִּיסְטָוָמָא, -טֹן
 מְבֹרָא „
 מְבֹרָא פִּרְאֶגְמוֹס
 מְבֹרָא אוֹיְקֶמָא
 מְבֹרָא „
 מְבֹרָא דֵּימָא
 מְבֹרָא „
 מְבֹרָא „
 מְבֹרָא אָגֶרְמוֹס, אָגֶר-
 מְבֹרָא זָאֶגְלֹן
 מְבֹרָא קֻלִּינְדְּרִיֹן
 מְבֹרָא פִּרִּיֹן
 מְבֹרָא עִידֶמָא
 מְבֹרָא, מְבֹרָא דֹוִימָא
 מְבֹרָא וֹתִישְׁמוֹס
 מְבֹרָא עֶרְוֶתְמָא
 מְבֹרָא אָגָלְמָא
 מְבֹרָא אָפֵאֲתֶמָא
 מְבֹרָא קִטִּישְׁמָא, -מוֹס
 מְבֹרָא „ „
 מְבֹרָא „ „
 מְבֹרָא „
 מְבֹרָא דֵּעֶשְׁמָא, -מוֹס
 מְבֹרָא „
 מְבֹרָא פֵּאֶשְׁמָא
 מְבֹרָא אִיִּתְוֹן
 מְבֹרָא דִּיקְטֹוֹן
 מְבֹרָא דֶרָמָא
 „ תְּרוֹמוֹס
 מְבֹרָא תְּרֻגָּאִית
 מְבֹרָא יִשְׁמָא
 „ אוֹיְקֶמָא

מְבֹרָא θυσιαστήριον
 מְבֹרָא σταθμός
 מְבֹרָא θοίναμα
 מְבֹרָא ὑμνάριον
 מְבֹרָא ῥαντήριον,
 περιρρ-
 מְבֹרָא δέργμα, -μός
 מְבֹרָא σπέρμα
 מְבֹרָא ῥαντήριον,
 περιρρ-
 מְבֹרָא ὀπτάνιον
 מְבֹרָא „
 מְבֹרָא χόρευμα
 מְבֹרָא „
 „ χαλκίον
 מְבֹרָא ὄψαιον
 מְבֹרָא ἀγορασμός,
 χρῆμα
 מְבֹרָא πλόκαμος
 מְבֹרָא „
 מְבֹרָא ἐπιθύμημα
 מְבֹרָא ζύμωμα
 מְבֹרָא σκήπημα
 מְבֹרָא ἀγχόιτη (-νίξω),
 πύγμα
 מְבֹרָא ἐπισκισμός
 מְבֹרָא χρῆμα
 מְבֹרָא ξέσμα
 מְבֹרָא ἄρατρον
 מְבֹרָא ψήφισμα
 מְבֹרָא „
 מְבֹרָא σκοτισμός
 מְבֹרָא σκάμμα
 מְבֹרָא σφάγμα
 מְבֹרָא κλῶσμα
 (κλώθω)
 מְבֹרָא στρώμα
 מְבֹרָא τόξευμα
 מְבֹרָא θέμα

מְבֹרָא φύτευμα, -ευτόν
 מְבֹרָא γεῦμα
 „ ἔδεσμα
 מְבֹרָא πᾶσημα
 מְבֹרָא κατάπλασμα
 מְבֹרָא πτύον
 מְבֹרָא καῦμα
 מְבֹרָא χωρίον
 מְבֹרָא „
 מְבֹרָא φάγημα
 מְבֹרָא αὐλιον
 מְבֹרָא „
 מְבֹרָא φάγημα
 מְבֹרָא θέμα
 מְבֹרָא θυμίαμα
 מְבֹרָא κάλυμμα
 מְבֹרָא σπήλαιον
 מְבֹרָא ἀγορασμός, -μα.
 χρῆμα
 מְבֹרָא „
 מְבֹרָא „
 מְבֹרָא ὄρυγμα
 מְבֹרָא σφάλμα
 מְבֹרָא γραδῶμα,
 -άμμα
 מְבֹרָא „ , ὀθέγμα
 מְבֹרָא κοπήριον
 מְבֹרָא ἔργμα, -γον
 מְבֹרָא „ „
 מְבֹרָא κάλυμμα
 מְבֹרָא αὐλισμα
 מְבֹרָא „ , -μός
 מְבֹרָא ἄλμη
 מְבֹרָא λοχισμός
 מְבֹרָא λαχμός
 מְבֹרָא κάλυμμα
 מְבֹרָא θανάσιμος
 מְבֹרָא οἰκηματίον
 מְבֹרָא ἀνάθημα
 מְבֹרָא δόμα

מְהֵמָה	ἡγεμόνευμα	„	ἔδεσμα, pl.	מְהֵמָה	θέσμιον, -μός,
מְהֵרָה	ὄρυγμα	מְהֵרָה	ἀνάδημα,	מְהֵרָה	-μοσύνη
מְהֵרָה	τιναγμός, -μα	מְהֵרָה	ἀνδ-, ἀναδέσμη	מְהֵרָה	ἀλμη
מְהֵרָה	ἀνάπαυμα	מְהֵרָה	φύξιμος	מְהֵרָה	τείχισμα, ἀπο-
מְהֵרָה	„	מְהֵרָה	ἀενάων, πηγή	מְהֵרָה	„ „
מְהֵרָה	ἀνάθημα, -θεμα	מְהֵרָה	ἀναβαθμός	מְהֵרָה	κνημίς, -μη
מְהֵרָה	„	מְהֵרָה	„ αὐλημα	מְהֵרָה	κύμβαλον
מְהֵרָה	κλείδωμα	מְהֵרָה	αὐλιον	מְהֵרָה	„ κῶδων,
מְהֵרָה	κλείθρον,	מְהֵרָה	σταθμός	מְהֵרָה	χαλκίον
מְהֵרָה	-ῖστρο-	מְהֵרָה	γέμισμα	מְהֵרָה	κοιτάριον
מְהֵרָה	γεῦμα	מְהֵרָה	ἔργμα	מְהֵרָה	στενόν
מְהֵרָה	δασμός	מְהֵרָה	φόρημα	מְהֵרָה	σκάμμα
מְהֵרָה	ῖσμα	מְהֵרָה	ὄρυγμα	מְהֵרָה	ἀγίασμα,
מְהֵרָה	στρέμμα	מְהֵרָה	τεῦγμα, ἔργον	מְהֵרָה	ἀγιαστηρίον,
מְהֵרָה	κλείθρον	מְהֵרָה	δεκάτευμα	מְהֵרָה	ἀγίστευμα
מְהֵרָה	„ „ -ῖσμα	מְהֵרָה	πιεσμός	מְהֵרָה	ὄυλον
מְהֵרָה	κτίσμα, -μός	מְהֵרָה	πτῶμα	מְהֵרָה	ἀγών, δόκημα
מְהֵרָה	δάσμα, -μός	מְהֵרָה	„ „ σφάλμα	מְהֵרָה	„
מְהֵרָה	ἐπισκιασμός	מְהֵרָה	„ „	מְהֵרָה	οἴκημα
מְהֵרָה	ἀγορασμός	מְהֵרָה	πλάσμα	מְהֵרָה	κρουνίον, -νωμα
מְהֵרָה	σκιασμός, ἐπισ-	מְהֵרָה	ποίημα	מְהֵרָה	θυμιατήριον,
מְהֵרָה	σχῆμα	מְהֵרָה	„	מְהֵרָה	θυμ-, -τρον
מְהֵרָה	„	מְהֵרָה	τάγμα	מְהֵרָה	„ „
מְהֵרָה	ῖστίον, (-τός),	מְהֵרָה	ὄράγμα	מְהֵרָה	„ „
מְהֵרָה	μέσακλον, -κμον,	מְהֵרָה	ράχेत्रον	מְהֵרָה	„ „
מְהֵרָה	μέσατμον	מְהֵרָה	βαθμός, βασ-	מְהֵרָה	„ „
מְהֵרָה	σκήνημα	מְהֵרָה	„ „	מְהֵרָה	γλύμμα
מְהֵרָה	ὀδευομένη	מְהֵרָה	σταθμός	מְהֵרָה	ὠτήμα
מְהֵרָה	„	מְהֵרָה	„	מְהֵרָה	„
מְהֵרָה	ἐπιούριον	מְהֵרָה	„	מְהֵרָה	χρησμός
מְהֵרָה	„	מְהֵרָה	„	מְהֵרָה	ἔσχατον
מְהֵרָה	„	מְהֵרָה	„	מְהֵרָה	„
מְהֵרָה	„	מְהֵרָה	„	מְהֵרָה	„
מְהֵרָה	στιβάδιον	מְהֵרָה	„	מְהֵרָה	κέλευμα,
מְהֵרָה	ψηφίον	מְהֵרָה	„	מְהֵרָה	-ευσμα, -ευσμός
מְהֵרָה	δέσμα, -μός	מְהֵרָה	ζηλοσύνη,	מְהֵרָה	κύρμα
מְהֵרָה	πορθμός	מְהֵרָה	-λωμα (pl.)	מְהֵרָה	σικυνών
מְהֵרָה	„	מְהֵרָה	„ ὀθέγμα	מְהֵרָה	ὄραμα
מְהֵרָה	ἡδονή, pl.,	מְהֵרָה	ζητήσιμον	מְהֵרָה	„
מְהֵרָה	ἡσθημα	מְהֵרָה	„	מְהֵרָה	„

מרבית	καρπισμός	מסכית	σχῆμα	מספס	„ „
(A)		משרפות	πυρόν, -ρά	מספס	σπέρμα
מרגמה	ἀραγμα, -μός	מסאלה	αἶτημα, δέη-	מספס	δίκαιον
מרגני	παραψύκτηριον	מסבצה	ποιίκιλμα	מספס	σταῦμός
מרגעה	„	מסבר	ῥῆγμα, -μός	מספס	πότιμος
מרוץ	τρόχιον	מסבר	ῥηγμίν, -ίς	מספס	σήκωμα
מרוצה	„	מסובה	στρέμμα	מספס	„
מריבה	ῥισμα	מסואה	ὑψωμα	מספס	„
מפא	θεράπευμα	מסוט	στρῶμα	מספס	„
מקס	φάρμακον	מספס	„	מספס	„
מקס	„	מספס	κοίμημα	מספס	σκέπανον
מקס	βράσμα,	מספס	σκήνημα	מספס	ἐστίαμα
-μός		„	σκήνωμα	„	πότημα
מפא	φόρημα, προσ-	מספס	ἐπιχείρημα	מספס	στιβάδιον
מפא	αἶθων	מספס	„	מספס	τέχνασμα,
מפא	προσφόρημα	מספס	ἀκουσμα	„	-νυμα
מפא	γηθουσύνη	מספס	θέαμα	מספס	δόμα, δῶρον
מפא	καχασμός	מספס	σκήπτρον,	מספס	„
מפא	ἐχθημα,	„	σκᾶπτρον	מספס	„
-θρασμα		מספס	„ „	מספס	τόπαζον

(2). Π

מפא	ἀγάπησις	מפא	γένεσις	מפא	φάντασις
מפא	„	מפא	ἔλεος	מפא	„
מפא	πρόφασις	מפא	τάγμα	מפא	ἀντιβόλησις
(προφαίνω)		מפא	κάλυψις	מפא	πλάσις
מפא	ὄρασις	מפא	„	מפא	ὀπτησις
מפא	φύτευσις	מפא	ἐγκλησις	מפא	προσδοκία
מפא	πίνυσις, -υτή	מפא	μαθητής	מפא	κάρπωσις
מפא	φάσις (A)	מפא	„	מפא	αἵρεσις
(φαίνω)		מפא	πρόφασις	מפא	σύριγξις,
מפא	ἀγαλασις,	מפא	φύτευσις	„	κρότησις
-λλιασις		מפא	εἶδησις	מפא	κατάθεσις
מפא	δόσις	מפא	νῆσις	מפא	ποιίκילσις
מפא	ἐλπίς	מפא	κατακλείς	מפא	δόσις
מפא	βούλευσις,	מפא	„		
ἐπιβ-					

(3). (Mixed)

לְבֵיתָּ oíkade	בְּיֹשֶׁב oíkēthēs	עַלְמִי „ „
אֶל־הַבֵּית „	בְּקִרְוֹת πικρότης	זֶכֶר „ 'Ομηρίδης
עַל בֵּיתוֹ „	בֶּן־אֲמֹן Ἀμωνίδης	הַמִּדְבָּר „ „
הַדְּבִלָה παλάθη	פֶּלֶה „ Πηλείδης	שָׁמֶר „ „
עֲנִי ἐχιδνα	פֶּלֶא „ „	שְׂרָדִי „ „
הַבֹּנָה πινυτής	סַלְמֹן „ Πτολεμαΐδης	

XXVII. Many Hebrew nouns are modelled on Greek patterns, as distinct from those fashioned the Hebrew prefix-suffix way.

אֶבֶן πατήρ	בֵּיתֶן ποτόν	עֵץ θύς
אֶבֶן οὐτόν	בֵּן οὐτόν	עֵץ θύς
אֶבֶן eúiatos	גִּלְגָּל κύκλος	סִירָה θύρα
יִצְרָר ιατρός	גִּלְגָּל κύλινδρος	בֵּן οἶκος
אֶבֶן ἀγάπη	גִּלְגָּל βλήμα,	יִצְרָר κοίτη (-τάζω)
הַלֵּל οὐλον	כָּלֶם κάλυμμα	יִצְרָר ιατρός, ἥϊθεος
אֶחָד „ „ קהל	גִּלְגָּל ἀγάλμα, γλύμμα	יִצְרָר „ „
אֶבֶן θάγημα	הַלֵּל θύρα	כָּאֵב πῆμα
אֶבֶל „ „	דָּאר „	בֵּן διάκονος
אֶבֶל „ „	הַעֲבַד εἰδήσεις	כָּאֵב „ „
בֵּן „ „ βάγος	הַעֲבַד „ „	בֵּן καυσις
אֶבֶל καυσις	הַלֵּב ὄραμα	כֵּי „ „
אֶבֶן ῥῆμα, ῥῆσις	הַרֵם ῥεῦμα	לְבַשׁ κάλυμμα
אֶבֶן „ „	הַרֵם „ „	בְּאֶבֶל μάχαιρα
אֶבֶן οὐτόν, נֶבֶל	הַרֵם δῶρον	בְּאֶבֶל πόλεμος
אֶבֶן πένθημα	בֵּן οὐάνον	חֶרֶב „ „
אֶבֶן ἐστίμα, κνῖσα	הַרֵם „ „	הַרֵם πικρίδιον
בֵּן οὐτόν	הַרֵם „ „ ὄψις	הַרֵם πικρότης
בְּחַבֵּן πιστόν	„ ὑπόσχεσις	הַרֵם πενθερός
בְּחַבֵּן „ „	הַלֵּיפֶה ἐλπίς	בֵּן πινυτός
בְּחַבֵּן „ „	„ ἀλλαγὴ	פִּטְן „ „
הַעֲבַד „ „	הַלֵּב ὄραμα	הַרֵם δῶρον
בֵּן „ „	חֶמֶץ „ „	הַרֵם „ „ ἔδνον
בֵּן πινυτή	הַרֵם καῦμα	הַרֵם „ „
נֶפֶשׁ „ „	הַרֵם „ „ ξανθός	הַרֵם „ „
נֶפֶשׁ „ „	הַרֵם πένθος	עֵץ οὐτόν

נָבַת	φυτόν	צִידָה	ζήτημα	םחם	„
נִפְתָּל	πόλεμος, Er	םצלם	ἄγαλμα	ריב	ἔρις, ἰδος
פְּתוֹ-		סַמֵּ	„	ריבה	„
סגור	κλειθρον	סַפִּיה	ἐλπίς	ריר	ῥεῦμα
סוגר	„ , σηκός	סַדֵּ	ἀγιότης	רכב	προχός
סחר	ἀγόρασμα		(ἀγίζω)	רביה	ἡπεροπητής
סחרה	„	קדשה	ἀγιωσύνη	רעה	ὄρασις
עָבַר	πόρος	קַלַּל	„	רעין	ὄραμα
עמד	σταθμός	קַהֵל	ὄυλον	קרק	ὄαρμακον
עָבַ	ἀναψυχή	קַהֵל	φύλη	קַהֵל	οἶνος
פָּאָר	φᾶρος	קַיֵּ	„		φαρμακίτης
פָּעַל	ποίημα	קַסורה	θυμία (-άζω, -ατίζω)	קח	καχασμός
פָּעַל	„	קַסרה	„	קח	γῆθος
פָּעַל	ποίησις	קַסרה	„	קח	πενθερός
פָּקַד	פָּקַד	קַסר	„	קח	„
	παρακαταθήκη	קַסר	ἐκροτή, -ροος	קח	ὁδός
פָּרַךְ	ρήγμα	קַסר	ψυχρότης	קח	ἀγόρασμα
פָּרַךְ	πυτόν	קַסר	ράκος	קח	ὁήμη
פָּרַךְ	φθέγμα	קַסר	ὄρασις	קח	ποτόν (ποτίζω),
פָּרַךְ	σίτησις, -τία	קַסר	παραψυχή		ἄκη
פָּרַךְ	ἐλς (B)	קַסר	ράγας, -γή,	קח	σῆκωμα
קח	καχασμός	קַסר	ρήγη, ῥήγμα,	קח	ούτόν
	(-άζω)		-μός, ῥώξ (A)		
קח	ζητός				

VI. GRAMMAR

XXIII. There are no less than four definite Articles in Hebrew, and they homologize with and correspond to the Greek Article, *ὁ*, irrespective of Gender and Number: אל, אל-, את, ה-, הל-.

אל־גִּבֹּרֵת Ez 13. 11, את־הַשָּׁמַיִם Gn 1. 1, הָאֵלֹהִים Gn 20. 7, הַקְּלֹן Dan 8. 15, הַנְּשִׁים Ib 14. 24, הָאֲנָשִׁים Ib 3. 12, הָאִשָּׁה Ib 14. 15.

(1) *The Noun with the Article may be followed by the Adjective which qualifies it, with the Article repeated:* הַמֶּלֶךְ הַגָּדוֹל IIR 18. 19, הָאָרֶץ הַטּוֹבָה Dt 1. 35.

(2) *An Adjective without an Article, which follows a Noun with an Article, is a predicate Adjective:* וְהָאִשׁ גָּדוֹל IS 9. 6, וְהָאִשׁ נִכְבָּד Ib 23. 2.

(3) *Proper Nouns may take an Article:* אֵל זֵדִי (Zeús) Gn 17. 1, אֵל שָׂדֵי Ib 49. 25, אֵת־עֵינֶיךָ Ib 4. 18, אֵת־יִסְכָּה Ib 37. 3, הַמְּחִילָה Ib 2. 11, הַמַּלְלִים (καλλώμενοι) ICh 4. 3.

(4) *Abstract Nouns take the Article:* הַצְדָּקָה Jes 1. 26, הַחֲסִידָה Eccl 7. 12.

(5) *So do Nouns qualified by a demonstrative Pronoun:* הַדָּבָר Ex 14. 12, הַדָּבָר הַזֶּה Gn 21. 26, אֵלֶּה הַדְּבָרִים Dt 1. 1, אֵלֶּה הַדְּבָרִים Gn 15. 1; but only הָאֵלֹהִים הַקְּלֹן Ib 24. 65.

(6) *And Numerals:* הָאֶחָד Eccl 4. 9, הַשָּׁנִים Ib., הָעֶשְׂרִים Gn 18. 32, הָעֶשְׂרִים Ib 18. 31.

(7) *In Homer the Article appears generally as a demonstrative or personal Pronoun:* הָאֶחָד בְּאֶלְגֹּר Gn 19. 9, אֹתָהּ אֶבְקֶשׁ Ps 27. 4 (cf. ὁ δ' ἐγὼ οὐ λύσω Il. 1. 29).

(8) *Frequently, without a Substantive, ὁ stands for he, she, it:* הִוא Gn 3. 15, הִיא Ib 38. 25 (cf. Il. 1. 12).

(9) *Adjectives used as Nouns take the Article:* הַקָּבֵד Jes 8. 23, הָאֲמֹנִים עָלַי תּוֹלַעַ הַבָּקָה אֲשַׁפְּתוּת Thr 4. 5.

(10) *The Article may have a generic force, marking an object as the representative of a class:* הַגְדִּלִים Gn 6. 7, הַחִיָּה Gn 8. 1, הַגְדִּלִים Ps 115. 13, הַקְטָנִים Ib.

(11) *Sometimes the Article has a distributive force, meaning 'each':* לְכֻלָּם נָתַן לְאִישׁ מִלְּפֹת שְׂמֶלֶת Gn 45. 22.

(12) *A (neutral) Article may precede a whole clause considered as a Noun:* וְטוֹב מִשְׁנֵיהֶם אֵת אֲשֶׁר-עָדָן לֹא הָיָה, אֲשֶׁר לֹא-רָאָה אֶת- וְטוֹב מִשְׁנֵיהֶם אֵת אֲשֶׁר-עָדָן לֹא הָיָה, אֲשֶׁר לֹא-רָאָה אֶת- Eccl 4. 3; cf. Ruth 2. 19.

(13) *ὁ stands for the relative ὅς (who, which):* הָאִמֶּר Gn 32. 10 Dt 33. 9, הַהֶלֶךְ Gn 2. 14, הַמֶּלֶךְ Esth 1. 1, הַסֵּבֵב Gn 2. 11, 13.

(14) *ὁ has a single general homologue in Arabic, -ا, as distinct from the particular -ه, irrespective of Gender and Number:* الدَّارُ، أَلَيْتَ، هذا، الدِّيارُ، الأَيَّاتُ.

(15) *The compounds of proclitic ὁ—ὅδε, ὅσπερ, ὅσπερ, ὅστε, ὅστις, ὡδωνις—have homologues in Arabic as well as in Hebrew:*

ὅδε, ὅσδε, demonstrative Pronoun: *what is present before one: this is or here is* הֵּה Ez 41. 22; *this* הֵּה Ib 47. 13, הֵּה Gn 32. 3, הֵּה Ib 7. 1, הֵּה Ib 9. 12, הֵּה Ib 12. 7, הֵּה Gn 32. 12, הֵּה IR 7. 45, הֵּה Gn 19. 8, הֵּה Ib 34. 21, הֵּה Gn 16. 13; *here* הֵּה Ib 16. 13; *of Time, to indicate the immediate present* הֵּה IR 14. 14; *now for these twenty years,* הֵּה Gn 31. 41; *thus* הֵּה Jes 56. 12, הֵּה Jud 18. 4, הֵּה Ib 8. 8, IIS 17. 15; *hither* הֵּה Jud 18. 3. ὡδωνις: *here* הֵּה, פֶּה, פֶּה. Note that ὅδ, in ὅσδε, = זֶ.

ὅσπερ, (Ep. ὅπερ as masc.): *the very man who* אֲשֶׁר Gn 3. 12, 24. 44, 38. 25 Ex 32. 33; *the very thing which* אֲשֶׁר Gn 3. 17, 42. 14; *which way, whither* אֲשֶׁר-לְ Ruth 1. 16; *where* אֲשֶׁר Job 39. 30 Ruth 1. 16. ὅσπερ: *who* אֲשֶׁר-זֶה Esth 7. 5; *which* אֲשֶׁר-זֶה Eccl 2. 3.

ὅστε (also written *divisim*), in Homer also ὅτε as masc.: *like the simple ὅς or ὅστις, freq. with a generalizing force; who* אֲשֶׁר Gn 2. 8, 42. 21; *which* אֲשֶׁר Ib 1. 7, 11.

ᾠδων, i.e. ὁ Ἀδων, the Adonis יהד Jer 22. 18.

את הפלטה הלו, Ib 10. 13, את-לודים, Gn 4. 1, את-סיה

dual is precisely the same as in Greek, the ν changing into Σ .

cerned or to the opposite gender.

(1). *Masculine-Masculine*

[illegible]

(2). *Feminine-Feminine*

אורה	ἐφέδρα	הבזלה	ἀναγαλλίς	הזלצ	θυλακίς
ארה	„	הזק	καῦσις	הצבק	κομιῶή
בוקה	ἰωακή, ἴδι-	לבנה	σελήνη	הצק	κομίσκη
בקרה	ἱστορία	הזלה	μάγαδις	הק	κομιδή
בקרה	„	הזלה	νύμφη	הזק	θεραπεία
הא	βοή	הזק	συγκλείς	הזק	תרופה, „
הלה	ἐλασις	„	σύγκλεισις	הזק	Στύς
הלה	„	הזק	γάδις, -ίς	הזק	χαίτη
הה	διαβολή	הה	γωνία	הלה	χλαμύς
הה	ἀνοχή	„	φόβη	הלה	„
הה	γωνία	הה	γωνία	הה	δρύς

(3). *Masculine-Feminine*

אבו	φάτη, πάτη	הז	εἰκών, κίων	הז	κίων, ἡ, ὁ
אדוכן	δραχμή	הז	„ „	הז	„
הא	βοή	הז	καῦσις	הזק	ρίζα
הז	ρίζα	הזק	μάστιξ	הז	σιγή
הה	δραχμή	הז	„	הז	βάξις
הז	„	הז	νύξ	הז	ἀγκαλίσ
הז	δίατη	הז	σινδών, ἡ, ὁ	הז	ἑώς, ἑως
הז	γωνία	הז	ὑποθήκη	הז	πέλη
הז	σιαγών, πώγων	הז	πραπίδες	הז	γλαῦς
הז	ἀγκαλίσ	הז	τυπάς, -πίς	הז	ρίζα
„	βολή	הז	πραπίδες	הז	δρασις
הז	ρίζα	הז	„	הז	πρυγών

(4). *Feminine-Masculine*

הז	κόφινος	הז	λόγος	הז	κωκυτός
הז	„ (אִי) „	הז	θεσμός	הז	„
הז	κωκυτός	הז	σικυών	הז	σχοῖνος
הז	„	הז	ἀκανθεών	הז	βραστήρ
הז	βωμός	הז	ὑπνος	הז	χιτών, κιθών
הז	κωκυτός	הז	„	הז	ὑπνος
הז	χιτών, κιθών	הז	τυφών	הז	„ „ „ -νωδία

XXV. Some Greek nouns in the masculine or the feminine gender have both masculine and feminine Hebrew homologues.

αἶσλος אֵילֶת	„ כפה	„ פֶּעַם
„ חֵלִיל	„ קָבֵל	„ פֶּסַע
„ נְחִילֹת	„ קִדְקִד	מַגֵּרָה עֹשֶׂרֶק
„ עֲלֻמָּה	λόχος אֲשׁוּר	„ כִּסּוּר
βῆμα בָּמָה	„ חִיָּה	„ יִשְׁאָר
„ יָמָר	„ יָסוּר	חֹקֶם αἶσλος
„ יָב	„ לַחִיָּה	„ חֶלֶם
ἐκρεά, -ροος קָרָה	„ לָכֵד	„ שְׂבַעַת
ἐκρεά קָרָה	ἀμῶλος אָמוֹן	„ שְׂבוּעַ
„ קָרָב	„ קָמֶן	„ נֶבֶל
„ רִיב	„ הַמּוּלָּה	„ צִבִּי
„ רִיבָה	„ הַקֵּלָה	„ צִבִּיָּה
θῦμος וָעַם	παιθῶן מִשְׁאָן	„ צִבִּי
„ וָעַף	„ מִשְׁוֹאָה	„ אֶקְרָה
„ קָמָה	πόλεμος, Ερ πό-	„ בָּרֶק
„ שָׁעַם	„ מִלְחָמָה	„ לָבָה
„ עֲבָרָה	„ „ „	„ לָחָב
„ חָבֵל ἡλσῶμα	„ „ „	„ לָחָבָה
„ חָבֵל	„ „ „	„ חָהַם
„ חֲבֻלָּה	„ „ „	„ חֲרִיץ ἡ-, -σος
„ חֲבֻלָּת ἡλσῶμα	„ „ „	„ חֲרָן
„ חָבֵל	„ „ „	„ יָבִיל
„ כָּף	„ „ „	„ פָּרִי

XXVI. There is no neuter gender in Hebrew, and the Hebrew homologues of Greek nouns in the neuter gender are either heterogeneous, belong to one gender or the other, or appear in both genders.

(1). Neuter-Masculine

ἀγίσμα, -στήριον,	ἐρπετόν שָׂרֶף	θυλάκιον סֵל
ἀγίστευμα מִקְדָּשׁ	εὐρυχωρία רֹחַ	„ צִקְלֹן
„ קִדָּשׁ	„ רֹחַב	„ שׁוֹפָר
„ נִדָּשׁ	ἡγεῖον הָגִיזֹן	„ כַּמְבִּיזֹן, γαβαθόν
ἀθροισμα עֲדָר	„ חֶף	„ יָבִיעַ
„ שֶׁחַר ἡθος	„ שֶׁחִין	„ דָּבָק πηγμα

πηγάτιον	דבק	„ טיח	„ אנבה
ποτόν	ביתן	„ קיר	„ נבא
σέβας	צבי	τόξευμα	„ בד
τείχος	דיק	φάρος	„ בן
„ סחך	„ פאר	„ מסע	„
„ חלץ	φυτάριον	„ נסיע	„ נסע
„ סור	φυτόν	„ אבים	„ קתיל

(2). *Neuter-Feminine*

αὔλιον	מקלאה	ἔθνος, ἔθος	צדה	πύλον	גבינה
„	מכלה	θάμβημα	שמחה	στύγος	קנאה
„	עליה	κάπνισμα	אבקה	χαλαεῖον	צלחה
βῆμα, πᾶμα, πῆμα	בהמה	λάχανος	לענה	„	צלחה
„	במה	νυμφεῖον	קפה	„	צלחה
„	במה	πλάσμα	מפלצת	„	קלחה
δῶμα	דומה	πτύον	נפה	„	מחלה

(3). *Neuter-Both Genders*

αὔλιον	אהל	„	עה	ποίημα	פעל
„	מבלאה	„	תורה	„	פעלה
„	מכלה	τό ἔθος	תעודה	„	מפעל
„	מעלה	κλειδόν	מנעול	„	מפעלה
„	עליה	„	מסגור	ῥῆμα	זרם
αὐλισμα	מלון	„	מסגרת	„	זרמה
„	מלונה	κῦδος	קבוד	„	קקוד
γέρρον	חרי	„	כבודה	σάβγιον	נבה
„	סתרה	δράμα	הלם	„	סבה
„	סתרת	„	הלם	„	סבהה
ἔθος, ῥ-, σφέ-	אש	„	מורא	„	מסבה
„	דת	„	מראה	χόρευμα	מחול
„	עדה	„	כראה	„	מחלה

(4). *Neuter-Heterogeneous*

βάθισμα	תהום	„	מקלות	„	ארמון
„	תהומות	δρέπανον	דרכן	„	ארמטה
βάκλον	מקל	„	דרבנות	„	אלמנות
„	מקל	ἔρυμα	ארומה	θηρίον	ארי

„ ארנה	„ צלעות	„ ספרה
„ ארניים	„ אֲנֵלֶּע, זֻלֹּע, אֲנֵלֶּע	„ צוף
„ אריות	„ קניות αἰματήματα	„ צופים
„ זכה οἷος	„ מקנה	„ צפחיה
„ זבחים	„ מקנים	„ צפחת
„ זבחות	„ מקטעת	„ זג στέγος, τέ-
„ מושב οἰκήματα	„ מקדון	„ גיה
„ מושבים	„ מקדעת	„ קנה στήθος
„ מושבות	„ מכסות	„ קונה
„ עצם ὀστέον	„ קנה	„ קאר φρέα
„ עצם	„ קנה	„ בארה
„ עצמים	„ כוס σκύφος, σκαφίς	„ באר
„ עצמות	„ כסות	„ בארות
„ אֲעֻזָּה, אֲעֻזָּה	„ ריב, קפח	„ בור
„ אֲעֻזָּה, אֲעֻזָּה σκέλος	„ ספל, סף	„ ברה
„ אֲעֻזָּה	„ ספים	„ אֲעֻזָּה
„ אֲעֻזָּה, אֲעֻזָּה	„ ספות	„ אֲעֻזָּה, אֲעֻזָּה, אֲעֻזָּה

XXVII. Greek nouns of common gender have homologues which vary in their gender.

ἀνέμωλος, ὁ and ἡ: epicene gender: גמל Gn 24. 64, m.; נבלים Ib 24. 10, m.; (מזיקות) Ib 32. 16, f.

σπουδός, ὁ and ἡ: צפור Nu 22. 16, m., and צפדה Ex 2. 21, f., are proper nouns; צפור Lev 14. 5, f.; Ps 102. 8, m.; צפריים Lev 14. 4, f.; Ps 104. 17, m. عُصْفُور.

אֵיς, ὁ, ἡ: צו Gn 15. 9, f.; צוים Ib 30. 35, f.

ὄϊς, ὁ and ἡ: כבש Ex 29. 39, f.; כבשים Ib 29. 38; כבש Lev 3. 7, f.; כבשים Ib 1. 10; כבשה Ib 14. 10; כבשה IIS 12. 3; כבשה Gn 21. 28; כבשה Lev 5. 6 (Lat. ovis).

XXVIII. Homologues of nouns ending in -is often end with the feminine suffix ἡ or ἡ, and are mostly of the feminine gender.

ἀνδρῆς אַנְדְּרֶה	„ אדיר, אדר	„ זלות
„ זרה	„ סחרה γέρων	„ חליפה ἑλπίς
„ חלשה ἄλγος	„ סחרת	„ צפיה
„ חרשה ἄλγος	„ חלה δούλωσις	„ תחלת
„ שחרה	„ זלות	„ זלפה
„ אדרת, דר δέρρις, δορά	„ חלה ἑλπίς	„ תמה, תם θέμης

invariably stands *before* the dependent substantive or pronoun, and the *governing substantive* assumes the construct state or form—with consequential changes, if any, e.g. רוּחַ אֱלֹהִים Ez 37. 9, Gn 1. 2; בֵּית יַעֲקֹב Ib 17. 12, Jes 2. 5; הָיָה Gn 1. 28, פְּנֵי הַמַּיִם Gn 1. 2, פְּנֵי תְהוֹם, Ez 1. 6; פְּנֵי תֵּיִת הָאָרֶץ Ib 1. 25; בָּנוֹת הָאָרֶץ Ib 34. 1; וָרֵעַ Ib 1. 11, וָרֵעוּ Ib. 1b.; בָּנוֹת Ib 5. 4.

The usual position of the attributive genitive is between the article qualifying the governing substantive and the governing substantive itself, e.g. ὁ τοῦ ἀνδρὸς πατήρ, ἡ τοῦ ἀνδρὸς πατρίς. So it seems that whenever and for whatever reason the suffix-prefix phenomenon came into operation, the governing and dependent substantives exchanged places, while the genitival form and function stood put, the process giving birth to the construct.

Judging by similar revolutionary and as yet unaccountable changes elsewhere, those responsible do not seem to have had scruples about such apparently arbitrary proceedings. For they relentlessly applied the phenomenon to compound proper nouns, for instance, עֲמִיאל in ICh 3. 5 is referred to as אֱלִיעֶזֶר in IIS 11. 3.

However, two relics of the original order have survived: צִמְדָּה צִמְד IS 14. 14—in contrast to צִמְד בִּקְרָ Job 1. 3 and צִמְד פִּרְדִּים IIR 5. 17—and עַד-שָׁלָל Jes 33. 23 for עַד שָׁלָל.

XXXI. The dative case in Hebrew varies.

It is either inflected or non-inflected, e.g. הָקֵנָה Gn 37. 17, Ib.; אָרֶץ Gn 1. 22, אֶרֶץ Ib 11. 31 ἔραξε, ἔρασσε.

When it is non-inflected, it is either accompanied or unaccompanied by a preposition, e.g. אֶל-הָאָרֶץ Ib 12. 1, אֶל-הָאָרֶץ Ib 1. 11, אֶל-הָאָרֶץ IS 28. 3, אֶל-הָאָרֶץ Ex 1. 10, אֶל-הָאָרֶץ Gn 1. 22, אֶל-הָאָרֶץ Ths 2. 1, (אֶל-הָאָרֶץ Gn 44. 13) Jos 8. 19, אֶל-הָאָרֶץ IR 10. 2, אֶל-הָאָרֶץ IS 17. 54.

It must be argued that when a dative is formed with a final ה, that letter stands for the suffix -δε, δ being omitted. But there can be no doubt that when it is formed with the preposition אֶל, then the formation follows the suffix-prefix phenomenon; because אֶל is the homologue of -δε, precisely like the Latin *ad*, δ and λ interchanging in Greek, and δ and ε taking the place of each other according to the vowel-consonant metathesis. Obviously, no

metathesis occurs when לֹא is shortened to ל, vocalization taking over the function of the vowel, e.g. לְבִיתוֹ Dt 20. 5, לְבֵית Neh 2. 8. Now it is possible to equate εἰς with עַד and אֵל, but not with ל.

XXXII. *The construction of the future tense in Hebrew resembles the Greek.*

The form of the future tense in Hebrew resembles that of the Attic future tense—in which the characteristic σ drops out—except that the Greek personal endings are transposed into prefixes through the suffix-prefix metathesis. Thus:

πιστεύ-σ-ω	אֶבְטֵחַ
πιστεύ-σ-εις	תְּבָטֵחַ
πιστεύ-σ-ει	יְבָטֵחַ
	(תְּבָטֵחַ)
πιστεύ-σ-ο-μεν	נְבָטֵחַ
πιστεύ-σ-ε-τε	תְּבָטֵחוּ
πιστεύ-σ-ου-σι	יְבָטֵחוּ
	(תְּבָטֵחוּ)

In my submission, it is most significant that in Arabic—to emphasize the futurity of the action or condition indicated by the verb—سَوْفَ is added, or its initial (س) is affixed, e.g. سَوْفَ يَفْعَلُ, سَوْفَ يَكُونُ, or سَيَفْعَلُ, سَيَكُونُ. Indeed, I am tempted to think that سَوْفَ is the homologue of ἐσόμενος or τοῦπιόν: *future*.

XXXIII. *The aorist exists in Hebrew.*

The structure of the Hebrew aorist resembles that of the Greek, the augment interchanging with ל. As in the formation of the future tense, the characteristic σ drops out, and the Greek personal endings are transposed into prefixes which follow the ל representing the augment. This ל—vocalized with פֶּתַח, except before נ—is called by the grammarians לְפָתַח, because its affixing changes the function of the structure from indicating future time into indicating past time. Thus:

ἐ-πιστεύ-σ-α	לְפָתַחְתִּי
ἐ-πιστεύ-σ-ας	לְפָתַחְתָּ
ἐ-πιστεύ-σ-ε	לְפָתַחְתָּ
	(לְפָתַחְתֶּם)

ἐ-πιστεύ-σ-α-μεν	וְיִבְטַח
ἐ-πιστεύ-σ-α-τε	וְיִבְטַחְתֶּם
ἐ-πιστεύ-σ-α-ν	וְיִבְטַחְוּ
	(וְיִבְטַחְנָה)

XXXIV. The Middle Voice exists in Hebrew.

As in Greek, the Middle Voice in Hebrew is made up of the verb in the Active Voice, plus the personal pronoun in the dative case.

The Middle Voice personal suffixes are: -μαι, -ῃ'σαι, -εται, -μεθα, -εσθε, -ονται.

In my submission, the suffix *μαι* stands for the reflexive *μοι*, *σαι* for *σοι*, *εται* for *αὐτῷ*, *μεθα* for *με-δε*, *εσθε* for *σε-δε*, and *ονται* for *αὐτοῖς*.

The following conjugations of *ἔρχω* and of its homologue *הָלַךְ* illustrate the similarity between the respective personal terminations, although the tenses vary to accommodate the relevant texts.

ἔρχο-μαι:	אֵלַי-לֵךְ	Cant 4. 6
ἔρχ-ῃ'σαι:	לְךָ-לֵךְ	Gn 12. 1
„	לְכָל-לֵךְ	Cant 2. 10
ἔρχ-εται:	הֵלַךְ-לוֹ	Cant 2. 11
ἔρχό-μεθα	נֵלְכָה לְךָ	IS 26. 11
ἔρχ-εσθε	לָכֹה לָכֶם	Jos 22. 4
ἔρχ-ονται:	נֵלְכוּ לָהֶם	IS 26. 12

There are, of course, examples from other verbs, such as: *וַיְבַהֲרוּ* Gn 13. 11, *נִזְרַע לָךְ* Ez 37. 11, *דַּמָּה-לָךְ* Cant 2. 17, *חִמְדוּ לָהֶם* Prv 1. 22, *תִּדְעִי לָךְ* Cant 1. 8, *צִיאִי-לָךְ* Ib., *קָח-לָךְ* Ex 30. 34, *וַיַּצְלוּ לָהֶם* ICh 20. 25, *תִּתֵּן-לָךְ* Dt 16. 18, *עֲשֵׂתָהּ-לָהּ* Prv 31. 22, *קַבֵּל-לָךְ* ICh 21. 11, *קִוִּי לָךְ* Cant 2. 10, *קִוִּי לָכִי* Ib 2. 13, *קִנִּיתִי לִי* Jer 13. 1, *קִנִּיתִי לָכִי* Ruth 4. 10, *מִקְלָלִים לָהֶם* IS 3. 13, *וְקִשְׁשׁוּ לָהֶם* Ex 5. 7, *שָׁלַח-לָךְ* Nu 13. 2.

XXXV. The Subjunctive exists in Hebrew.

The subjunctive occurs in conjunction with: *ἄν*, *ἐάν* or *ἤν* (אם), *εἰ* (אם), *καὶ*, epic for *ἄν* (כי), *μή* (פֶּן), *ὅπως* (לְמַעַן), *πρίν* (טָרֵם), *ὥς* (כִּה).

It is used: in exhortations and prohibitions, in relation to a

future object of fear or future supposition, and also to indicate that a thing will never happen.

The *first person* of the subjunctive (generally *plural*) is used in exhortation, and may be preceded by *אֵלֶּךְ* (הִבֵּה) or *אָלֶּכֶת*, irrespective of the number or person of the verb which follows. Such *first person* may also be used in questions of appeal, where a person asks himself or another *what he is to do*.

In all these respects Hebrew follows the Greek pattern, e.g.:
הִבֵּה נִלְבְּנָה לְבָנִים (Gn 11. 3)—*δεύτη* (sic) *πλινθεύωμεν πλίνθους*.
הִבֵּה־נָּא אָבוֹא אֵלֶיךָ (Ib 38. 16)—*ἔασόν με εἰσελθεῖν* (sic) *πρὸς σε*.
הִבֵּה נִתְחַכְמָה לוֹ כִּן־יִרְבֶּה וְהָיָה כִּי תִקְרָאנָה מִלְחָמָה (Ex 1. 10)
—*Δεῦτε οὖν* (sic) *κατασοφισώμεθα αὐτούς, μήποτε πληθυνθῇ, καὶ ἡνίκα*
αὐτὸν συμβῇ ἡμῖν πόλεμος. הַמֶּלֶךְ הַזֶּה לִּי אֵלֶיךָ (Cant 4. 6)
—*πορεύσομαι ἐμαυτῷ* (sic) *πρὸς τὸ ὄρος τῆς σμύρνης*. יְהוָה יֵאמֹר
מִה־נֹּאמַר לְאָדָם מִה־נִּדְבַּר וּמִה־נִּצְטַדֵּק (Gn 44. 16)—*Εἶπε δὲ*
Ἰούδας, τί ἀντεροῦμεν τῷ κυρίῳ, ἢ τί λαλήσομεν (sic) *ἢ τί δικαιω-*
θώμεν; לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ כִּן־תָּמוּתוֹן (Ib 3. 3)—*οὐ*
φάγεσθε (sic) *ἀπ' αὐτοῦ, οὐδὲ μὴ ᾤψησθε αὐτοῦ, ἵνα μὴ ἀποθάνητε*.
כִּי אָמַר אָדָם יְהוָה לֹא תִהְיֶה יְרוּשָׁלַם חֶשֶׁכַח יָמֵינוּ (Ps 137. 5)—*Ἐὰν ἐπιλάθωμαι*
σου Ἱερουσαλήμ, ἐπιλησθείη ἡ δεξιὰ μου. לֹא יִהְיֶה אָדָם יְהוָה
תִּקּוֹם וְלֹא תִהְיֶה (Jes 7. 7)—*τάδε λέγει κύριος σαβαώθ, οὐ μὴ μείνῃ*
ἡ βουλὴ αὕτη, οὐδὲ ἔσται. אֲבִי־הַתְּהוֹמִים וְשִׁמְעָתָם כִּי הָאָרֶץ (Ib 1. 19, 20)—*καὶ ἐὰν*
θέλητε, καὶ εἰσακούσητέ μου, τὰ ἀγαθὰ τῆς γῆς φάγεσθε. Ἐὰν δὲ μὴ
θέλητε, μὴδὲ εἰσακούσητέ μου, μάχαιρα ὑμᾶς κατέδετα. אָמַר יְהוָה
לִבְנֵי תוֹכְרוֹ וְעַשִׂיתֶם אֶת־כָּל (Gn 31. 8)—*Ἐὰν οὕτως* (sic) *εἴπῃ*. מִצְוֹתַי
בְּטָרֵם יִכָּה פֶּרֶעָה אֶת־עֵוֹן (Jer 47. 1)—*πρὶν πατάξῃ*
τὴν Γάζαν ὁ Φαραώ (since this verse is missing in the Septuagint, I have resorted to a translation into modern Greek).

XXXVI. *The Optative mood exists in Hebrew.*

There are two unambiguous examples of it: one garbled, and the other absolutely clear—that is to say:

... יִתֵּן וְיָמִי יִתֵּן Nu 11. 29 = *εἴ μοι γένοιτο*; thus: *י/εἴ, מ' /μοι, ית' /*
γένοιτο.

י is not the conjunctive letter here, and it is omitted in Dt 5. 26.

הָיָה בְּיָדָהּ in Dt 33. 16 is the homologue of *τράποιο* (con-

textually, *τράποιντο*) in the imprecation *ἐς κεφαλὴν τράποιτο ἐμοί*. In fact, the text reads emphatically by repetition: *תבואתו ויהי ראש יוסף ולקדקד ניה איה* *May (these blessings) turn on Joseph's head, the head of the wished for among his brothers*. This word is of unique construction, and unrelated to the verb *בוא*. Yet here again the LXX translates the phrase Hebraically: *ἐλθοισαν ἐπὶ κεφαλὴν Ἰωσήφ καὶ ἐπὶ κορυφῆς δοξασθεὶς ἐπ' ἀδελφοῖς*.

XXXVIII. The presence of prefixes in compound Greek verbs is reflected in constant parallel metamorphoses and identical semantic variations in the corresponding Hebrew homologues.

όθίω <i>תָּחַ</i>	ἐφίστημι, καθίστημι <i>תָּחַ</i>
καταόθίω, ἀποόθιυνύθω <i>תָּחַ</i>	συνίστημι <i>תָּחַ</i>
ἀποόθινω <i>תָּחַ</i>	κτίζω <i>תָּחַ, תָּחַ, תָּחַ, תָּחַ, תָּחַ</i>
αἶρέω, ἐλεῖν <i>תָּחַ</i>	ἀνακτίζω <i>תָּחַ, תָּחַ, תָּחַ</i>
καθαίρέω <i>תָּחַ</i>	ἴζω, οἰκίζω <i>תָּחַ</i>
πυρόω <i>תָּחַ, תָּחַ</i>	καθίζω, κατοί-, συνοικέω <i>תָּחַ</i>
ἐκπυρόω <i>תָּחַ, תָּחַ</i>	κωφάω, κωφέω <i>תָּחַ</i>
κειτέω, -τρίζω <i>תָּחַ</i>	ἐκκωφέω, -όόω <i>תָּחַ, תָּחַ</i>
συγκειτέω <i>תָּחַ</i>	γελάω, -λοιάω, -λοιάω <i>תָּחַ</i>
κλέπτω <i>תָּחַ</i>	διαγελάω, ἐγ-, ἐπεγ-, κατα- <i>תָּחַ</i>
(κλέπτω <i>תָּחַ</i>)	μετρέω <i>תָּחַ</i>
διακλέπτω <i>תָּחַ</i>	συμμετρέω <i>תָּחַ</i>
συγκλέπτω <i>תָּחַ, תָּחַ</i>	κεντέω, νύγω <i>תָּחַ</i>
ἐκκλέπτω <i>תָּחַ</i>	κατακεντέω <i>תָּחַ</i>
πήγνυμι <i>תָּחַ</i>	συγκεντέω <i>תָּחַ</i>
ἐπιπήγνυμι <i>תָּחַ</i>	ἰκνέομαι, θιγγάνω <i>תָּחַ</i>
έρχομαι, ἐλθεῖν <i>תָּחַ, תָּחַ, תָּחַ</i>	ἐφικνέομαι <i>תָּחַ</i>
ἐπέρχομαι <i>תָּחַ, תָּחַ, תָּחַ</i>	καθικνέομαι, ἀφ-, ἐξ-,
μετέρχομαι, συν- <i>תָּחַ, תָּחַ</i>	ἐπιθιγγάνω <i>תָּחַ</i>
ἐλεύθω, ἐπ- <i>תָּחַ (תָּחַ)</i>	καταρρέω <i>תָּחַ</i>
σπείρω <i>תָּחַ</i>	δίδωμι <i>תָּחַ</i>
κατασπείρω <i>תָּחַ</i>	ἐπιδίδωμι <i>תָּחַ</i>
κρύπτω <i>תָּחַ</i>	ήγέομαι <i>תָּחַ</i>
ἐπικρύπτω <i>תָּחַ, תָּחַ</i>	ἐφήγέομαι <i>תָּחַ</i>
κατα-, ἐπι- <i>תָּחַ, תָּחַ</i>	διηγέομαι <i>תָּחַ</i>
δύω <i>תָּחַ</i>	παύω <i>תָּחַ</i>
καταδύω <i>תָּחַ, תָּחַ</i>	ἀναπαύω <i>תָּחַ</i>
ἵστημι <i>תָּחַ</i>	ἀπέχω, κατ- <i>תָּחַ</i>

παρέχω ρηη
 κληρώω ληη, ληη
 ἐπικληρώω ληηηη
 κατακληρουχέω ληηηηη
 νοέω, ἐννοέω οηη
 μετανοέω οηηη, οηηηηη
 τείνω ἰλ-ηηη, ηηη, σςη
 ἐκτείνω, ἐπι-, κατα- ηηη
 χάζομαι ηοη, ηοηη
 ἀναχάζομαι ηοηη, ηηηη, ηοηη
 ῥήκω ῥηη, ῥηηη
 κατατῆκω, δια- ῥηη, ῥηηηη
 φέρω ρεη
 καταφέρω ρεηη
 σείω ρεη
 ἐκσείω ρεηη
 φύσάω ρηη, ηηηη
 διαφύσάω ρηηη, ηηηη
 βάλλω ληηηη, ληηηη
 ἐπιβάλλω, ἀντιβολέω ληηηηηη
 ληηηηηη
 ἐμβάλλω, κατα- ληηηη
 σφάλλω ληηη
 ἐπισφάλλω ληηηηη
 ἵστημι βηη
 ἐρίστημι, ὑφ-, ἀν-, καθ-, παρ-
 βηηηη
 ἀποσυλάω ληηηηηη, ληηηηη
 τίνυμι, τίνω οηηη
 ἀποτίνυμι οηηηη
 ἐκτίνω οηηηηηη
 ἔχω ηηηη
 περιέχω ηηηηηη
 κόπτω, ὀρύσσω ρηηηη
 ἐκκόπτω, ἐξορύσσω ρηηηηη
 φέρω, πείθω, ὑψόω, προσφέρω,
 ἀνα- κηηη
 διαφέρω, ἐξυψόω κηηηη
 καίω ρηηηη
 ἐκκαίω ρηηηηηη
 σείω, πείθω κηηηη, κηηηηη

ἐπισείω, ἀναπείθω, κατα-, διαφέρω
 κηηηηη, κηηηηηη
 φύσάω ρηηηη
 διαφύσάω ρηηηηηη
 λανθάνω ηηηηη
 ἐκλανθάνω ηηηηηη
 ἐπιλανθάνομαι, -λήθομαι ηηηηηη
 τίθημι ηηηηηη
 ὑποτίθημι ηηηηηη, κηηηηηη
 συλάω ληηηηη
 ἀποσυλάω ληηηηηη
 ἰκνέομαι ρηηηηη
 ἐξικνέομαι, καθ- ρηηηηηη
 κυνέω, βόσκω ρηηηηηη
 ἐπικυνέω, καταβόσκω ρηηηηηηη
 ἐντέμνω, κατα- ηηηηηη
 κατὰγνυμι ηηηηηη, ηηηηηηη
 „ ηηηηηηη, ηηηηηηη
 ὠθέω ρηηηηηη
 ἐξωθέω ρηηηηηηη, ρηηηηηηη
 θρώσκω ρηηηηηηη
 ἀναθρώσκω ρηηηηηηηη
 σκιάζω ηηηηηηηη
 ἐπισκιάζω ηηηηηηηηη
 δύω ηηηηηηη
 ἐνδύω ηηηηηηηηη
 φόβέω ηηηηηηηη
 καταφόβέω ηηηηηηηηηηη
 κομέω ηηηηηηηη
 ἐπικομάω ηηηηηηηηη
 κομίζω ηηηηηηηηη, ηηηηηηηηη
 συγκομίζω ηηηηηηηηηηη
 ὀργίζω ηηηηηηηηηηη, ηηηηηηηηηηη
 προσοργίζομαι, συν- ηηηηηηηηηηη
 θεωρέω ηηηηηηηηηηη
 καταθεωρέω ηηηηηηηηηηηηη
 στέλλω ηηηηηηηηηηηηη
 ἀποστέλλω, ἐξαπο- ηηηηηηηηηηηηη
 ῥάπτω ηηηηηηηηηηηηη
 ἐπιρράπτω ηηηηηηηηηηηηη

VII. GENERAL PROPOSITIONS

XXVIII. *There are hybrid homologies, that is, Hebrew nouns, adjectives, and verbs which are supposed to be of simple structure but are, in fact, homologues of Greek compounds or derivatives—often incorporating their affixes, including -ζω—or of two separate Greek words. Similarly, one or two Greek compounds homologize with two separate Hebrew words.*

יִן־עֶלְיוֹן ὑπερῶν Cant 3. 9 *the upper part of the house*, where the women resided [—not, as in the LXX, ὑπερίον]

עֲנִי־עֲנִי ἀποστατέω Ps 102. 8 *stand aloof*

עֲנִי־עֲנִי ἀποσταδά Lev 13. 46 Dt 32. 12 Thr 1. 1 *standing apart*

עָלַז ἐκπνέω Gn 6. 17, 25. 8, 17 Ps 88. 16 Job 13. 19, 27. 5, 29. 18 *lose breath*; βίον ἐ. *breath one's last, expire*

הַמֶּלֶךְ הַגָּדֹל μέγας, q.v.

אִשָּׁה דוֹסְטִיכִים, ἀτυχής Ps 9. 10, 10. 18, 74. 21 *unlucky, unfortunate*

הַיָּחִיד הַיָּחִיד ἡ καλλιφωνος ICh 4. 3 *the one with the fine voice*

אִשָּׁה דוֹסְטִיכִים, εὐαγής, εὐαγής Ex 27. 20 Prv 16. 2 Job 11. 4, 33. 9 *translucent*; of gems יָבוֹדִים Job 28. 17; *bright, clear; bright, shining*

עָלַז „ „ „ Jes 18. 4 Jer 4. 11 Cant 5. 10

עָלַז ἀνάγω Ex 5. 1, 23. 14 IS 30. 16 Ps 42. 5 *celebrate*

עָלַז, עָלַז τὰ θεόφωτα, τὰ φῶτα Ex 13. 16 *divine decrees, oracles; the illuminations*

עָלַז εὐφύης Gn 12. 11, 14, 39. 6 IIS 14. 25 Jer 11. 16 Ps 48. 3 Cant 6. 4 Eccl 5. 17 *well-grown, shapely, suitably formed, well-ordered, graceful*

עָלַז κομήτης Am 5. 8, Job 9. 9, 38. 31 κ., *with or without ἀστήρ, comet*

עָלַז „ „ IIR 23. 5 Hos 10. 5 *wearing long hair*

עָלַז προσλαμβάνω Gn 29. 34 Nu 18. 2, 4 Jes 14. 1, 56. 3 Ps 83. 9 Dan 11. 34 *take to oneself as one's helper or partner, associate*

- with oneself, take as an associate (W); Dt 28. 12 Neh 5. 4
borrow; לָוָה, הֶלֶוֶה Ps 37. 26, 112. 5 Prv 19. 17 Eccl 8. 15
lend a hand, help, assist, co-operate with
- מַבּוּל πλήμη, πλήσμη, πλημυρίς, -ρα Gn 6. 17, 7. 6, 9. 11, 15
flood-tide; generally, flood, deluge (prefix-suffix)
- נֶשֶׁר χάρων Lev 11. 13 Dt 28. 49 Job 9. 26 poet. for χαροπός;
 also of *the eagle* (cf. χαροπός, of dogs كَيْبٌ دَلَب)
- סֵד סύνodos Gn 49. 6 Jer 15. 17, 23. 18, 22 Ps 64. 3, 89. 8, 111. 1
 Job 29. 4 *assembly, meeting*, esp. for deliberation; also of
private meetings or gatherings for discussion; pl., of *political clubs*
 نَادِي, or *conspiracies*
- טַעַם ῥάθυμος Prv 11. 22 (ῥā, θυμός) *light-hearted, easy-*
tempered, frivolous, careless; mostly in bad sense, *taking things*
easy, indifferent
- עֲבוֹט ὑποθήκη Dt 24. 10-13 *pledge, deposit, mortgage*; ἐπὶ ὑπο-
 θήκαις upon *securities given* עֲבֹטִית Hab 2. 6
- פָּנֵעַ ἐπέχω Jud 8. 21 IS 22. 17, 18 IIS 1. 15 IR 2. 25, 29, 32,
 34, 46 *aim at, attack, launch out against*; cf. ἐπιτίθημι; Gn 32. 2
 Ex 23. 4 Nu 35. 19, 21 IS 10. 5 Am 5. 19 פָּנֵעַ Gn 32. 18,
 33. 8 IIS 2. 13 Hos 13. 8 Prv 17. 12 פָּנֵעַ Ps 85. 11 Prv 22. 2
 פָּנֵעַ Job 5. 14 *stand facing, face in line of battle*; פָּנֵעַ Ex 32. 1
 Jud 5. 28 *stay, pause, tarry* (spurious, cf. ὀπίσσω)
- צֶמֶד συνωρίς, ἵδος Jud 19. 3, 10 IS 11. 7, 14. 14 IIR 5. 17
 Jes 21. 7 *pair of horses, of mules*; generally, *a pair or couple*
 of anything
- קַפְדָּה, קַפְדָּה ἀκανθώδης Jes 34. 11, 15 *full of thorns, thorny; prickly*;
 ἀκανθόχοιρος: *hedgehog* قَنْظَا
- רָאִי ὀρείχαλκος Job 37. 18 *mountain-copper, i.e. yellow copper ore,*
copper or brass made from it; a mirror of it
- סֶרֶת טַעַם ῥάθυμος Hos 7. 5 ט. סֶרֶת טַעַם
- שׁוּעַל שְׁעָלִיבִים, שְׁעָלִיבִין κυναλώπηξ Jos 19. 42 Jud 1. 35, 15. 4
 Neh 3. 35 *mongrel between dog and fox* ثَعْلَب

תולעת, תולעת *álourgḡs* Ex 26. 1 Nu 4. 8 Jes 1. 18 Thr 4. 5
cloths of purple

הַקֶּבֶץ τὰ τόξα Job 41. 21 τόξον: *bow*; in pl. also, *bow and arrows*;
sometimes in pl. for the *arrows* only

XXXIX. *Homologies are of two kinds: those whose components are identical, and those whose components are equivalent.*

In the Hebrew or Arabic components of the former, the letters and points of vocalization represent or replace letters in their respective Greek homologues; whereas in the Hebrew or Arabic components of the latter, there is no such representation or replacement. Degrees of similarity or dissimilarity between the Hebrew or Arabic component and its Greek counterpart in any homology are not strictly relevant; because it is not resemblance but literal replacement that matters here. So much so that however transformed the Arabic and Hebrew homologues may be—and some of them are metamorphosed beyond recognition—they may still be identical with their respective Greek counterparts. Thus:

In the homologies אָבִיב/ἀγαπάω and عَشَقَ/ἀγαπάω, all the components in each homology are identical; for the letters and points of vocalization in the Hebrew and Arabic homologues represent or replace letters in the Greek homologue—*אָ/ἀ, בִּ/ב, אָ/α, אָ/π; עֶ/ε, אָ/א, אָ/π; אָ/α, אָ/π, אָ/ζ; אָ/α, אָ/π, אָ/ζ; אָ/α, אָ/π, אָ/ζ*. Similarly, אָבִיב/ἀγαπητός.

However, in the homology אָבִיב/דָּוִד דָּוִד/ἀγαπητός, each of the Hebrew and Arabic homologues is equivalent to its Greek counterpart and not identical with it; for the second בִּ in אָבִיב does not replace any letter in ἀγαπητός, but represents the thematic ω in ἀγαπάω, or the emphasis in אָבִיב, as the homologue of ἀγαπάω, the Epic form of ἀγαπάω. Similarly, the second דָּ in דָּוִד and דָּוִד—like the second דָּ in דָּוִד—represents the ζ in ἀγαπάω, the first interchanging with the γ.

Again, in אָבִיב/רַעוּת/תָּאֵר/ὄρασις, عَصَا/حریم, אָבִיב/חרִימָה, אָבִיב/מַרְאָה/מַרְאָה/ὄραμα, all the components in each homology are identical; although תָּאֵר differs entirely from ὄρασις, as do

מראה from *δραμα* and مصارى from *χρημα*, owing to the suffix/prefix metathesis.

But the Hebrew and Arabic verbs with the MV מן lie in a special category, since these MV letters replace the preposition *ἐν* which was added in very ancient times to indicate the reflexive character of the verb, a function now performed by the MV terminations: -μαι/μοι, -σαι/σοι, etc. This *ἐν* seems to have survived in one or two verbs, e.g. *ἐντηρέω*—a verb identical with *τηρέω*/نظر/נטר.

A special distinction belongs also to the homology *ὄρω* *ὄρω*, because *ὄρω* homologizes with the alternative verb from which come the First Aorist *ἤνεγκα* and the Second Aorist *ἤνεγκον*, while expressing the meanings conveyed by *ὄρω*. Similarly, *εἶδω*/עיד/עידא.

XL. Some Greek words have incomplete as well as complete or quasi-complete Hebrew homologues.

ἀργυρίς: אַרְגֵּרָה, אַרְגֵּרָה
ἀθετέω: אַתֵּה, אַתֵּה, אַתֵּה
ἀρα: אַרָה, אַרָה
ἀ. μή: אַמָה, אַמָה
ἀρ' οὐ „
ἀρ' οὐν „
ἀρ' οὐχί: אַרְכִי, אַרְכִי
βασλεύω: בַּשְׁלָה, בַּשְׁלָה
γαῖα: אַי, אַי, אַי
ἀδμή
δάσους: אַשֵּׁר, אַשֵּׁר, אַשֵּׁר
Διός: אַדִּי, אַדִּי
καταδουλόω: אַדִּי, אַדִּי
δράκων: אַרְקִין, אַרְקִין
ἐδωλίων: אַדִּי, אַדִּי
ἐνθα: אַתֵּה, אַתֵּה
ἐ. καὶ ἐ.: אַתֵּה, אַתֵּה
ἐθεν καὶ ἐ.: אַתֵּה, אַתֵּה
ἐρίζω: אַרִּיב, אַרִּיב

ἥλιος: אַל, אַל, אַל
ἡσυχάζω: אַחֵה, אַחֵה
θάνατος: אַתֵּה, אַתֵּה
θεραπεία: אַרְפֵּה, אַרְפֵּה
θέσις: אַרְפֵּה, אַרְפֵּה
θηρίον: אַרְפֵּה, אַרְפֵּה
ἰσχύς: אַחֵה, אַחֵה
καλύπτω: אַבֵּה, אַבֵּה
κηδεμών: אַחֵה, אַחֵה
λαγχάνω: אַלֵּה, אַלֵּה
λάος: אַלֵּה, אַלֵּה
λάχος: אַלֵּה, אַלֵּה
μέγας: אַדִּי, אַדִּי
μικρός: אַרִּיב, אַרִּיב

XLII. Some Greek words, supposed to be borrowed, are transformed Hebrew and Arabic homologues of other Greek words.

ἀβα· τρόχος; τρόχος does not exist, but τροχός is *potter's wheel*, מַחְרָק Jer 18. 3. Furthermore, the homologue of the homonym מַחְרָק Ex 1. 16 is ὀπήεις: (ὀπή) *with a hole*, δίφρος ὀ., i.e. an obstetric chair.

ἀβαγνα· ρόδα ἀμάραντα, *unfading roses*. 'To fade, droop, wither' in Arabic is وحن, the homologue of which is ὀδίνω: *decay, wane*.

ἀβαρταί = πτηναί, *winged*. 'Wing' in Hebrew is כנף Ps 55. 7, כנפתי Ib 91. 4, the homologues of πτέρυξ: *wing*.

ἀβάς· εὐήθης: *simple, silly*; also = ἱερὰ νόσος, *epilepsy*. 'Silly' in Arabic is غبي, the homologue of ἀφύης, *not clever, dull*; and 'epilepsy' in Hebrew is חֲרָפָה IIS 1. 9, the homologue of ἀβάτος—ἀ. πόνος a *plague that hinders walking*, i.e. gout—and or σπᾶσμα/-μός, *spasm, convulsion*.

ἀβδελον, ἀβελλον· ταπεινόν: *downcast, dejected*; מַעֲלֵל Esth 6. 12, homologue of ἀμβλύς: *dull, spiritless*.

ἀβρα, ἀβρα: *favourite slave*; מַחְבֵּץ/מַחְבֵּץ Mal 2. 14, the homologue of εταίρα: *companion, courtesan*.

ἀβω· ἐπινοῶ: *have in mind, intend, purpose*; מַחְשָׁב Ps 132. 13, the homologue of οἶω, δῶω, οἶω, οἶομαι: *forebode, presage; mean, intend*.

ἀγάνα· ἄμαξα ἱερὰ: *holy, hallowed, consecrated wagon* מַחְרָק IS 6. 7, homologue of κύκλα (κύκλος: *wheel*; in which sense the heteroclitic pl. κύκλα is mostly used), calling the whole by the part. Corroboration: κύκλος/חֶסֶל Nu 31. 50 *ring, circle*; κύκλος حبل *cycle*; κύκλωμα/מַחְרָק IS 26. 5 *that which is rounded into a circle* suffix-prefix metathesis); εὐκύκλος/חֶסֶל IR 7. 23 *well-rounded, round*.

ἀγγρίζειν· ὑφαιρείσθαι: *diminish gradually; subtract, deduct* מַחַד Ex 5. 8, 21. 10 Lev 27. 18 Dt 4. 2 Eccl 3. 14, the homologue of αἰρέω—*take away*—and ὑφ-. Quite apart from the fact that the spiritus asper exchanges with ʾ—e.g. ὑφώω/מַחַד Ez 28. 2. 31. 5; ὑβός/מַחַד Lev 21. 20—αἰρέω actually = ἀγρέω.

ἀγέρδα· ἄπιος (*pear-tree*), ὄγχνη (*pear-tree, pear*); إيجاس إجاس 'pear, pear-tree', the homologue of ὄγχνη.

ἀγήρατος: *stone* used by shoemakers to polish women's shoes: حَجَرٌ, 'stone', the homologue of πέτρος: *stone*.

ἀγκταλιάζει· ἀγχεῖ: *squeezes, esp. the throat, strangles, throttles*; מַחְרָק Jes 27. 1, derivative of non-extant מַחַד, the homologue of ἀγχω or κατ-. The extant מַחַד Hab 1. 4 is the homologue of σκολιάζω:

- to be crooked לָכָס IIS 15. 31 לָכָס Gn 48. 14 לָכָס Gn 31. 28; σκολι-
αίνομαι, Pass., grow crooked לָכָס IIS 24. 10; cf. ἀγχαῖς.
- ἀγρευτεῖ ὑβρίζει: treat despitefully, outrage, insult, maltreat; הָרַח IIR
19. 22, 'insult', homologue of ὑβρίζω and καθ-.
- ἀλλεῖ κολακεύει: flatters; לָלַח, 'praise, glorify', homologue of ὀλολύζω:
cry with a loud voice, and ἀγάλλω: glorify, exalt, esp. pay honour to a
god Ps 44. 9, 111. 1 Piv 31. 28, 31 ICh 16. 4 ICh 20. 21, 23. 12, 30.
21.
- ἀζαλέα = ψιλωθρον: depilatory; שֵׁשׁ Lev 13. 10, 'hair'; שֵׁשׁ IS 14. 45
Job 4. 15; homologues of θρίξ, ἔθειρα: hair, hair of the head.
- ἀζανίτης: horse medicine; יָצַח Ez 23. 24; حسان, 'horse'; homologues of
ὄχειος (ἵππος): horse kept for breeding; and ὄχημα: of animals that are
ridden.
- ἀζάπα· πτισάνη: peeled barley; הָפַח Jes 47. 2, 52. 10, 'bare, uncover',
homologue of γυμνός: strip; Pass., left bare; metaph., lay bare.
- ἀζαχῆς = σκληρός (hard; στή, unyielding; of light, strong; of wind,
strong; of persons, harsh, austere, cruel, stubborn), χαλεπός (difficult;
hard to do or deal with; dangerous; of ground, difficult, rugged; of persons,
hard to deal with, cruel, harsh, stern); ΠΙΠ, 'strong', homologue of
ισχυρός: strong, esp. of personal strength Nu 13. 3; Jos 14. 11; of
things (wind) Ex 10. 19, sound; Ib 19. 16; of armies Jos 17. 13;
of weapons Jos 27. 1; ποσειδί Ez 26. 17; severe hunger IR 18. 2;
ΠΠΠ, 'hard, difficult', homologue of χαλεπός: severe, difficult, irksome,
hard, dangerous, cruel, harsh Ex 1. 14, 18. 26, 32. 9 IS 20. 10, 25. 3
IIS 2. 17 Jes 27. 1 Cant 8. 6.
- ἀζεινοί· κύκνοι: swans; اَوْز, 'goose', اَوْز عراقی 'swan', homologue of
νήττα, νήσσα, νάσσα: duck بَحَّة.
- ἀζειρεί· ξηραίνει: parch, dry up, homologue of שָׁבַח Ez 21. 3.
- ἀζένα· πώγων: beard; הָיָה Lev 11. 13 Dt 14. 12; 'bearded vulture',
homologue of παγωνίας: bearded.
- ἀζητός· σεβαστός: venerable, reverend, august; טוֹב, 'good, kind, pious',
homologue of χρηστός: of persons, good, esp. in war, valiant, true
Ps 149. 5-9; generally, good, honest, worthy; of good citizens, useful,
deserving Ps 16. 10, 32. 6, 43. 1, 86. 2, 116. 15, 149. 1; of the gods,
propitious, merciful, bestowing health or wealth Jer 3. 12 Ps 145. 17.
- ἀιδώτατον· τείχιον. There is τείχιον: wall of a building; חָוַל Ez 13. 10
and חָוַל are homologues of both τείχιον and ἀιδώτατον.
- αἰμάτη = λεκάνη: dish, pot, pan טַבַּח Gn 21. 14, טַבַּח Esr 6. 2,

homologues of ἀγγεῖον, -ήιον: *vessel* for holding liquid or dry substances; of metal, *jars* or *vases*; *box* for petitions.

αἶξ: *goat*; in pl. *waves*. It seems to me that the Greek sailors used to hear their Phoenician and Israelite colleagues speak of 'goats' as עִזִּים Gn 32. 15, a homologue of αἶξ; and of 'choppy seas' as עִזִּים עִזִּים Jes 43. 16 Neh 9. 11. Hence the confusion of one with the other; otherwise, there is no apparent relation between them. The homologue of עִזִּים is ἰσχυρός, *strong, violent*.

αἰολίδας· ποικίλους (*many-coloured, spotted, pied, dappled*; of birds and cattle), ταχεῖς (of motion, *swift, fleet*; of persons and animals). Only through Hebrew is it possible to justify the conjunction of these two words and their combined semantic relationship to the third. Thus: first, לָאֵלֶּךְ Dt 14. 5, אֵלֶּךְ Gn 49. 21, and אֵלֶּךְ Jer 14. 5 are homologues of αἰόλος, η, ον: *quick-moving, nimble*; generally, *changeful of hue, sheeny; speckled, striped* (W); Αἰόλος, ό, the lord of the winds, properly, *the Rapid or the Changeable* אֵלֶּךְ Ps 29. 9; then, עִזִּים Ex 25. 5 Nu 4. 6 Ez 16. 10 is the homologue of ταχεύς. So that the coverings of the Tabernacle and ladies' shoes were made of mottled, speckled, and striped skins of gazelle, giraffe, and zebra (Eccl 1. 10).

ἄκρα· ἔνδυμά τι πολυτελές, *a certain very costly garment*: עֲרֵב Zach 11. 13, homologue of κριτός: *choice, excellent*.

ἀκροβυστία, ἡ, *foreskin*. I respectfully agree with the Greek scholars who think that this word is different from its quasi-synonym, ἀκροποσθία; and that it is derived 'from ἄκρος and a Semitic root, cf. Bab. *bustu* "puddenda", Heb. *bōsheth* "shame" . . .'. But this is only partly right. The completely correct and full explanation follows. בָּשָׁר (Jer 48. 39) is the homologue of αἰδέομαι: the initial ב stands for the spiritus lenis, and ש replaces δ. בָּשָׁר (Ez 7. 13) and בָּשָׁר (Jer 7. 19 Zeph 3. 19) are homologues of αἰδώς, בָּשָׁר in Zephaniah bearing the other meaning of αἰδώς, i.e. *reverence, awe, respect*. Bab. *bustu* is the direct homologue of αἰδοῖον; but its equivalent in Hebrew is the indirect homologue by the suffix-prefix process, בָּשָׁרָם (Dt 23. 11), characteristically in the plural. But ἀκροβυστία indicates that the direct homologue most probably existed in Hebrew as well as in Chaldean (cf. בָּשָׁר IS 20. 30). However, one thing is beyond the bounds of probability and as certain as anything can be, and that is that ἀκροβυστία is not a mongrel word, half Greek and half 'Semitic', but pure Greek partly camouflaged.

ἀπασιτόν· τὸ δεσμωτήριον (*prison*), Hsch. (fort. ἀπλίκιτον (*camp-prison*)).

Hesychius was right: it is not ἀπλίκιτον, but ἀπασιτόν, the homologue

of حَسْبُ. Similarly, ἵψον (ἵπτομαι): τὸ δεσμοτήριον. ἵψον—whether it has or has not anything to do with ἵπτομαι—is another homologue of حَسْبُ, itself the possible homologue of ἀπόκλεισις: a *shutting up*.

ἄποδον βραδύ (*slow*). ἄποδον is the homologue of بَطِيء ('slow') which, in turn, is the homologue of βραδύς.

ἀραδ(ήσ)ει θορυβήσει, ταραξεί:—תַּרְדַּד IS 14. 15. θορυβέω: *make a noise, uproar, or disturbance*, esp. of crowds, assemblies, etc.; trans. *confuse by noise or tumult*; θορυβάζομαι: Pass., *to be troubled* اِنْتَرَب; ταρασσώ, -ττω; also θράσσω: *stir, trouble* תַּרְדַּד IIR 4. 13 Jes 24. 19 תַּרְפִּיחַ Ib.; *agitate, disturb, throw into confusion* פִּתְרָה Ps 74. 3 Job 10. 12; *cause confusion, throw into disorder* פָּרַע Ex 32. 25 Jud 5. 2 Piv 1. 25; cf. ἀραδος, *inf.*

ἀραδος, ὁ, *disturbance* תַּרְדַּד IIR 4. 13, the homologue of παραχή: *disorder, panic* תַּרְדַּד IS 14. 15 IIR 4. 13; *physiological disturbance or upheaval* תַּלְחָלָה Jes 21. 3; *political confusion, tumult, and in pl. tumults, troubles* תַּלְחָלָה Ez 30. 4 פִּלְצָה Jud 5. 15 פִּרְעוֹת Ib 5. 2 פִּרְעוֹת Dt 32. 42. (Prob. onomatop., like ἀραδος.) My contention, however, is that this is not an onomatopoeic word, that ἀραδος and ἀραδει are kindred words, and that they are Greek transliterations of cognate Hebrew words of Greek origin. (ἐρις, ἔδος: תַּרְדַּד, *inf.*)

ἄραμα (B), ἔ, (ἀραρίσκαω) *union, love*, Delphic word; غَرَم ('love'), the homologue of ἔρωσ: *love for, desire for*. Cf. ἐρωμένιον, τό, a *little love, darling*.

ἀρμάν: πόλεμος (*war, battle, fight*): حَرْب ('war, battle, fight'), the homologue of πόλεμος or of ἐρις, or of both; ἐρις: *strife, quarrel, contention* רִיב Gn 13. 7; mostly, *battle-strife* תַּרְדַּד Jer 30. 5 קָרַב Zach 14. 3; generally, *quarrel, strife*; less freq. in pl. רִבּוֹת Dt 17. 8; πόλεμος, πό-: *war* קָלַחְתָּה Gn 14. 2 Ex 17. 16 Nu 10. 9 Dt 2. 9 Jud 18. 11; *battle, fight* קָלַחְתָּה Gn 14. 8 Job 39. 25 IICh 18. 29 בָּעִזָּל Gn 30. 8 קָרַב Ps 144. 1 Job 38. 23 Eccl 9. 18. In general, homologues—like רִיב and קָרַב, תַּרְדַּד and תַּלְחָלָה—differ either dialectally, because they originate in different tribes; or developmentally, evolving through a process of semantic differentiation.

ἀρραβών, ὁ: *earnest-money, caution-money*, deposited by the purchaser and forfeited if the purchase is not completed; generally, *pledge, earnest* עֲרָבֹן Gn 38. 17 עֲרָבָה IS 17. 18 Piv 17. 18 عَرَبُونَ; the homologue of ῥύσιον: *surety, pledge; property or person seized as a pledge or compensation* עֲרָבֹן עֲרָבֹן IIR 14. 14 رهين رهينه.

ἄρτος· βόλος: *net* תֶּבֶל Ez 12. 13 Ps 9. 16, the homologue of ἄρκυς: *net, hunter's net*.

ἄρφα· ἄρραβών (i.e. *arrha*), תַּרְבֻּץ; v.s. ἄρραβών, *sup.*

ἄρχα· ἄρραβών: v.s. ἄρραβών. It is submitted that possibly ἄρχα is a variant of ἄρφα, *sup.*, and a homologue of ῥύσιον: because the spiritus asper sometimes turns into a vowel, e.g. ῥωδιός ἐρωδιός; the φ in ἄρφα—like the β in ἄρραβών—interchanges with ι, while φ interchanges with χ—like π with κ—of which they are the respective aspirates.

ἀσάζειν· λυπεῖσθαι: *grieve, vex*; حَزَنَ, the homologue of πειθέω: *be wail, lament, mourn*.

ἰσιδόν· ἐρωδιόν· ἐρωδιός: *heron*; תִּדְּוֹן Lev 11. 19 Jer 8. 7 Ps 104. 17.

But תִּדְּוֹן/μέγας στρουθός, *ostrich* Job 39. 13. The contexts leave no doubt that תִּדְּוֹן was used for the stork and/or heron, as well as for the ostrich.

ἀσιχῆρ· δοτικός: *inclined to give, giving freely*; سَخِي (‘generous’), the homologue of ἀφθονός: *ungrudging, bounteous*.

ἀσμόσει· ἀγνοεῖ, ἀνάπνει· ἀγνοεῖ: *go wrong, make a false step; to be ignorant of what is right, act amiss*; אָפַס Lev 4. 13, 27, the homologue of ἀγνοέω or of ἀθετέω: *deal treacherously, with, break faith with* תִּבַּח Ex 21. 8 Jud 9. 23 Jer 3. 20 Mal 2. 11. 14 אָפַס Ex 32. 33 Lev 5. 5 שָׁפַח IIR 1. 1 Hos 8. 1; Pass., *to be struck off the register* שָׁפַח Psn 18. 19; ἀναπνέει: *breathe forth* אָפַח Jes 42. 14.

ἀσπακῶς· φιλοφρόνως: *kindly, to be kindly minded*; εὐσπρόφρονος, *to be of a kindly, cheerful temper*; بِمَكَّة, بِمَكَّة (‘with gaiety, with cheerfulness’).

ἀπαθήνιον· ἑλυτρον (τό, *covering; bow-case, sheath of a spear*) תֶּבֶל ICh 21. 27/θήκη: (τίθημι) *sword sheath*; cf. ζώνη: *belt, girdle*, prop. the lower girdle worn by women just above the hips תֶּבֶל Jes 3. 24; of men on the march, *belt* תֶּבֶל Dt 23. 14; man's belt (more freq. ζωστήρ) תֶּבֶל IS 18. 4 תֶּבֶל IIR 3. 21; the belt of barbarians in which they wore the dagger IIS 20. 8.

αὐγεῖν· ἀλγεῖν: *feel bodily pain, suffer, be ill*; أَوْجَعُ: *feel pain of mind, grieve* أَوْجَعُ تَنَجَّج; both homologues of ἀλγέω: Pass., τὸν ἀλγούμενον ὀδόντα תֶּבֶל Psn 25. 19.

ἀψίωρ· μέγα, πολύ: μέγας (big) كَبِير (‘big’); πολὺς, πολὺ (many, much) كَثِير (‘many, much’). The spiritus lenis changes into ك, and the σ in ψ drops; while the remaining π changes in one case into ب, and in the other into ث. All according to rule.

GRAECO-ARABIC HOMOLOGY

The fact that Arabic and Hebrew are sister languages has often misled biblical exegetes, owing to the vast vocabulary gap, real divergences, and deceptive similarities which exist between them. Only reference to Greek can fill or rather bridge that gap, resolve those divergences, and explain those similarities. The following three Propositions adequately deal with the problem in its various aspects.

XLIII. The Propositions governing Graeco-Hebraic homology apply to Arabic as well as to Aramaic—due account being taken of the differences in the alphabets and vocalizations.

These differences are: (ذ, ذ), (ث, ت), (ظ, ط), (ع, غ), and (ك) which is pronounced like כ. Clearly these six additional Arabic letters are variants of letters common to both alphabets. Moreover, ق, قَح, is the equivalent of קָחַ and קָחַץ; ك, كَر, of קָרַח and קָרַח; and ك, كُون, of the enclitic קָוֵן. Arabic has no equivalent of הוֹלֵךְ, הוֹלֵךְ, or the independent הוֹלֵךְ; nor does it include in its alphabet a letter symbolizing the sound of ה or ח.

أب	אב	πατήρ	אב	אב	πατήρ
أب	אב	πατήρ	אב	אב	πατήρ
أب	אב	πατήρ	אב	אב	πατήρ
أب	אב	πατήρ	אב	אב	πατήρ
أب	אב	πατήρ	אב	אב	πατήρ
أب	אב	πατήρ	אב	אב	πατήρ
أب	אב	πατήρ	אב	אב	πατήρ
أب	אב	πατήρ	אב	אב	πατήρ
أب	אב	πατήρ	אב	אב	πατήρ
أب	אב	πατήρ	אב	אב	πατήρ

XLIV. Greek words frequently homologize with Arabic words which differ from their Hebrew fellow homologues phonetically, morphologically, and/or semantically.

This is due to the following reasons:

1. The Arabic homologue may contain a letter which does not figure in the Hebrew alphabet, e.g. καχάω/ضحك, παλος/עלם/δουλος.

VIII. VERBAL ADJECTIVES

XLVI. Verbal adjectives end in -τος, and their homologues are regularly formed on the scale of *בִּינוּנִי כַּעוֹל*, or its equivalent.

ἀβατος: *בהולה* Gn 24. 16 Thir 5. 11 *בְּטוֹל* untrodden; metaph., pure, chaste; cf. *πῶλος* [πῑῶλος] *עַלֵּם*; *παρθένος*: maiden, virgin

ἄβροτος: *אָבִיר* Gn 49. 24 = ἄμβροτος

ἀγαπητός: *אהוב* Dt 21. 15 Hos 3. 1 Neh 13. 26 *דָּוִד* Cant 1. 14 *דָּוִד* IS 25. 22 *דָּוִד* IS 25. 23 *יֵדִיד* Jes 5. 1 Ps 84. 2 *وَدُود دَاوُد حَبِيب* of things, desirable; of persons, beloved

ἀγῆτος: *אִיוֹם* Hab 1. 7 Cant 6. 4, 10 *عَجِيب* (ἀγαμαι) admirable, wonderful; cf. *θαυμαστός*

ἀγιστός: *קֹדֶשׁ* Ex 19. 6, 29. 31 *קֹדֶשׁ* Dan 4. 5 *قُدْس قُدْس* hallowed

ἀγνωστος, -ωτος: *אִנֹּס* Dan 4. 6 *אִנֹּס* Jer 17. 9 *αἰσθητός*, unfamiliar, unintelligible; cf. ἀτήκεστος

αἰδεστός: *הַדּוֹר* Jes 63. 1 *נִשְׂא* IIR 5. 1 *נִשְׂא* Jes 3. 3 *נִשְׂא* Gn 23. 6 revered, venerable; cf. *δόδος*

αἰνετός, -νῆτος: *حَمْد حَمْد* praiseworthy; cf. ἐπαινετός

αἰνaktός: *הַמּוֹדוֹת* Dan 9. 23, 10. 11 *הַמּוֹדוֹת* Jes 44. 9 expressed in riddles, riddling; cf. ἐπιθυμητός

αἰρετός: *בַּחִיר* IIS 21. 5 *בַּחִיר* Neh 5. 18 ICh 7. 40 eligible, chosen

αἰτητός: *שָׂאוֹל* Gn 36. 37 IS 9. 2 asked for; see ἵπποι ἡττημένοι borrowed horses, s.v. αἰτέω IIR 6. 5; cf. εὐκτός

αἰωρητός: *הַלּוֹא* Dt 28. 66 Hos 11. 7 *הַלּוֹא* IIS 18. 10 hanging

ἄμβροτος: *אָבִיר* Ps 78. 25 poet. Adj. immortal, divine; cf. ἀγός

ἀναγκαστός: *נַחֲרָץ* IS 21. 9 forced, constrained

ἀντήκεστος, ἀνάκ-: *אִנֹּס* Jer 17. 11 Jer 15. 18 incurable, desperate, fatal

ἀρατός: *אָרָר* Gn 27. 29 prayed against, accursed

ἀρδευτός: *רָטַב* Job 8. 16 watered

ἀρεστός: *רָצוֹן* Dt 33. 24 acceptable, pleasing

ἀριθμητός: *הַרְרֹץ* Job 14. 5 that can be numbered, easily numbered, few in number

ἀριστος: *עָרִיץ* Prv 11. 16 *פָּרִיץ* Jes 35. 9 of persons, best, in birth and rank, noblest; hence, like ἀριστεύς, a chief; of animals, best, finest

ἀρπακτός: בוזח Jes 42. 22 גזול Dt 28. 31 שדוד Jud 5. 27 *gotten by rapine, stolen*

ἀρρωστος: רזה Ez 34. 20 *weak, sickly*

ἀφρακτός: פרוץ Esth 9. 19 פרוץ IS 6. 18 פרוץ Ez 38. 11 (cf. ῥηκτός: פרוצה Prv 25. 28) *unfenced, unfortified, unguarded*; π. ἀφρακτός

γεμιστός: עמוס Jes 46. 1, 3 *laden, full*

γλυπτός: גליל Lev 26. 1 Job 13. 4 גליל IIR 17. 12, 21. 21 *carved, carved image*; cf. εἰδωλον

γνωστός, -ωτός (A): ידוע Dt 1. 13 Jes 53. 3 *known*; of persons, *well-known*

γνωτός (B): קרוב Ruth 2. 1 *kinsman, kinswoman*

γραπτός: כתוב Jer 17. 1 כתוב Ex 31. 18 Dt 28. 61 Jer 17. 1 *marked as with letters, written*; cf. χαρακτόν: *engraved*

δετός: אסור Gn 40. 3 IIS 3. 34 IIR 7. 10 Jer 40. 1 אסור Jud 16. 2: אסור Eccl 4. 14 נצטר IS 21. 8 נצטר IS 21. 6 Jer 33. 1, 36. 5 Neh 6. 10 צורה IS 25. 29 IIS 20. 3 צורה Gn 42. 35 קשורה Gn 44. 30 *that may be bound*; cf. ἑκδεδωτος, σπειραῖος

δυνατός: גליל Jer 32. 11 *able to be shown*

δικτυωτός: יקש Jer 5. 26 Ps 91. 3 Prv 6. 5 יקש Hos 9. 8 *made in net-fashion*

Διόδοτος, Διόδ-: יהודב IIR 10. 15 ידו Jer 35. 6 יהודב IS 14. 6 ידו IS 13. 2 נדביה ICh 3. 18 נדביה Jer 41. 15 יהוה Jer 41. 9 *given by Zeus, heaven-sent*

δοτός: נתן Nu 3. 9, 8. 16 Dt 28. 31, 32 Esth 3. 11 Esr 8. 17 ICh 6. 33 ICh 1. 12 נתן Esr 8. 20 *granted*; cf. ἑκδωτος

ειστός: חתה Cant 1. 10 *that can be threaded or sewn*

ἑκδεδωτος: קשורה Gn 44. 30 *fastened*; cf. δετός

ἑκδωτος: נתן Dt 28. 31, 32 *given up, delivered*

ἐκλεκτός: חלוק Nu 32. 27 Jes 15. 4 *picked out, select*; cf. λεκτός

ἐλκτός: חלוקה Jer 5. 28, 21. 15 חלוקה Nu 22. 23 חלוקה Dt 25. 10 *that can be drawn, tensile*

ἐνδυτός: בגד Ez 16. 11 *garment, dress*

ἐπαιτός: נשח Ez 1. 22, 20. 33 נשח Jer 3. 16 *stretched*; cf. πατός

ἐξαιρετός: בחרה Jer 24. 2 בחרה Mich 7. 1 בחרים Ex 23. 16 *picked out, chosen, choice*; cf. αἰρετός: בחר IIS 21. 6

ἐπαινετός: محمود مدوح praiseworthy, laudable

ἐπιθυμητός: חמד Job 20. 20 חמד Dan 10. 3 חמד *desired, to be desired*

ἐραστός, ἐρατ-: عروس beloved, lovely

εὐκτός: נדר Gn 49. 26; vowed, dedicated Jud 13. 5, 7; cf. ἐγκαρτής, -τευτής

- εὐλογητός: ברוך Gn 27. 29 IIS 2. 5 Ruth 3. 10 *blessed*
 ἐφθός, ἄπ-: אופו Dan 10. 5 אופיר ICh 29. 4 פו Cant 5. 11 *boiled; refined*
gold
 ζεστός: ידון Ps 124. 5 נוד Gn 25. 29 *seethed, boiled; hot water; ὕδατ' ζ...*
of hot springs
 ζευκτός: שׁבּוּשׁ Jud 19. 10 סוגה Cant 7. 3 *yoked, harnessed; joined*
 ζητός, ζατ- = ζητητός: ציד Lev 17. 13 צידה Gn 27. 3 *sought for*
 ζυμωτός: חמץ Jes 30. 24 חמץ Ex 12. 15 *fermented, leavened*
 θαυμαστός: אים Hab 1. 7 אנה Cant 6. 4 *wonderful, marvellous*
 θεριστός, -ριτός: קציר Jes 18. 4 Joel 4. 13 *harvest, harvest-time*
 θετός: הסה Esth 2. 7 סבן Jos 7. 21 Job 18. 10 נהן Neh 13. 4 *placed*
taken as one's child, adopted; θετή adopted daughter
 θηκτός: חדוד Job 41. 22 שׁחט Jer 9. 7 שׁן Prv 25. 18 *sharpened, whetted*
 θραυστός: שבור Lev 22. 22 Ps 147. 3 *broken, crushed*
 ἵστός: כשור Prv 31. 19 נד Ex 15. 8 נס Nu 21. 8 נצב Jud 3. 22 נצבים
 Gn 19. 26 עמוד Ex 13. 22 Jud 20. 40 IR 7. 15 *anything set upright;*
generally, rod, pole; generally, loom
 καλυπτός: חתום Jer 32. 14 Job 14. 17 כסס Dt 32. 34 לבוש IS 17. 5
 לוש IS 21. 10 סתום Ez 28. 3 Dan 12. 9 שׁחב Nu 24. 3 *covered*
 καυστός, -τόν, καυτός: נחתה Gn 8. 21 Ex 29. 18 *burnt-offering for the dead;*
whole burnt-offering
 κλειστός: נעול Jud 3. 24 Cant 4. 12 סגר Ez 44. 1 *closed*
 κλειτός: קרוא Ez 23. 23 קרוא Nu 1. 16 *renowned, famous*
 κλητός: קרוא IS 9. 13 Esth 5. 12 *invited*
 κοπτός: חשבות Prv 7. 16 כותה Jes 30. 14 *chopped small, or pounded*
 κτιστός: מןסד Cant 5. 15 *built*
 κυκλωτός: עגול IR 7. 23, 31 ICh 4. 2 עגיל Nu 31. 50 *rounded*
 κυφός: חפח IIS 15. 30 *bent forward, stooping*
 λεκτός: לקחים Prv 24. 11 חלח Nu 32. 27 *gathered, chosen, picked out;*
cf. ἐκλεκτός
 λεπτός: תי Ps 9. 10, 10. 18 קד Gn 41. 3, 6 Ex 16. 14 Lev 13. 30
 (λέπτοθριξ) IR 19. 12 Jes 29. 5 רפה Nu 13. 18 *thin, fine, delicate;*
generally, small, weak; rarely of the voice, fine, delicate; cf. δυστυχής
 μεριστός: נמר Jer 13. 23 *divided [striped]*
 μικτός: מהול Jes 1. 22 מןסד Ps 75. 9 *mixed, blended*
 μισθωτός: שכיר Ex 22. 14 Jes 7. 20 שכור Neh 6. 13 *hired; hireling, hired*
servant
 νηφαντός: = -άλιος عريف sober
 ξεστός: הקקים Ez 23. 14 *planed; carved; polished*
 ξυστός: נות ICh 22. 2 (1) קצובה Cant 4. 2 קצו Jer 9. 25 שׁח ICh

29. 2 שֵׁשׁ Cant 5. 15 *whittled with a knife or plane, scraped; trimmed, cropped with scissors*
- ὀπτητός: סבב Dt 28. 31 הבית ICh 9. 31 *roasted*
- ὄρατός: רָאוּת Esth 2. 9 *to be seen, visible*
- ὄρεκτός: עָרוּךְ Jos 2. 6 Ez 23. 41 שָׁלָה Gn 49. 21 *stretched out; longed for, desired; τὸ ὄ. the object of appetency*
- ὄρυκτός: עָרוּךְ Job 30. 6 *dug, formed by digging, opp. a natural channel*
- ὄχετός: נִיד Gn 32. 33 Jes 48. 4 Job 40. 17 *conduit, duct; cf. pákis*
- πηκτός: תְּקַנָּה Jes 22. 25 *stuck in, fixed*
- πνυτός, πν-: נָכוֹן Gn 41. 33 قَظُونٌ فَطِينٌ *prudent, discreet*
- ποικιλτός: בּוֹץ ICh 15. 27 IICh 2. 13 סִלּוּא Gn 30. 32, 35 *broidered, variegated*
- ποτός, -όν: שָׁקִי Hos 2. 7 שָׁהִי Eccl 10. 17 שָׁהִי Esth 1. 8 בִּיהֵן Esth 1. 5, 7. 7, 8 *that which one drinks, drink, esp. of wine*
- προσήκός: אֲשָׁכָה, τὰ π.: אֲרִיךְ Esr 4. 14 *befitting, proper, meet, seemly*
- πταιστός: פֶּק Nah 2. 11 *liable to fail (פִּוֵּק/פִּקָּה/פִּקָּה: stumble Jes 28. 7 Jer 10. 4; פִּוֵּק/פִּקָּה: failure IS 25. 31)*
- πυρετός: הִרְהָר Dt 28. 22 حَرَارٌ *burning heat, fiery heat; fever*
- ράχιστός: עֲרוּפָה Dt 21. 6 *cut up, cleft*
- ῥακτός: הֲרוֹץ Lev 22. 22 פְּרָכִים Lev 13. 45 פִּרְצָה IICh 32. 5 קָרוֹעַ IIS 1. 2, 15. 32 רִצּוֹץ Jes 42. 3 *that can be broken or rent, penetrable*
- ῥητός: בְּרִית Gn 9. 9 *covenant*
- σειστός: נָעַר Neh 5. 13 *shaken*
- σκαπτός: חָצוֹב Dt 6. 11 *dug, that may be dug*
- σκελετός: צָלִי Jes 44. 16 קֶלֶר Lev 2. 14 קֶלֶי Ruth 2. 14 קֶלֶא IS 17. 17 *dried up (spurious); ὄρυκτός: roasted*
- σκεπαστός: חֲבֹה Job 40. 13 כֶּסֶד Ps 32. 1 סֶפֶן IR 7. 3 Jer 22. 14 Hag 1. 4 צֶפֶן Ez 7. 22 Hos 13. 12 שָׁפֵן Dt 33. 19 *coated; cf. καλυπτός*
- σπαρτός: פֹּזְרָה Jer 50. 17 וְרֹעָה Jer 2. 2 *sown, cultivated, scattered*
- στακτός: נִדָּה Lev 12. 2 *oozing out in drops, trickling, distilling*
- σπρστός: נִסְרִשׁ IS 30. 16 *spread*
- στυγνός: שָׂנֵא IIS 5. 8 שָׂנְאָה Gn 29. 31 Dt 21. 15 *hated, abominated*
- συγκομιστός: קָבוֹץ Neh 5. 16 *brought together*
- συνφетός: אֶסְפָּסָף Nu 11. 4 *sweepings, refuse; metaph., mixed crowd, mob, rabble*
- σχιστός: שְׁסוּעָה Dt 14. 7 *cloven, divided; split*
- σωστός: נָצוּר Ez 6. 12 נִצּוּרָה Jes 1. 8 *safe*
- ταρακτός: פִּרְעָה Ex 32. 25 Lev 13. 45 *disturbed; that may be disturbed*
- τατός, ἐντατός: נִסְרִשׁ Ez 1. 22 Ps 102. 12 נִסְרִשָּׁה Jes 21. 15 *that can be stretched; stretched*

- τηκτός: נָסָךְ Jes 48. 5 נָסָךְ Dan 11. 8 כָּהוּט IR 10. 16 *melted, molten*
 τριχωτός: שָׁעִיר Gn 37. 31 Lev 16. 10 קְעִירָה Ib 4. 28 שָׁעִיר Gn 27. 11
 שָׁרָו Lev 21. 18 *furnished with hair, hairy; τὰ τ. animals furnished*
with hair; cf. Σάτυρος
 τρυπητός: חָרָם Lev 21. 18 *pierced*
 φακωτός: נִקְדוּה Cant 1. 11 *lentil-shaped*
 φετός: נֹב, נִיב Jes 57. 19 *spoken or that may be spoken*
 φλογιστός: לָחָמִי Dt 32. 24 יָקוֹד Jes 10. 16 יָקִיד Jes 30. 14 *burnt up,*
inflammable
 φορυτός: עוֹר Dan 2. 35 נֶעְרָה Jes 1. 31 *whatever the wind carries along;*
chips, shavings
 φρακτός: בָּצוּרָה Ez 21. 25 בָּצֻרָה Nu 13. 28 *fenced, protected*
 φρυκτός: צָוָה Gn 18. 6 Ex 12. 39 Nu 11. 8 *roasted; צָלִי, קָלִי, קָלִי*
 θυτός: צָרָב Ex 12. 38 Neh 13. 3 *mixed*
 φύσητός: נִפּוּחַ Jer 1. 13 נִפְיָךְ Jer 22. 28 *blown, blown out*
 φυτευτός: נִטָּע Eccl 3. 2 כָּהִיל Jer 17. 8 *planted*
 χρηστός, -όν: חֶסֶד Gn 24. 12 חֶסֶדִים Gn 32. 11 חֶסֶד Ps 145. 17, 146.
 5-6 חֶרֶוּצִים Prv 10. 4, 13. 4 pl. τὰ χ., as Subst., *benefits, kindnesses;*
of persons, good, esp. in war, valiant, true; generally, good, honest,
worthy
 χωριστός: נִדְרָשָׁה Lev 21. 7 *separable, existing separately*

COMMENTS

Although it is not usually difficult to distinguish the genuine likeness from the spurious semblance while prospecting for homologues, if our rules and tests are rigorously applied, the very existence in Hebrew of a homologue to a cognate verbal adjective acts as a reassuring adjuvant in this delicate aspect of our philological exploration. It would corroborate an unusual verbal homology. For instance: ἔλαω means, *inter alia*, *to draw* a bow; and in that meaning, the homologue of ἔλαω is דָּרַךְ (קָשְׁתוֹ) Thr 2. 4. ἔλαω also means *to draw* a sword; and in this meaning the homologue is שָׁלַף (הֶרְבּוֹ) Jud. 8. 20 IS 17. 51. Now ἔλατός means *tensile*, and in that meaning, the homologue of ἔλατός is דָּרוּךְ Jes 5. 28: וְכָל-קִשְׁתָּיו דָּרוּכֹת, 'and all his bows are tensile'. ἔλατός also means *that can be drawn*, and in this meaning the homologue of ἔλατός is שָׁלוּף Nu 22. 23: וַחֲרָבוֹ שָׁלוּפָה, 'and his sword was drawn'. But ἔλαω has a further meaning: *to draw*, with a collateral notion of force or exertion; and in this meaning

it has two homologues: לָקַח Dt 25. 9, as well as לָקַח Jud 3. 22 Ruth 4. 7. In this meaning the homology of $\text{ἐλάω}/\text{לָקַח}$ is corroborated by that of $\text{ἐλατός}/\text{לָקַח}$ Dt 25. 10, especially in view of the contexts Dt 25. 5-10 and Ruth 4. 1-13.

Incidentally, there are two additional corroborative details which reinforce that of the homology of this verbal adjective, namely: the compound verb and its special meaning. For לָקַח has for homologue ἐξέλαω , and bears both its meanings: *draw, drag out* (Lev 14. 40, 43) and *rescue from* (Ps 6. 5 Pss 11. 8, 9), the latter being a specialized use of the former—'*draw, drag out of danger*'. (Cf. לָקַח ἀνέλαος , לָקַח ἐξέλαω IIS 12. 15.)

A unique example—across which I came almost by accident—is הָרַג , a verbal adjective bearing two totally different meanings: *slain* and *arms*—the latter hitherto unknown—although derived from a verb with a single meaning, *slay*. This unparalleled phenomenon has placed two verses in Isaiah beyond the comprehension of biblical scholars, because the explanation lies exclusively in the homologue of הָרַג , ἐνάρω : *strip a slain foe of his arms* (ἐνάρω); hence *slay in fight* הָרַג Gn 4. 8 Ex 2. 14; generally, *slay* הָרַג Lev 20. 15, 16. Then the homologue of הָרַג is ἐνάρω , ἐνάρω only pl., *arms and trappings of a slain foe* הָרַג Jes 10. 4, 14, 19. There remains, however, another snag of a similar type, the phrase הָרַג אֶת הָרַג which occurs in the former verse. הָרַג there is the homologue of σείρω : *cord, rope* הָרַג Jud 15. 14; *trace* הָרַג Jes 10. 4. To complete the matter and corroborate the above, σείρω has two derivatives, namely: σείρω : *joined by a cord or band* הָרַג Jud 16. 21 IIS 3. 34 IIR 7. 10 Jer 40. 1 Ps 146. 7 Neh 4. 12 הָרַג Gn 39. 22 Jud 16. 21 הָרַג Eccl 4. 14; and σείρω : *bind or draw with a rope* הָרַג Gn 46. 29, 49. 11 Jud 15. 13, 16. 5 IS 6. 7 IR 13. 44 IIR 25. 7 Jer 40. 1, 46. 4 Ez 3. 25. Now both texts are perfectly plain: הָרַג הָרַג means 'dressed in armour', and הָרַג הָרַג means 'they will fall in battle in harness under their armour'. Indeed, Hebrew is very Greek.

It is instructive to compare some Hebrew homologues among themselves, and with fellow Arabic homologues. For instance: $\text{ἐλατός}/\text{حبيب}$, $\text{ἐλάω}/\text{داود/داود/داود}$; $\text{αἰδετός}/\text{נשיא}$, $\text{αἰδέω}/\text{נשיא}$; $\text{αἰρετός}/\text{בחיר}$; $\text{ἐξαιρετός}/\text{בכורה}$; $\text{ἀγός}/\text{קדוש/قدس}$.

קָדִישׁ/قَدِيس. Note the scale פֻּעוּל and פֻּעִיל in Hebrew and Arabic respectively as regards אֱהוּב and حَبِيب, while the converse obtains as regards דָּוִיד and دَاوُد; the initial α in ἀγαπητός changing into י in יְדִיד, and into و in وَدُود; the homologues of αἰδέστος are: one on the scale פֻּעוּל, and the other on the scale פֻּעִיל; so are the two Arabic homologues of ἀγιστός; but their fellow Hebrew homologue is on the scale פֻּעוּל, whereas the Aramaic is on the scale פֻּעִיל; the homologues of αἰρετός and ἐξαιρετός show that ה was sometimes pronounced like כ, as it is to this day by the Ashkenazim; while אֱהוּב and حَبِيب show that γ exchanges with both ה and ح, as in חָלִיב חֶלֶב, חָלִיב חֶלֶב.

The difference in gender between בְּתוּלָה and بَتُول is merely formal, for both nouns are in the feminine. This purely formal difference is convincingly explained by the fact that they are both homologues of ἄβατος, an adjective of common gender. It is significant that because ἄβατος is of the same structure as a verbal adjective, its homologues both in Arabic and Hebrew are on the scale פֻּעוּל. ἄφθορος, πῶλος and παρθένος also claim homology with בְּתוּלָה, and are of common gender.

Consider the two pairs of homologues—ἄβρατος אַבְרָט and ἀβρατος אַבְרָט, γινώστος (A) יָדַע and γινώστος (B) יָדַע—and mark how closely faithful to Greek Hebrew can be.

The homology γινώστος יָדַע is perfectly valid, although the direct homologue of יָדַע is not γιγνώσκω but οἶδα. This is an irregular verb which belongs to the mixed class of verbs some of the tense stems of which differ from others. Thus, the aorist and perfect for the verb οἶδα (B) are usually supplied by γιγνώσκω. The same phenomenon manifests itself in the homology ὁράω אָרָא (Nu 11. 11), on account of the two verbs associated with ὁράω, namely: οἶσθαι (fut. inf.) and ἐνεγκειν. It is interesting that Hebrew proves the connection between γιγνώσκω and οἶδα, in that the former verb—unlike the latter, but like יָדַע—preserves the meaning of carnal knowledge.

There is not always an extant verb or kindred word of the homologue of a verbal adjective, e.g. ἀγαπητός יְדִיד. Sometimes the verb of one homologue exists, but not of another, e.g. אֱהוּב is the verb from which אֱהוּב is derived; but there is no extant verb in Hebrew from which יְדִיד was derived, whereas its equivalent

ودود is derived from *ד/ἀγαπάω*. Nor is *גִּיבִי*, the homologue of *ἀναγκαστός*, related either phonetically or morphologically to *גִּיבִי*, the only homologue of *ἀναγκάζω*. *גִּיבִי* drops the syllable *גא* by way of syncope, splits *ז* into its components, and drops *ד*; whereas non-extant *גִּיבִי* dropped the initial vowel by way of aphaeresis, and *ג* by way of syncope, converted *κ* into *ב*, and *ז* into *צ*. Hence the vast difference in the pronunciation of (non-biblical) *גִּיבִי* and *גִּיבִי*.

For one reason or another I had repeatedly been tempted to accept as genuine the homologies *αἰρέω/גִּיבִי* and *αἰδέομαι/גִּיבִי*, but had as often resisted the temptation, until I discovered that in an appreciable number of words *β* replaces the spiritus, e.g. *βαγός* = Laconic *ἀγός*, *βάδομαι* stands for *ἡδομαι*, *βαδύς* (i.e. *φαδύς*) is Elean for *ἡδύς*; *βαλκικιώτης* (*βαλ-*), Cretan for *ἡλικιώτης*; *βάριον*, cf. *ἀρήν*; *βάρικα*, cf. *ἄρικα*; *βήλημα* (i.e. *φῆλ-*), *ἡλημα*; *βρίζα*, Aeolian for *ρίζα*; *βρόδον*, i.e. *φρο-*, Aeolian for *ρόδον* *ורד* *ברד* Nu 17. 23; *ἡλιος*, Cretan *ἀβέλιος* *בעל* Jud 2. 13 *בב* Jes 46. 1; *εἴκοσι*, Laconic *βείκατι*; *ῥᾶ*, cf. Aeolian *βρᾶ*; *ῥαδινός*, Aeolian *βράδινος*; *ῥαδίως*, Aeolian *βραῖδίως*; *ῥάκος*, Aeolian *βράκος*; *ῥατάναν*, cf. *βρατάναν*; *ῥήτρα*, Elean *φράτρα* *רת* Gn 6. 18; *ρόδοδάκτυλος*, Aeolian *βροδοδάκτυλος*; *ῥυτίς*, Aeolian *βρυτίς*; *ῥώχειν* = *βρύχειν*, *βρύχω*, *βρύκω* *קרק* Ps 35. 15 Job 16. 9, *ἐπιβρύκω* *حرق*; cf. *τρίζω*.

In fact, *αἰρέω/גִּיבִי* (Gn 6. 2, *choose*) is strongly corroborated by *καθαίρέω/גִּיבִי* (IICh 34. 6, *destroy*). The *Ketiv* in the latter verse is *בְּתֵימֵי בְּתֵימֵי*, and the *Qeri* *בְּתֵימֵי בְּתֵימֵי*. In the context, however, the *Qeri* does not make sense, whereas the *Ketiv* should have been vocalized *בְּתֵימֵי בְּתֵימֵי*—meaning 'destroyed their temples'. *בְּתֵימֵי* is Ashkenazi for *בְּתֵימֵי*.

At the beginning I also had my doubts about the homology *αἰρέω/גִּיבִי* Gn 40. 19, but they were dispelled when I discovered that the spiritus was sometimes replaced by *ה* in Graeco-Hebraic homology—thus: *ὄλος*, Ion. *οὖλος* (A)/*תכל* Jes 13. 3; *οὖλος* (B)/*תכל* Cant 5. 11; *ἀλουργός/תולע* Jes 1. 18/תולע Nu 4. 8/תכל Nu 4. 6; *εὐλή/תולע* Jes 14. 11/תולע Jon 4. 7; *εἰς/תחת* Ptn 17. 10; *ἐπ-αινέω/תגל* Jud 5. 11; *ἄπτω/תפס* Dt 21. 19, 22. 28; *ἐννέα/תש* Dt 3. 11. Indeed, in one case at least, i.e. *ὀμφαλός/טבור* Jud 9. 37 Ez 38. 12, the spiritus is replaced by *ו*; and in another, *ἐλακω/קרק* Ps 7. 13, by *ק*. It is relevant to

observe that the **دُبْكَة**, the traditional dance witnessed by tourists at Baalbek, is obviously homologous to τὰ Βάκχια/Bάκχεια or ἡ Βάκχη.

The related homologies, αἰνετός/حَمْدٌ حَمِيدٌ and αἰνεκτός/חֲמוּדוֹת/חֲמוּדִים, characterize the intricacies of Greek, the thoroughness required in the search for genuine homologues, and the powerful—if not altogether indispensable—assistance lent by Arabic in ascertaining them. That is why these homologies are worth considering in detail.

First, αἰνετός and αἰνεκτός respectively derive from αἰνέω and αἰνέσσομαι; the latter verb derives from αἶνος, a cognate of the former. Now αἰνέω is identical with αἰνίζομαι, which accounts for the **ῥ** and the **Δ** in the homologues of αἰνέω and its derivatives.

Secondly, these homologues are: αἰνέω, Aeolian αἶνιμι = αἰνίζομαι—poetical and Ionic verb, very rare in good Attic prose, ἐπαίνέω being used instead—properly, *tell, speak of* חָדַד Ez 17. 2, usu. *praise* חָדַד Jes 3. 10 חָדַד Nu 21. 17 Ps 147. 7 חָדַד Jes 27. 2 חָדַד; *approve* חָדַד Ps 68. 17; esp. in religious sense, *glorify God* חָדַד Jes 1. 29 חָדַד; *advise, recommend* חָדַד Jes 19. 12, 23. 8 חָדַד; *commend* חָדַד *to be content with, acquiesce in* חָדַד Gn 24. 5 חָדַד Ib 34. 15; *thank* חָדַד; *to promise* חָדַד Ex 21. 8, 9. חָדַד Am 3. 3; *وَعَدَ تَعَهَّدَ*, or *vow* تَعَهَّدَ.

Thirdly, compounds: ἐπαίνέω, Aeolian ἐπαῖνιμι = αἰνέω (for which it is regularly used in Attic), αἰνίζομαι, *applaud* חָדַד Ex 32. 18 חָדַד Jes 27. 2 Ps 88. 1 חָדַד; *commend* חָדַד Ps 50. 5; *applaud, approve* חָדַד Ecc 8. 15; *assent* חָדַד Ex 10. 27; *praise* חָדַד Prv 27. 2 חָדַד חָדַד Prv 27. 1, 31. 30 חָדַד Ps 117. 1 חָדַד Ps 106. 47 חָדַד Jud 5. 11 חָדַד; *undertake to do* חָדַד; *ἐπαῖνος, ἐπαινος, applause* (W) חָדַד Ex 32. 18; *αἰνεέω, promise to do* חָדַד; *وَعَدَ تَعَهَّدَ*, esp. *promise in marriage, betroth* حَتَبَ.

Fourthly, other derivatives: αἰνετήριος, *laudatory* حَمْدِي حَمْدِي αἶνι = αἶνος. αἶνος, poetical and Ionic word, = αἶσος, *a tale, story* חָדַד Ps 49. 5, 78. 2, αἰνεῖν αἶνον *to tell a tale* Aeschylus, Agamemnon 1483, חָדַד חָדַד Ez 17. 2, esp. *story with moral, fable* חָדַד Ez 17. 2 חָדַד, *riddle* חָדַד Jud 14. 12, *praise* חָדַד; *حمد مدح ثناء*

resolution تسبيح. ἐπαίνεσις, *praise* פִּלְסֵיחַ Ex 32. 18; ἐπαίνέτης, *praiser* حَمْد; ἐπαινετός, *praiseworthy, laudable* مَحْمُود مَذُوح; ἐπαινός, *panegyric* مَذِيح. It is interesting to note that the equivalent of αἰνεῖν αἶνον *to tell a tale* (Aeschylus: *Agamemnon* 1483) occurs no less than four times in two different books: Jud 14. 12, 13, 16 Ez 17. 2.

Fifthly, the homologues of αἰνίσσονται and its derivatives: αἰνίσσονται, *speak darkly or in riddles*, פִּלְסֵיחַ Jud 14. 12; αἰνύμα, -μός, *dark saying, riddle* פִּלְסֵיחַ Ib. أَحْجِيَّة.

Sixthly, a word or two about the above group of homologies.

The primary homologues of פִּלְסֵיחַ are μῆδομαι, μῆτιάω, -ίωμα, -ίζομαι—because they not only conform phonetically and semantically, but also yield derivatives which are homologous with פִּלְסֵיחַ (μῆτιετα, -της, פִּלְסֵיחַ (μῆδος (A), μῆτις), פִּלְסֵיחַ (μῆδος, μῆτιμα, μῆτις). But since αἰνέω/αἰνίζομαι do not provide such derivatives, they could only be accepted as secondary and additional homologues of פִּלְסֵיחַ, وَعَظ, and نَسَح; and even then, not without reservation.

The primary homologues of פִּלְסֵיחַ are εἶρω (B) and its associates, ἐρω, εἶπον and φημί, because—here, again—not only do they conform both phonetically and semantically, but also yield derivatives which are homologous with פִּלְסֵיחַ (φήμη, ἔπος, ῥήμα, أَمْر), פִּלְסֵיחַ, פִּלְסֵיחַ, פִּלְסֵיחַ (ῥήσις, φήμη, ἔπος), פִּלְסֵיחַ (ῥήμα, φήμη). And although αἰνέω provides no such derivatives, I nevertheless uphold the validity of its claim to homology as a secondary homologue with פִּלְסֵיחַ, or as a homonym, in view of the context.

However, the invocation of the Greek morphological rule, whereby μ is added in the middle of a word to facilitate pronunciation, is not to be resorted to lightly or arbitrarily in order to conjure up homologies at random. On the contrary, it—perhaps more than other philological rules—ought to be treated with great caution and judicial discretion, because by juggling with any of them one could plausibly contrive spurious or unrealistic homologies of a grotesque nature. Here, however, over and above the fact that the families of εἶρω and פִּלְסֵיחַ completely resemble each other in every one of their kindred members, what clinches the argument in favour of inserting the ם is the semantic factor operating in Arabic as well as in Hebrew in a strangely

convincing way. For although in none of its various meanings—which Greek verbs are disconcertingly wont to have—does εἶρω specifically convey or even vaguely suggest the notion of ‘replying’, one of the meanings of ῥῆσις is ‘answer’, and this happens to coincide precisely with אָמַר in verses which occur in two quite different books of the Bible, that is: Jud 5. 29 and Prv 22. 21. This is corroborated by another extraordinary coincidence, since one of the meanings of εἶρω is ‘order’, the Arabic homologue of which is أَمَرَ; while one of the meanings of ῥῆμα is—almost unaccountably—‘matter’, which happens to be homologous with אִשָּׁר (cf. ἔπος דָּבַר Ex 18. 22). Finally, since אָמַר is the homologue of ἔπω (the associate of εἶρω), its connexion with εἶρω and its derivatives is similar to that of אָמַר with ὀέρω and its derivatives; so that the א dialectally replaces the π.

As to the rest of the above homologies, I have never entertained any doubt.

The homology αἰτέω, אָטַל is confirmed by the fact that the Boeotian variant of αἰτήσω is θήσω.

The א in אָרַעץ/ἀρεστός is preserved from the original homology ἀρέσκω/הָרַעץ, where it replaces the digraph σκ. Now ἀριστός is not a verbal adjective, but since it is in the form of one, its Hebraic homologue is on the scale אָרַעץ. Other examples are θέριτος which has precisely the same homologue as θερμός and θεριστός/θέριστος.

ἀρετός/אָרַעץ is confirmed by ἀρεσιס אָרַעץ II Ch 24. 13 (*help, aid*), and ἀρέω/אָרַעץ Jes 40. 18 Ps 40. 6, 89. 7 (*to be a match for*) (?).

ὄρακτός resembles אָרַעץ, אָרַעץ, and אָרַעץ more closely than does ὄρακτος; but semantically all the texts point to the latter as being the right homologue. Both words derive from ὄράσσω, the homologue of which is אָרַעץ, not through metathesis, but by the dropping of ρ and the adding of a terminal א, as in אָרַעץ/ὄραός. Cf. ἄβατος/בְּתוֹלָה, *sub.*, where the α privativum drops.

In γλυπτός/אָלִיל, the γ exchanges with א, as in אָלִיל Jes 20. 6 and γυνή (-ναικός)/אָשָׁה Gn 2. 22 אִשָּׁה; although in these two homologies it can reasonably be argued that the γ is dropped. But there can be hardly any doubt about the exchange in μέγας/אָמַר.

γραπτός derives from γράφω, the homologue of אָרַעץ. Admittedly, the metamorphosis which the Hebrew verb has under-

gone is so complete as to render it utterly unrecognizable as a variant of its putative Greek original: the γ and the ϕ have been respectively altered to \beth and \aleph , and the ρ has dropped out. Indeed, the Greek word has been so transformed by these changes that it has lost its literal identity in the resulting substitute. Nevertheless, there is abundant evidence that this homologue is merely wayward and not at all spurious.

First, all three consonantal changes are perfectly regular: γ and κ , and ϕ and θ (or π and τ) interchange dialectally, whereas the ϵ in the infinitive $\epsilon\iota\nu$ or the thematic ω interchanges with \beth and ρ drops out in Graeco-Hebraic homologies.

Secondly, the Doric and Argive versions of $\gamma\rho\acute{\alpha}\mu\mu\alpha$ ($\gamma\rho\acute{\alpha}\phi\mu\alpha$) are severally $\gamma\rho\acute{\alpha}\theta\mu\alpha$ and $\gamma\rho\acute{\alpha}\sigma\sigma\mu\alpha$. Here one should remember that θ , σ and τ are dialectally interchangeable, and that in later Attic $\sigma\sigma$ passed into $\pi\pi$.

Thirdly, $\beth\aleph\daleth$ bears various meanings of $\gamma\rho\acute{\alpha}\phi\omega$, including one or two highly specialized, which is rather significant: *scratch*, *graze* Ex 39. 30; *draw* maps Jos 18. 4, 6, 8, 9; (*mark, brand* Lev 19. 28); *write* Jes 8. 1 Jer 36. 6 كتب خط ; *inscribe* Ex 39. 30 Dt 10. 2 Prv 3. 3; *register, enrol* Ez 13. 9; *prescribe, ordain* Esth 3. 9; *indict; bring an accusation against* Job 31. 35.

Fourthly, all the derivatives of $\beth\aleph\daleth$ find counterparts among those of $\gamma\rho\acute{\alpha}\phi\omega$, with which they tally quite comfortably, in sense as well as in structure, namely: $\gamma\rho\acute{\alpha}\phi\acute{\eta}$ / $\beth\aleph\daleth$, *that which is written, writing* Esr 1. 22, 4. 7; *letter* IICh 2. 10; *document* Esr 2. 62; *book* Ez 13. 9 كتاب ; $\gamma\rho\acute{\alpha}\phi\acute{\eta}$ / $\beth\aleph\daleth$, *that which is drawn or painted, drawing, picture, writing* Lev 19. 28; $\gamma\rho\acute{\alpha}\mu\mu\alpha$, $-\acute{\alpha}\theta\mu\alpha$, $-\acute{\alpha}\sigma\sigma\mu\alpha$ / $\beth\aleph\daleth$, *written character, letter* Ex 39. 30; *letter* IICh 21. 12; *inscription* Ex 32. 16 Dt 10. 4; *notes in music* מכתם Ps 16. 1. A highly specialized meaning of $\gamma\rho\acute{\alpha}\phi\acute{\eta}$ is *bill of indictment* in a public prosecution, the homologue of which is ספר Job 31. 35.

סור confirms that the \aleph in סור and סיר is prosthetic, but I am not quite sure about the status of the \aleph in קסורה . If קשר is the homologue of the simple verb $\delta\acute{\epsilon}\omega$, then the \aleph would be prosthetic; on the other hand, should קשר be held to be—like עקר —a direct homologue of the compound verb $\acute{\epsilon}\kappa\delta\acute{\epsilon}\omega$, embodying the prefix $\acute{\epsilon}\kappa$ -, then the \aleph would be replacing κ . Yet that choice would not quite dispose of the problem; there is a real dilemma here. For strictly speaking, since קסורה is on the scale

פעול, it would usually be the homologue of δετός, the verbal adjective of δέω; whereas grammatically, the homologue of ἔκδετος should regularly (though not necessarily) have been מקשרה or מקשרת. The only way out of the impasse is to accept the ק also as a prosthetic, especially as this would tie up with דέσιס/קשר IIR 11. 14, on one hand, and κατάδεσιס/קשר Jes 3. 20, on the other. A similar question is posed by קלול in connection with λεκτός and ἐκλεκτός; and by עדה and ענה vis-à-vis δύω and ἐνδύω. Besides, although I know only one other instance of a prosthetic ק—קבל—πρός—there are several instances of other gutturals being prosthetic, e.g. βλέπω. רבב Jes 47. 13 (cf. ἐπι-; λάξις/קלקח Gn 33. 19, קלקח IIR 9. 10; λάχος קלקח Dt 18. 8, קלקח IICh 35. 5; περάω. עבר Gn 15. 17 Jos 4. 22, πυρόω. עבר Jer 23. 9, ἐκπυρόω. עבר IIR 16. 3, πυρός. עבר Jos 5. 11.

Incidentally, comparison with Greek proves conclusively that the exceptional structure נס is the genuine original word—and not a freak, as has hitherto been thought. There are several such instances, e.g. γαληνός. טהן Am 6. 1, טהן Job 21. 23; Ζεός (Σδεός)/שדי Gn 17. 1, Ζήν. שדי Job 19. 29. Each one of them is a tribute to the absolute fidelity of our scribes who, generation after generation, faithfully transcribed the text of our sacred scriptures as they found it. They have thus transmitted to us relics which establish beyond a peradventure that in the distant past our forefathers spoke undiluted and unimpaired Greek.

Mark that whereas Δόδοτος embodies the verbal adjective and means 'given of Zeus', יהונתן and נתניהו embody the noun and mean 'gift of Zeus', יהו being homologous to the genitive Διός—with the not unusual elimination of the initial δ—as כבד Ex 29. 13 is homologous to ἑπατος, the genitive of ἑπαρ. Mark also that נתניה is short for נתניהו, because יה Jes 12. 2 Ps 68. 19 and ביה Jes 26. 4 Ps 68. 5 are the homologues of Διός or Πατέρ.

The homology εὐλογετός. ברך has a somewhat complicated background which deserves to be thoroughly explored, in order to clear up ambiguities and dissipate unnecessary doubts, while pointing out persistent difficulties.

The initial obstacle to be surmounted is phonetic, namely, the exchange of the prefix εὐ with ב. This can be done by taking into consideration five facts: (1) that in proper nouns this prefix exchanges with אב and אבִי; (2) that in אברך Gn 41. 43—

assuming the word to be related to בָּרַךְ—this prefix actually exchanges with בָּרַךְ; (3) that in several homologies this prefix exchanges with בָּ, a letter associated with ב in Graeco-Hebraic homologies, e.g. εὐφύης/יָפִי Gn 39. 6, εὐφῶνος/יָפִי Nu 13. 6, εὐδω/יָפִי Cant 5. 2; (4) that in modern Greek, εὐ is pronounced 'ef'; (5) that Arabic yields the following immediately relevant and closely resembling homologies: εὐλογέω/يُبارِكُ, εὐλογία/بَلَاغَة, εὐλογός/بَلِغٌ. Cf. Euskadiko/Basque.

Then there lies concealed somewhere a semantic snag, i.e. the word בָּרַךְ in Jes 36. 16, which commentators and lexicographers have glossed over by inventing for it the meaning of 'treaty', or explaining it away by a circumlocution. As always, I preferred to face the difficulty, instead of evading it with a worse than useless dodge; and, as usual, I discovered a suitable homologue, εὐεργεῖα, -εῖη, -εσία, -εσίη, *well-doing, good deed, kindness* (cf. Jos 15. 19). But it behoves me to be modest, because I have an unfair advantage over them, in that I am able to invoke Greek as my authority. However, the trouble is that scholars—one authority excepted, namely, Professor Cyrus H. Gordon—refuse to take me seriously, treating my painstaking philological invocation as if it were a mere incantation, an attempt at summoning the genie!

Accordingly, the following is the result of my research: The simple verb בָּרַךְ is homologous to εὐλογέω; but its infinitive, בָּרֹךְ Jos 24. 10, its Passive, בָּרַךְ Gn 12. 3, and its פָּעַל, are the only parts of it extant. Its פָּעַל, בָּרַךְ has at least two homologues: (1) κατευλογέω (strengthened for εὐλογέω)—*praise well of, praise* Nu 23. 11, 20; *bless, praise a god* ICh 29. 10; of God or men, *bless* Gn 24. 1 IIS 13. 25 IR 8. 66 ICh 31. 8; also, apparently by an Hebraic euphemism, *curse* IR 21. 10, 13 Job 1. 5, 2. 9; (2) κατευεργετέω (strengthened for εὐεργετέω)—*show kindness to* Jos 14. 13. The פָּעַל is homologous to κατευλογέω in the Passive Voice—*bless, praise a god* Job 1. 21; of God and men, *bless, praise* Jud 5. 24. Its פָּעַל is homologous to εὐλογέω in the Middle Voice—*bless* Gn 22. 18 Jes 55. 16; *bless, praise* Dt 29. 18. Finally, its verbal noun בָּרַךְ is homologous (1) to εὐλογία—*praise, eulogy* Neh 9. 5; *blessing called down or bestowed* Gn 27. 12, 35–6; and (2) to εὐεργεῖα, -εσία—*a good deed, kindness* Jes 36. 16 (v. p. 229).

Now I am not happy about the euphemistic use of εὐλογέω to

mean 'curse' in the Septuagint, especially as there is another verb which has a good claim to homology with קָרַךְ in IR 21. 13, that is, $\kappa\alpha\tau\eta\lambda\omicron\gamma\acute{\epsilon}\omega$ which means 'make of small account'. But this verb is supposed to be instead of $\kappa\alpha\tau\alpha\lambda\omicron\gamma\acute{\epsilon}\omega$, a form which we are told does not occur. Is it possible that it is an ancient form of $\kappa\alpha\tau\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega$, used several times by Herodotus? I am not sufficiently informed to be able to judge. Nevertheless, it is right to point out that on at least one other occasion the Septuagint gave what they believed to be a literal translation of the Hebrew text, when they rendered לשון זהב אחד by $\gamma\lambda\omega\sigma\sigma\alpha\nu \mu\acute{\iota}\alpha\nu \chi\rho\upsilon\sigma\eta\nu$ Jos 7. 21. In fact, לשון there has nothing to do with 'tongue', but is the homologue of $\pi\lambda\acute{\iota}\nu\theta\omicron\varsigma$, *ingot*. In this homology, the letters dropped are π and ν ; whereas in $\pi\lambda\acute{\iota}\nu\theta\omicron\varsigma/\text{לבנה}$, לבן , the letters dropped are π and θ . In מלבן , one of the five homologues of $\pi\lambda\acute{\iota}\nu\theta\epsilon\iota\omicron\nu$, ν and θ drop out; while in the others— מלך , מלכם , מלכם , מלכן —only ν drops out. Cf. השיב Esr 10. 14, 18 Neh 13. 23 $\kappa\alpha\theta\acute{\iota}\zeta\omega$ $\sigma\upsilon\nu\omicron\iota\kappa\acute{\epsilon}\omega$.

As to אָבֵרֶךְ , it may be the הפֵּעִיל imperative of either בָּרַךְ בָּרַךְ /εὐλογέω, with \aleph instead of η —as in אֵלֵלֵךְ Jes 63. 3. אֵרֵשׁ IIS 3. 18, אֵשְׁתַּלֵּל Ps 76. 6, אֵתְהַבֵּר IICh 20. 35—or of בָּרַךְ בָּרַךְ /προσκυνέω IICh 6. 13, as in Arabic, أَبْرَكَ . Accordingly, as Joseph drove by in the State ceremonial procession, the populace lined up along the way was bid by his forerunners or outriders to acclaim or kneel down, as a token of respect.

אָפִיר /εῤῥός is another interesting homology. אָפִיר , אָפִיר , and אָפִיר are apparently indiscriminate spellings. Thus we find that $\text{אָפִיר}/\text{אָפִיר}$ is a personal name: Gn 10. 29 ICh 1. 23; $\text{אָפִיר}/\text{אָפִיר}$ is a geographical name: IR 9. 28, 10. 11, 22. 49 ICh 29. 4 IICh 8. 18, 9. 10; and אָפִיר is an adjective: Jes 13. 12 Ps 45. 10 Job 22. 24, 28. 16. The homologue of this adjective is $\acute{\alpha}\pi\upsilon\rho\omicron\varsigma$ in at least one context, Job 22. 24; elsewhere it may be $\acute{\epsilon}\phi\theta\acute{o}\varsigma$. Another homologue of $\acute{\epsilon}\phi\theta\acute{o}\varsigma$ is אָפִיר Dan 10. 5, while $\acute{\alpha}\pi\epsilon\phi\theta\omicron\varsigma$ is the homologue of מָאֵפִיר Jer 10. 9 and מָאֵפִיר IR 10. 18. Lastly, one of the many remarkable finds in my most exciting research is that each of the following three relevant Greek phrases had an identical twin in Hebrew: $\acute{\alpha}\pi\epsilon\phi\theta\omicron\varsigma \chi\rho\upsilon\sigma\acute{o}\varsigma$, *refined gold* כֶּתֶם מָאֵפִיר Jer 10. 9; $\acute{\alpha}\pi\upsilon\rho\omicron\varsigma \chi\rho\upsilon\sigma\acute{o}\varsigma$, *unsmelted gold* כֶּתֶם אָפִיר Jes 13. 12; and $\acute{\epsilon}\phi\theta\acute{o}\varsigma \chi\rho\upsilon\sigma\acute{o}\varsigma$, *refined gold* כֶּתֶם פִּז Cant 5. 11

זוהב מאופו Dan 10. 5. A phrase identical with זוהב מאופו is זוהב מופו IR 10. 18, though מאופו might mean 'from *Ἐφέσος*'.

According to the commentators and lexicographers, אופי' in its different spellings is invariably a proper noun, and so is אופו; whereas פו is a noun and מופו a participle of the verb פון, on the scale הפעל, meaning 'be refined'.

The homology ζευκτός/חבשׁ/סוגה shows (1) that when a Greek verb—e.g. ζεύγνυμι—bears several meanings, its Hebrew homologues tend to differ with the variation in meaning, (2) that Arabic is of great corroborative value, and (3) that an homology carries conviction when the various meanings of the two homologues concerned coincide. Thus, consider the following meanings of ζεύγνυμι: of riding horses, *harness, saddle, and bridle* חבשׁ IR 13. 13; *bind fast* חבשׁ Ez 24. 17 Jon 2. 6 [סג Cant 7. 3]; *join together* in setting a fractured jaw חבשׁ Ez 34. 4; *join in wedlock* (זָנַח); *join issue at law* חבשׁ Job 34. 17; ἐπιζεύγνυμι, *bind fast* חבשׁ Ps 147. 3; *join to* חבשׁ Ez 30. 21. Mark, on one hand, the close resemblance between סג and زَنَحَ; and on the other hand, the appreciable difference between harnessing a mount, setting a fracture, and going to law—in all of which meanings ζεύγνυμι tallies exactly with חבשׁ. (Cf. σκεπάζω/חבשׁ Ez 16. 10, 24. 17 Job 28. 11, 40. 13; and s. p. 208.)

θετός/חבשׁ, etc., is a most interesting homology.

First, according to the Septuagint, חבשׁ means θρεπτή, 'adopted foundling', the initial ח being the definitive article. Apparently, in the days of the LXX, they knew the word חבשׁ as meaning 'adopted'. But חבשׁ has since been interpreted as an alias of Esther, akin to חבשׁ—interpreted as 'aromatic bush', 'myrtle'—where the ח is an integral letter of the word. In one case, therefore, the homologue would be θετός (θετή, 'adopted daughter'); while in the other, it would be ἡδύς, Doric ἄδύς, 'pleasant' smelling or 'pleasant' looking. Since Esther was an adopted as well as a comely maiden, the probability is that she was surnamed חבשׁ on both accounts.

Secondly, חבשׁ is a homologue of θετός by the insertion of ח in the middle of the verb to facilitate pronunciation; cf. ἱστός/חבשׁ. Otherwise, the relevant homologue of τίθημι would have been חבשׁ, instead of חבשׁ Prv 19. 24, the ח being a terminal ח. This is corroborated by the Epic infinitive τιθέναι and the

homology $\theta\acute{\epsilon}\mu\alpha/\text{מְטַמֵּא}$ Gn 43. 23 Jes 45. 3 מְטַמֵּא Dan 11. 43, the two Hebrew synonyms reflecting the Greek dialectal exchange of θ with χ . Pronunciation was facilitated in other homologues of $\tau\acute{\iota}\theta\eta\mu\iota$ by a prosthetic \aleph , by resorting to the מִי \aleph , or by transliterating the verb in full. However, the difficulty in pronunciation is still experienced in שָׁמַע , where only the Hebrew terminal ע is added to the root $\theta\epsilon$; for in the formation of the הִתְפַּעֵל (הִתְפַּעֵל), both the τ and θ were used: Dan 2. 5 Esr 4. 21, 5. 8. (Cf. $\tau\acute{\iota}\theta\eta\mu\iota/\text{הִתְפַּעֵל}$ ICh 21. 10; לִטַּל IIS 24. 12.)

$\delta\omicron\tau\acute{o}s/\text{נָתַן}$ is a doubly peculiar homology—in that morphologically, the Hebrew homologue corresponds to $\theta\epsilon\tau\acute{o}s$ as well as $\delta\omicron\tau\acute{o}s$; while semantically, it is highly specialized to describe one of two grades in the Hebrew hierarchy—the Levites and the *Nethinim* properly so called—subordinate to the priests. For the priesthood in Israel was monopolized by Aaron and his descendants. He and his sons were ceremonially anointed and consecrated to minister to God, and accordingly constituted a strict caste somewhat segregated from the rest of the people (Ex 29. 1–37, 30. 30, 40. 12–15 ICh 23. 13). The priests were assisted in a limited way by their fellow tribesmen, the Levites, who formed a secondary and looser caste. The Levites were formally dedicated— נָתַן , ‘granted’—by the rest of the people to God, instead of the first-born Israelites; because he had consecrated unto himself all the first-born in Israel, both man and beast, when he excepted them from destruction in the plague inflicted on Egypt (Ex 12. 12, 13, 29 Nu 3. 6–13, 8. 6–19). Supplementary auxiliaries to the priests were dedicated— נָתַן or נָתַן , ‘granted’—by king David (Esr 8. 17, 20). The descendants of these votaries set themselves up into a separate category, referred to by the Septuagint as *Nethinim*, *Nadavim*, *Nadivim*, or *oi Nadivaiot*; but only once was their name translated (*oi dedomenoi* ICh 9. 2). However, נָתַן in Dt 28. 31, and נָתַן in the next verse, mean simply ‘granted, given, given away’, and are obviously so rendered by the Septuagint.

$\acute{\epsilon}\gamma\kappa\rho\alpha\tau\acute{\eta}s/\text{נָזַר}$: Any person, man or woman, might make the vow of a Nazarene, a ‘self-disciplined’ man, whereby he bound himself for a certain period to grow his forelock, to refrain from shaving his head, to keep away from the dead, and to abstain from any product of the vine. He would thus become tempora-

rily 'devoted to the Lord'. At the end of that period—apart from unleavened bread, cakes, and libations—he would bring four sacrifices: a burnt offering, another offering for purification and a payment offering—presumably representing the payment of a ransom or conscience-debt felt by the Nazarene to be due to the Deity. In addition, he would shave his forelock and place the luxuriant crop on the fire beneath the payment offering (Nu 6. 2-21). The whole undertaking, more particularly the sacrifice of his own hair, was a personal votive gift given of himself, probably as a symbol of self-sacrifice. Similarly, the Greeks used to begin their sacrificial rites by cutting off a wisp of hair from the victim's forehead and casting it into the fire (*Odyssey* 3. 446). And Euripides significantly refers to the sacrificer's own hair: δάκρυα τ' ἔδωκα καὶ κόμης ἀπηρξάμην (*Electra* 91). Again: κόμης ἀπαρχὰς καὶ χοὰς φέρουσ' ἐμάς (*Orestes* 96).

The homologies involved in this rite are: $\Pi\lambda\lambda$ /καταξυράω, *shave close*; $\Pi\Xi\eta$ /θύμα, *victim, sacrifice*; $\lambda\eta$ /ἀσταφίς, ὄσ-, σ-, ἀτ-, *grapes, raisins*; $\Nu\Xi\eta$ καθαρίζω, *cleanse, purify*; $\Pi\kappa\upsilon\eta$ καθάρσιον (sc. ἱερόν), *purificatory offering*; $\Pi\lambda\eta$ /κόλλις, *roll or loaf of coarse bread*; $\eta\zeta\eta$ /ῥάξ, ῥαγός, *grape, generally, berry*; $\Psi\beta\eta$ /δίψιος, *of things, dry, parched*; $\eta\zeta\eta$ καθαρίζω, *cleanse, purify*; $\Pi\lambda$ /λεῖος, *smooth, metaph. soft*; $\Pi\eta\eta$ ἐνάθεμα, -θημα, *anything dedicated*; $\Pi\zeta\eta$ μᾶζα, *barley-cake, distinguished from ἄρτος (wheaten bread)*; $\eta\eta$ ἐδωκα, *offer to the gods*; $\eta\eta$ /δῶρον, *votive gift or offering to a god*; $\eta\eta$ /ἀνθος; $\eta\eta$ παρέχω, *present, offer*; and/or ἐγκρατεύομαι, *exercise self-control* Nu 6. 12; and/or εὔχομαι, *vow or promise to do*; $\eta\eta$ ἀπέχω, *keep oneself from, refrain oneself*; κατ-: *restrain himself from* Ib 6. 3; $\eta\eta$ ἐγκρατής, *master of oneself, self-controlled, self-disciplined*; and/or εὐκτός, *vowed, dedicated*; $\eta\eta$ /σπονδή, *drink-offering*; $\Pi\lambda\eta$ /ἐκπύρωσις, *calcination*; $\kappa\lambda\eta$ ἀπειλέω, *promise* Lev 27. 2 Nu 6. 2; $\Psi\eta\eta$ προκόμιον, *forelock of a horse, frontal tuft*; $\Psi\eta\eta$ ἀγίζω, *hallow, make sacred, sanctify (W)*; $\Psi\eta\eta$ ἅγιος, *devoted to the gods; in good sense, sacred, holy*; $\eta\eta$ καθιερεύω, *sacrifice, offer*; $\eta\eta$ ἱερεῖον, Ionic ἱερῆιον, *victim, animal for sacrifice, ἱερέουσ' ἱερῆιον* Od. 14. 94; $\Psi\kappa\eta$ πρόσθιος, *front*; $\eta\eta$ φρυκτός, *roasted, fried*; $\eta\eta$ ἔθειρα, *hair, poetic noun*; $\eta\eta$ θύλημα, θυήλημα, in pl., *sacrificial offering*; θύλημα, *that which is offered*, mostly in pl., *θυλήματα, cakes, incense, etc.*; $\eta\eta$ τέλος, *payment*; pl. *services or offerings due to*

the gods; פָּשָׁע / $\alpha\theta\acute{\epsilon}\tau\eta\mu\alpha$, *breach of faith, transgression*; לֵב / $\alpha\iota\tilde{\nu}\eta$, old name for *the vine*; יָחַץ , יָחַץ , any climbing plant with tendrils, esp. *grape-vine* (IIR 4. 39); מֵצָח / $\zeta\acute{\upsilon}\mu\omega\sigma\iota\varsigma$, *fermentation*; יוֹנָה / $\alpha\iota\nu\acute{\alpha}\varsigma$, a *wild pigeon*, of the colour $\alpha\iota\nu\omega\pi\acute{o}\varsigma$, *the rock-dove*, *Columba livia*; יַיִן / $\alpha\iota\nu\acute{o}\varsigma$, *wine*; עֵנָב / $\alpha\iota\nu\acute{o}\pi\eta$, a kind of *grape-vine*; שָׂכָר / $\mu\acute{\epsilon}\theta\upsilon$, *wine*; סִיקָה , *fermented liquor, strong drink*; מִטְרָה / $\sigma\tau\acute{\alpha}\lambda\alpha\gamma\mu\alpha$, *that which drops, a drop*; רֶצֶח / $\tau\acute{o}$ $\xi\upsilon\rho\acute{o}\nu$, *razor*; תֵּר / $\tau\epsilon\rho\upsilon\gamma\acute{o}\nu$, *turtle-dove*.

Thus both the rite and its nomenclature are Hellenic, though the institution of the Nazirate seems to be purely Hebraic. It will have been noticed that יָחַץ has three homologues to cope with, and יָחַץ two: one, $\epsilon\tilde{\upsilon}\kappa\tau\acute{o}\varsigma$, a verbal adjective, homologizing with יָחַץ like $\mu\iota\sigma\theta\omega\tau\acute{o}\varsigma$ with שָׂכָר ; the other, $\epsilon\gamma\kappa\rho\alpha\tau\acute{\eta}\varsigma$, a noun, homologizing with יָחַץ like $\mu\iota\sigma\theta\omega\tau\acute{o}\varsigma$, a Subst., with שָׂכָר .

IX. PROPER NOUNS

XLVII. Some Hebrew proper nouns resemble Greek proper nouns, others have Greek verbs, adjectives and common nouns as homologues; while some Greek proper nouns have Hebrew common nouns as homologues.

הַדָּאָן Ἡδωνεύς	דַּאֲחִיֶּה Ἡδης	הַדָּאָן Ὀμπρος
אֵיִם „	הַדָּאָן ἀγαπητός	הַדָּאָן „
הַדָּאָן „	הַדָּאָן „	הַדָּאָן ἀστήρ (ὁ τὰς
הַדָּאָן εὐήλιος	הַדָּאָן הַדָּאָן ἡ καλλιφω- nos	הַדָּאָן Ἡόροδίτας), the planet Venus
הַדָּאָן εὐρημα	הַדָּאָן Διὸς ἀνὴρ	הַדָּאָן Ἀπόλλων
הַדָּאָן εὐρεμα	הַדָּאָן Ἡδης	הַדָּאָן φούριξ, -νίκινος
הַדָּאָן εὐήλιος	הַדָּאָן Ἡδου	הַדָּאָן Σκύθης
הַדָּאָן ξανθός	הַדָּאָן οἰκῆτωρ	הַדָּאָן „
הַדָּאָן Ἡδωνίς	הַדָּאָן Ὀμπρος	הַדָּאָן „
הַדָּאָן Ἡραΐ, Ἐρινύες	הַדָּאָן Διὸς, Παιάν	הַדָּאָן Σκυθῶν
הַדָּאָן Ἥρας	הַדָּאָן Διόπαν, Διὸς	הַדָּאָן „
הַדָּאָן θεός	הַדָּאָן Διογενῆς	הַדָּאָן ὑπερβύτης
הַדָּאָן „	הַדָּאָן „	הַדָּאָן „
הַדָּאָן „	הַדָּאָן εὐδώνος	הַדָּאָן Πετολεμαῖος
הַדָּאָן Ἡέλιος	הַדָּאָן ἡΐθεος θεοῦ	הַדָּאָן „
הַדָּאָן Ὑπερίων	הַדָּאָן Ὀρβώσιος, ἴσος	הַדָּאָן κύρα
הַדָּאָן Ἀμμων	הַדָּאָן Σκύθης	הַדָּאָן κυρία
הַדָּאָן Ἀθήνη	הַדָּאָן Σκυθῶν	הַדָּאָן Ἡδης
הַדָּאָן ἀστήρ	הַדָּאָן μορία	הַדָּאָן „
(ὁ τὰς Ἡόροδίτας, the planet Venus; cf. Jer 7. 18)	הַדָּאָן „	הַדָּאָן ἐφύβος θεοῦ
„ δρῦς, ξύλον, ἀσκηρά	הַדָּאָן πάμμεγας	הַדָּאָן „
הַדָּאָן Διὸς, Παιάν	הַדָּאָן Νεῖλος	הַדָּאָן „
הַדָּאָן πολυόμματος	הַדָּאָן „	הַדָּאָן „
הַדָּאָן φύλαξ	הַדָּאָן „	הַדָּאָן „
הַדָּאָן ἥλιος, ἡέλιος, ἀβέλιος, πόσις, βέλα	הַדָּאָן Ἀθήνη (Θαρσώ, οὖς) הַדָּאָן	הַדָּאָן „
הַדָּאָן πόσις	הַדָּאָן Ἡδης	הַדָּאָן Ζήν
		הַדָּאָן „

אָחִי have with 'brother'; that, in fact, אָבִי and אָחִי, אָבִי and אָחִי were interchangeable; that the vocalization of אָבִי was immaterial; and that neither אֵל nor יְהוָה necessarily referred to the deity. The fact that אָבִי־עֵלְבֹן is the same as אֵל־עֵלְבֹן, and אָבִי as אֵל־עֵלְבֹן, was both challenging and helpful.

Now some of the words which follow אָבִי and אָחִי, such as נֶעֱמַם and שָׁלוֹם, are common nouns the respective homologues of which were known to me. I had also discovered the homologue of יְהוָה. It suddenly struck me that אָבִי in אָבִי־עֵלְבֹן resembled εὐ as pronounced in modern Greek; and, on immediate trial, found them to be identical: אָבִי־עֵלְבֹן εὐ-εὐ-εὐ, אָבִי־עֵלְבֹן εὐ-εὐ-εὐ, אָבִי־עֵלְבֹן εὐ-εὐ-εὐ. This provided the key to nearly all the names beginning with אָבִי and אָחִי; and it was not long before I realized that these prefixes were also equivalent to ἀγα-, and that ἀγα- was also equivalent to אָחִי and אָבִי. Much later I accidentally noticed that εὐδομος was Boeotian for ἐβδομος (*seventh*), and that ἀβληρα was a variant of εὐβληρα (τά: *reins*).

What paved the way to the resolution of the difficulty presented by the third group (for although it contained several words, there was, as I discovered later, only one difficulty; cf. Gn 41. 26) was the interpretation of another series of kindred enigmas, not less baffling because some of them had been passed over by the exegetes who took them to be simple words of obvious meanings. They are: מַרְיָם בַּעַל, יְרֵמְיָהּ בַּעַל, מַרְיָם בַּעַל, מַרְיָם בַּעַל, מַרְיָם בַּעַל, מַרְיָם בַּעַל.

For my part, I could see no reason why, of all the idols, Baal should have been singled out for *shame*. And even if Baal was actually identified with 'shame', I found it utterly unacceptable that Gideon and the sons of both King Saul and Prince Jonathan should have been referred to by ignominious aliases. Nor did the plausible explanation for surnaming Gideon יְרֵמְיָהּ commend itself to me, seeing that מַרְיָם בַּעַל and מַרְיָם בַּעַל were alternatives to מַרְיָם בַּעַל. Lastly, Simonis's opinion, quoted by Gesenius, that מַרְיָם בַּעַל is a contraction from מַרְיָם בַּעַל, 'exterminating the idol', did not impress me, any more than the *Lexicon's* interpretation of מַרְיָם בַּעַל: '*Baal is (our, my, his) advocate (?) . . . but G. B. Gray thinks מַרְיָם בַּעַל orig. form = hero of Baal*'. In the circumstances, I felt that not only בַּעַל, but also the prefixes to it and to מַרְיָם, demanded fresh investigation.

This led me to the discovery that the homologue of **בעל**, the Phoenician sun-god, was *ἄβελιος*, Cretan for *ἥλιος*; that its homonym, meaning 'husband', had *πόσις* for homologue; and that *πόσις* was also one of the homologues of **בשׁת**. For at the time of Gideon and Saul, the connection between **בעל** and *ἥλιος* had long been forgotten, and people thought of **בעל** merely as a spouse (cf. Hos 2. 18, 19). But at that time, the connection of **בעל** (husband) with *πόσις* had also been completely forgotten; hence, the alternative appellation, of Baal being **בשׁת** (the other homologue of *πόσις*). Incidentally, the other homologues of **בשׁת** are the synonyms, *αἰώς*, *αἰσχότης*.

The key to the riddle of the various prefixes to **אל**, **בעל**, **בשׁת**, and **ע** is to be found in **עֲשֵׂת־בשׁת**—where the homologue of **עֲשֵׂת** is *ἑθεος* rather than *ἐθερ*—and the hyphenated **עֲשֵׂת־בשׁת** being in contiguity with **אֵל־בְּהוֹרֵי** (Ez 30. 17). For it is *ἑθεος* and its synonyms, *εἶρη* and *μαρὰς*, which are the homologues of the other prefixes—except **עֲשֵׂת**, **עֵל**, and **עֲשֵׂת**, the homologues of *ἀδύ*. Strangely enough, it was when I formed the view that the prefix **עֲשֵׂת** was the homologue of *ἀδύ*—so that **עֲשֵׂת־בשׁת** meant 'a follower of Baal'—that I appreciated the fundamental function of **עֲשֵׂת־בשׁת** in my investigation, and realized that I stood on the threshold of a massive discovery.

Yet one more series of comparisons with other biblical homologues, to establish the fivefold meaning of **אל**. An obvious homologue is *θεός*, where the *θ* drops out through apheresis, as in *θεραπεία/תְּרָפִיָּה*; while the terminal *ο* turns dialectally into *ε* which, in turn, also dialectally alters to *א*. Another equally valid homologue is *ἥλιος*, e.g. **אֵל־עֲלִיִן** *Hēlios* (*ὑπερίων*), where the gutturals—**ע** and the *spiritus asper*—interchange, the *π* drops out (as in *ἐρπετόν* **עֲרֵי** and *ἐπέριον*), and *ε* changes to *א*. A third is *εἶρη*; a fourth *εὐλος*. Finally, *πολύς*; because sometimes **אל** is short for **אֵל**, and once alternates with **בעל**. Incidentally, **בעל** has two other homologues: *πολύς*, e.g. **בעל־שַׁעַר** *πολύς*; and *πολίτης*, e.g. **בעל־שַׁעַר**.

Several proper nouns have more than one possible homologue, because of the close similarity between all the structures concerned without their prefixes, e.g. **בְּשֵׁטֶן** is likely to homologize: with *εὐδωπος*, on the basis of the homology *δόσις* **בְּשֵׁטֶן**; with *εὐθώρηξ*, on the basis of the homology *θώραξ* **בְּשֵׁטֶן**; with

$\epsilon\tilde{\upsilon}\rho\omicron\upsilon\varsigma$, on the basis of the homology $\pi\omicron\upsilon\varsigma/\text{אֶשׁוּר}$. Another example is אֶרֶץ .

On the other hand, there are different nouns which have the same possible homologue or homologues—e.g. אֲבִיאל and אֲבִי-עֶלְבֹן—because they refer to the same person. This pair of nouns confirms the accuracy of the inference that אֵל is the homologue of ἥλιος, drawn from the homology אֵל עֶלְיוֹן Ἡέλιος Ὑπερίων. At the same time אֲבִי-עֶלְבֹן illustrates the interchange of א and א. A different example is: אֵל־דָּעַה, אֵל־דָּעַ, and אֵל־דָּעַבֵּי homologizing with πολυειδήμων, ἥλιοειδής or Ἡλιάδης. First, אֵל־דָּעַ and אֵל־דָּעַבֵּי refer to the same person: the dilemma here being, whether אֵל־דָּעַ is the homologue of πολύς or—like אֵל־דָּעַ—that of ἥλιος, ἡλιός. Then, אֵל־דָּעַה and אֵל־דָּעַ are very similar; so that it is not unreasonable to assume that they have the same homologue. After due consideration, however, I judged the claims of Ἡλιάδης to be of secondary rank.

צור in Dt 32. 4, 18, 37 is the homologue of *θεός*; but אליצור is synonymous with צור צדי, both being homologous with *εἰρηνηθεός Διός*. However, אליצור belongs to a series of proper nouns compounded of two nouns which change with each other not cases but only places—e.g. אלידע and ידיעאל, אליה or ידעאל and ידעאל, וואל and אלעם, אלעם and עמאל, עמאל and אלעם, צוראל and אליצור, צוראל and אלעם—which repay special scrutiny.

These names illustrate the pattern or principle of the prefix-suffix phenomenon; and the key to the series is the last pair, because it illustrates that phenomenon to perfection. Thus, **עַלְיָא** and **אֵלִיָּא** are synonyms, both meaning *εἰρηνη Πλούτωνος*. This is confirmed by another pair, **עַלְיָא** (IS 11. 3) and **אֵלִיָּא** (ICh 3. 5), which refers to the same person—Bathsheba's father. Now apart from this proper noun, **עַלְיָא** has several homologues, e.g. *δημος* and *γάμος* (Gn 19. 38); so that **עַלְיָא** might mean *πολύδημος* or *πολύγαμος*. But neither homologue is suitable: *populous* is an adjective which applies to a place, while *often married* refers to what a mature adult has been or become, and not to a newly born babe. On the other hand, 'my god is people' does not make sense; still less does 'my god is unlawful wedlock'. But the true homologue of **עַלְיָא** in this

compound is *γαμέτης*, the synonym of *πόσις*—בַּשֶּׁת—the alternative name of Baal. Accordingly, אֱלִיעֶם *seems* to mean *Baal's present*. As a matter of fact, judging by יִנְאֵל (*Διὸς εἰρηγῆ*), it actually means 'Baal's young man/gift'; and so does עֲמִיאל. Similarly, אֱלִיצוֹר and צוּרִיאל mean one and the same thing.

Here the Septuagint comes to our assistance in a big way. To begin with, who in his senses would have equated יָשָׁב בַּשֶּׁת in IIS 23. 8, with יָשָׁבָעַם in ICh 11. 11? Yet this strangest of equations is testified to by the Scriptures, without any explanation for it from the *Lexicon*. Fortunately, the Septuagint reads otherwise: יָשָׁב בַּשֶּׁת is substituted by *Ἰεσοβοσθέ* in the Greek version, and by *Ἰεσοβαδά* in the Lucian; while יָשָׁבָעַם is *Ἰεσοβαδά* in the former. Mark, incidentally, the consonant vowel metathesis in *Ἰεσοβοσθέ* *Ἰεσοβοσέθ*, *Ἰεσοβαδά* — *-βαδά* — *-βαδά*.

Gesenius states: 'יָשָׁב בַּשֶּׁת' ('dwelling tranquilly' ['sitting on the seat']) . . . in the parallel passages יָשָׁבָעַם; and 'Yashov'am, like יָרָבָעַם ('to whom the people turn') . . . On the other hand, the *Lexicon* simply records the different versions, except that it omits to note the significant substitution of *Ἰεσοβοσθέ* for תַּחֲכַמִּי (which it states ought to read תַּחֲכַמִּי and of *Ἰεσοβαδά* for יָשָׁבָעַם. However, my theory reconciles all these versions by proving that the differences between them are purely philological: *Ἰεσοβοσέθ* *Ἰεσοβαδά* אֱלִיעֶם בַּשֶּׁת אֱלִיצוֹר.

Thus: יָשָׁב בַּשֶּׁת is literally *ἡθικός ποσις* אֱלִיעֶם, *Ἰεσοβοσθέ*)—יָשָׁב homologizing with the genitive of *ἡθικός*, *ἡθικού*, the *υ* turning into *ב*—and יָשָׁבָעַם *ἡθικός γαμέτου*. Moreover, *πόσις* stands for *בַּעַל*, as does *עַם* for *γαμέτης*. Again, the syllable *δά* in *Ἰεσοβαδά* has undergone consonant vowel metathesis from *αδ*, while *δ* has replaced *λ* dialectally from *αλ*; so that in the result the word actually reads *Ἰεσοβαδά*. As for תַּחֲכַמִּי, as usual, the word is accurately recorded; and, as is almost invariably the case, the purported correction by the *Lexicon* is presumptuous. Now תַּחֲכַמִּי in IIS 23. 8 changes—hitherto unaccountably—to בֶּן־תַּחֲכַמִּי in ICh 11. 11. As a matter of fact, this is simply because תַּחֲכַמִּי exemplifies the prefix-suffix phenomenon, its homologue being *Ἀγαμονίδης* (the prefix *ἡ* exchanging with the suffix *-δης*) or—as the Septuagint has it in ICh 11. 11—*ἑὸς*

מיכיהו (masc.), מיכיה, מיכה, מיכאל, מיכא, מוכי, מוצא
מסך, מסה, מסא, מעסה, מעוף, מצשה, משע, מוסף, מישאל, מיכיהו, (fem.)
מתניהו, מתניה, מתני, מתני, מתן, מתושאל.

Numerous names of peoples and places throughout the Middle East—the land conglomeration washed by the Euphrates, the Mediterranean, the Jordan, the Dead Sea, the Red Sea, the Indian Ocean, the Arabian Sea, and the Persian Gulf—resemble *Σκῦθος* and its derivatives. They constitute convincing testimony that in very ancient times that part of the world was ruled and inhabited by Cimmerians, Greeks, and Scythians, e.g.:

כֹּהֵן, Ib 15. 20, Gn 10. 15, Gn 11. 34, ICh 11. 6, IIR 17. 6, חֶזֶק
 כֹּהֵן, Nu 12. 1, Ib 21. 16, ICh 14. 8, IIR 19. 9, חֶזֶק
 Gn 10. 19, Ib 17. 24, IIR 17. 30, Hab 3. 7, Jud 3. 8
 Nu 33. 1, Job 1. 1, Ex 19. 1, Ex 16. 1, Gn 10. 17, חֶזֶק
 Gn 29. 1, Jud 5. 21, Jos 19. 35, חֶזֶק
 Di 2. 26, Ez 47. 18, IS 24. 14, Gn 15. 19, חֶזֶק
 Jos 21. 28, Cant 1. 5, IIR 15. 23, חֶזֶק
 Jos 2. 1, Jud 7. 22, Gn 14. 3, חֶזֶק

הרמון, הדקל, גלה, בצרה, בעל פרציי, בית לחם, אסדוד, ארם נהרים, גהרי כוש, מֶסָא, מֶרֶה, מצרים, מצור, מֶצָה, מַעֲכָה, כְּנֶרֶת, כּוֹנֵן, יִרְקֹן, יִרְדֵּן

into the light a whole epoch which has for so long lain in oblivion. Another such word is ספרד, which also occurs once, that is, in the penultimate verse of the monocalitular book of Obadiah. Here it is:

וְגֵלַת הַחֲלִי-סָהָה לִבִּי הַקָּדָשׁ אֲשֶׁר-כְּנָעִימִים עַד-צִרְפַּת וְגֵלַת יְרוּשָׁלַם אֲשֶׁר
בְּסַפְרָד. יִרְשׁוּ אֶת-קְדְרֵי הַמָּצוֹב:

It appears that there were two Hebrew commercial colonies in Greece; one in צרפת, composed mainly of Israelitish expatriates: the other in ספרד, composed mainly of Judeans. In my opinion, ספרד is Σάπρην and צרפת Θεράπην. It will be recalled that the name צרפת was borne by a Phoenician city (IR 17. 9, 10) which is now known as سَرْفَد. This word resembles Θεράπηνς, the genitive of Θεράπην, even as closely as does צרפה: in one the σ changes dialectally into δ, and in the other into ת. It is significant that the Continental צרפת was described as צרפת אשר לצידון, to distinguish it from another צרפת, presumably the one in Greece—just as שילה was described in Jos 21. 2 and 22. 9 as משלה בארץ-כנען and בשלה בארץ-כנען, presumably to distinguish it from another shrine of the same name elsewhere, that on the island of Delos.

Obviously, כנענים means *merchants*, as in Prov 31. 24; and the respective homologues of גלית and חל are ἑλλάς and ὄχλος. There is no record or tradition that these multitudes of exiles ever returned to the land of their fathers. They certainly did not inherit any part of it. What has happened to them? In fact, both גלית and חל bear an uncanny resemblance to ἑλως and ἑλωτης. Were the *Helots*, then, Hebrews? Let us examine the evidence, for there is strong circumstantial evidence from Hebrew history, which has never been considered because nobody has ever asked this question before.

To begin with, the Greek annals are scanty and obscure, so much so that even the identity of the Helots has not been definitely determined. Fortunately, the approximate date of the Helot civil war is known and placed *circa* 650 B.C., a generation or so after another war had raged at some distance away, which may well have caused it. I refer to the Assyrian conquest of the kingdom of Israel and the captivity of its inhabitants, a large number of whom must have been bought by Phoenician camp-followers who found a ready market for them in Greece.

'What are you to me, O Tyre and Sidon and all the regions of Philistia? . . . for you have taken my silver and my gold and carried off my desirable objects into your halls. You have sold the people of Judah and Jerusalem to the Greeks, in order to remove them far beyond their own frontiers.' Joel 4. 4-6

Indeed, Δῆος, the name of a slave, may well be 'David', and I am informed by Professor Cyrus H. Gordon, of New York and Brandeis Universities, that he has it on the authority of Ze'ev Ben-Shlomo in Israel, that serfs in Linear B tablets often have Semitic names. No doubt, many were redeemed by their prosperous brethren who had settled in Greece; but, generally speaking, the sight of thousands of their compatriots crowding the slave markets, the kingdom of Israel completely destroyed and that of Judea considerably weakened, must have humiliated the Hebrews in Greece, who were now condemned to permanent isolation in a strange land. Their helplessness could not but sorely tempt their native neighbours who had witnessed the yearly celebration of the Exodus. Did they resist the temptation of imitating the Egyptians, or did they yield to it? And in the bloody strife that followed, were the Hebrews once more subjugated? I am afraid this actually happened, and what used to be merely a commercial rivalry became a chronic friction between Hebrews, Greeks, and Phoenicians. This bitter enmity continued for centuries all along the Mediterranean shores, now and again flaring up in bloody feuds, under one pretext or another.

The irony of it is that the Israelites had suffered in Egypt because they were Greeks, and here is the philological evidence—again, one word. When Joseph was raised from the status of prisoner to that of prince and regent, Pharaoh gave him the title of 𐤀𐤍𐤏𐤍 𐤏𐤍𐤕𐤏, δαφνοφάγος—*bay-eating*: hence, *inspired*. It was a Greek Pharaoh who ruled Egypt through native officials; not a Continental Asiatic Greek, but a Greek from one of the imperial Isles of Crete or Cyprus. Then the Egyptians revolted and expelled the Greeks, with disastrous consequences to the Hebrews: 'There arose a new king in Egypt who knew not Joseph.'

𐤌𐤏𐤊 is the homologue of μάγισ (IIS 3. 3 ICh 11. 43, 27. 16) as well as μαγείον (IIS 20. 14-15). (Note the similarity between these homologies and 𐤌𐤏𐤊 μάγισ, 𐤌𐤏𐤊 [μαγείον].) The king of 𐤌𐤏𐤊 is mentioned in connexion with the war between Ammon and Israel (IIS 10. 1-19 ICh 19. 1-19), when

the neighbours of the Ammonites came to their assistance. They were three Aramite peoples: אַרַם נְהָרִים, אַרַם צוּבָא, and אַרַם מַעֲכָה. Now since מַעֲכָה is synonymous with מַעֲכָה, and מַעֲכָה happens to be the principal *μαντεῖον* in the region, the context seems to indicate that the king of מַעֲכָה was the ruler of that shrine. But one has to be careful not to jump to conclusions, as one risks doing when dealing with proper nouns.

Lastly, תַּרְשִׁישׁ. This word first occurs in the fourth verse of the tenth chapter of Genesis, a chapter which gives a geo-ethnic survey of the ancient οἰκουμένη (יְקוּם). There תַּרְשִׁישׁ stands in a purely Greek setting, together with four other names of undoubted Hellenic stamp, i.e.: יוֹן/Iων, אֱלִישָׁה/Ἑλλάς, כְּתִיִּים/Κρητικοί, and אַרְדָּאִיִּים/Ἀρδαίοι. It turns up again in the Book of Esther, as the name of one of the king's advisers. Once at least, in IR 22. 49, (perhaps also in Jes 2. 16) תַּרְשִׁישׁ seems to describe a type of ship equipped with a bank or banks of oarsmen. It is then the homologue of *ταρσός*. In Ez 10. 9 and Cant 5. 14—among other texts—it is the homologue of *Θρακίας* (sc. λίθος), the synonym of *Θρηῖσσα λίθος*, Thracian stone said to take fire in water. Otherwise, תַּרְשִׁישׁ refers to a thriving port in the Mediterranean, whose commerce ruled the waves—for which Jonah's ill-fated ship was bound—and to *another one lying east of Suez*.

It is quite astounding that the authorities not merely doubt the latter's existence but positively deny it. This is what Gesenius states s.v. תַּרְשִׁישׁ:

'Compare my Comment. on Isaiah 23: 1, אֲנִיָּה תַּרְשִׁישׁ *ships of Tarshish*, partly properly so called, the Tyrian ships sent to Tartessus [in Spain], or returning thence, Isa 23: 14; 60: 9; partly used as a general term for large ships of burden, although going into other countries, Isa 2: 16; Ps 48: 8; and so, 1 Ki 10: 22 (compare 9: 28); 22: 49; used of the ships going to Ophir; although the author of the Chronicles seems either not to know, or acknowledge the usage of language; see 2 Ch 9: 21; 20: 36, 37; compare my *Gesch. d. Heb. Spr.* p. 42.'

Here Gesenius does not impugn the accuracy of the copyists, but questions the knowledge and challenges the integrity of the very author of the Chronicles. He might be forgiven the arrogance of thinking that he knew better than that author, but one

can hardly pass over his reckless charge of dishonesty. What possible motive could impel the author to suppress harmless information?!

On the score of knowledge, I beg to disagree with Gesenius that תרשיש was *Tarshish*. Among the examples adduced in support of Proposition 29 is *Θαρῶ*—the genitive of which is *Θαρσοῦς*; alternatively *Θραῶ*, the genitive of which is *Θρασοός*, contracted to *Θρασοῦς*—as the homologue of תרשיש, *Θαρῶ* and *Θραῶ* being names of Athena. There were two cities of that name: Athens, in the Mediterranean, and عدن.

As to the eastern תרשיש, on careful examination of the relevant texts, it becomes crystal clear that the destination of the Elath fleet was distant Ophir, and that תרשיש was its port of call on its way there and back. The valuable cargo was put aboard at Ophir, and nothing is said to have come from תרשיש. Witness the records: IR 9. 28, 10. 11, 22. 49 IICh 8. 18, 9. 10. In the circumstances, the most likely port would be Aden, and عدن is a replica of *Ἀθήνη*. If my theory is correct that the very ancient Greeks spread their dominion from the Black Sea to the Indian Ocean, it would not be surprising to find that their furthestmost outpost was named after their goddess or metropolis. After all, the Philistine colonists called their two cities on the shores of Canaan אֶשְׁדֹּד (*Ἀθήνη*, *Ἀθῆναι*, *Athens*, i.e. the Attic City, Athens) and עָוֶן (*ἄστυ*, *town*, i.e. Athens).

X. INITIAL ׀

XLVIII. The initial ׀ of many verbs beginning with that letter is a built-in prefix homologous with ἐν and ἵ.

THIS ׀ indicates that the Hebrew verb is a deponent homologous with a Greek verb in the Middle or Passive Voice, or in -μι. The compounds and derivatives of such verbs keep the ׀.

In the following the initial ׀ is a prefix:

אָר	ἀράομαι, ἐπ-, κατ-
אָב	πρόφημι
אָבִל	φαῦλος
אָבִל	αὐγάζω
אָבִל	δίδωμι
אָבִל	ἡγέομαι
אָבִל	ὀδύρομαι
אָבִל	ἐγκράτεια
אָבִל	τρέπω, ἀναχωρέω
אָבִל	ἐγκρατεύομαι
אָבִל	παρ-έχω
אָבִל	„
„	ἀπ-έχω, κατ-
אָבִל	ἐγκρατευτής, -ατής
אָבִל	εὐκτός
אָבִל	θέρος
אָבִל	κληρόω
אָבִל	τείνω
אָבִל	ἀρόω, φα-
„	φάρος
אָבִל	ἐγχειρίζω
„	γτωρίζω
אָבִל	τελέω, ἐπι-, ἀπο-
אָבִל	μεριστός
אָבִל	σπένδω
אָבִל	ὠρύομαι
אָבִל	βάλλω, πίπτω

In the following the ׀ is part of the radical:

אָבִל	μοιχεύω
אָבִל	νήπιος
אָבִל	νοσάζω
אָבִל	ἀνανεύω
אָבִל	ἄνθος (A)
אָבִל	„ (B)
אָבִל	μετανοέω
אָבִל	νείφω
אָבִל	νύμω
אָבִל	ἀνθίζω
אָבִל	εὐνοέω, -νομέομαι
אָבִל	εὐνουν
„	νόος, νοῦς
אָבִל	ἀνεμώνη
אָבִל	„
אָבִל	ἀνθραξ
אָבִל	νεφέλιζω
אָבִל	ἀνθίζω
אָבִל	νίζω
אָבִל	φενακίζω
אָבִל	νάρδος
אָבִל	ἀντιάζω
אָבִל	νέφος
אָבִל	δανείζω
אָבִל	νίτρον
אָבִל	μάντις (pr. n.)

Initial 1 is a prefix:

נָפַח	ἀναιφύχομαι
נָצַב	ἵστημι
נָקַר	ὀρύσσω
נָשָׂא	πείθω
נָשָׂא	αἰθομαι
נָשָׂא	„
נָתַן	ἀνάθημα
נָתַן	„
נָתַן	δίδωμι

1 is part of the radical:

נָתַן	μαντεῖον (pr. n.)
נָתַן	νειός
נָתַן	μυκάομαι
נָתַן	μαραίνω
נָתַן	νεφέλη
נָתַן	νότος
נָתַן	νύγω
נָתַן	μυκάομαι
נָתַן	νωτίζω

The words beginning with 1, in the order in which they appear in the Mandelkern Concordance under the letter 1, and those incidentally referred to therein—such words being marked with an asterisk—showing etymological disarray:

נָתַן	νῦν, νυν, νυ Gn 12. 11, 13	נָתַן	Jer 6. 2
	now; in Ep. mostly as a particle of emphasis	נָתַן*	ἀβῶ, ἐπινοέω Jes 26. 9 Ps 132. 13 Job 23. 13 intend, purposes; v. p. 240
נָתַן	οὐ νυ Gn 13. 8 in commands		ἀγαπάω, -άω Dt 12. 20 Jes 26. 9 Job 23. 13 Prov 21. 10 desire
	Gn 18. 3, 33. 10 or entreaties	נָתַן*	Dt 5. 21 Ps 45. 12 desire, love
נָתַן	ὄναξ Gn 50. 17 poet. contr. for ὦ ἄναξ (lord, master, as a title of rank)	נָתַן*	ἀγάπημα Dt 12. 15, 20 Jer 2. 24 generally, delight
	ὄνα Dan 9. 4 poet. contr. for ὦ ἄνα (voc. of ἀναξ, king, always as address to gods)	נָתַן*	Ps 140. 9
נָתַן	Jon 4. 2	נָתַן*	ἀγάπησις Gn 3. 6 Nu 11. 4 Jes 26. 8 Job 33. 20 affection
נָתַן	ὥμος Ex 12. 9 خام نبي prop. of flesh, raw, uncooked	נָתַן*	εὐθετέω Jer 10. 7 נָתַן
נָתַן	πηδύς Jud 4. 19 any of the cavities in the body	נָתַן	φημί Jer 23. 31 speak; yes
נָתַן	νειός, νεός, νέα Joel 2. 22 fallow land		נָתַן; cf. ναι μήν
נָתַן	εὐθετέω, -τίζω Jes 52. 7 to be suitable, to be timely	נָתַן	φήμη Gn 22. 16 Jer 23. 31 prophetic saying, message
נָתַן	εὐθετος Prov 26. 1 suitable	נָתַן*	στενάζω, -αχίζω, -άχω, -νω Jes 24. 7 Thr 1. 4 sigh deeply; generally, sigh, groan
נָתַן	εὐφύης Cant 1. 5 shapely, suitably formed, graceful (הַפִּי)		

- ππκ* στοναχή Ps 31. 11 *groan, sigh, wail*
 ππρξ* παύλα (παύω) Jes 21. 2 *rest, peace*
 ρκν μοιχάζω, -αίνω, -άω, -χεύω Ex 20. 14 Prv 6. 32 *commit adultery* (μξ; v. μυκάω)
 ρκν Jer 3. 8, 29. 23
 ρκν μοιχός Job 24. 15 *adulterer, paramour*
 ρκν μοιχός, -χή, -χίς Lev 20. 10 fem. of μοιχός
 ρκν μοιχεία Jer 13. 27 *adultery*
 ρκν Hos 2. 4
 ρκν ἀτίζω, -ίω (-ιμάζω) Prv 1. 30 *not to heed*
 ρκν IIS 12. 14 Ps 10. 13 *not to honour, slight*
 ρκν (ρκν) Jes 52. 5
 ρκν ἀτιμία Jes 37. 3 Ez 35. 12 *dishonour, disgrace, indignities*
 ρκν μυκάομαι Ez 30. 24 *prop. of oxen, low, bellow; of Heracles in agony*
 ρκν μυκή Ex 2. 24 *lowing, bellowing, of oxen; rumbling*
 ρκν ἐπαράομαι, κατ- Thr 2. 7 *imprecate curses upon, curse, execrate*
 κκν προφητεύω, -τάζω, όημίζω IS 10. 11 Jer 2. 8, 27. 15 Ez 12. 27 *to be a προφήτης (prop. one who speaks for a god and interprets his will to man; Διός π. interpreter, expounder of the will of Zeus; interpreter, expounder of the utterances of the μάντις; possessor of oracular powers; generally, interpreter, declarer) or interpreter of the gods; with oracular powers; prophecy*
 κκν φημίζω Jer 23. 13 Zach 13. 3-4 *prophecy*
 κκν Nu 11. 27 IS 10. 5 ICh 18. 17
 κκν προφήτης Ex 7. 1 Dt 13. 2, 34. 10 Zach 13. 2 κκν
 κκν προφήτης Ex 15. 20 fem. of προφήτης
 κκν προφητεία, όήμη ICh 15. 8 *gift of interpreting the will of the gods, gift of prophecy; concrete, prophecy or oracular response; utterance prompted by the gods, prophetic saying*
 κκν κενός, -νευρός Jer 52. 21 Job 11. 12 *empty*
 κκν βαρβίζω, -βύζω, βαύζω Jes 56. 10 *bark*
 κκν όφομαι (όράω) Jes 5. 30 *look towards*
 κκν έποπτάω, -όομαι, έπωπτάω, -άζω, έφοράω Nu 23. 21 Ps 34. 6 *observe; look upon, behold*
 κκν πίστωμα Jes 20. 5, 6 Zach 9. 5 *assurance, warrant, pledge*
 κκν βάθρον Job 38. 16 pl., *foundations*
 κκν μαραίνω Jes 1. 30 *waste, wither*
 κκν αμβλύνω Ex 18. 18 *blunt, dull, take the edge off*
 κκν απόλλυμι Jes 24. 4 *perish, die, cease to exist*
 κκν παλαιόω Lev 5. 2 Dt 21. 23 Jos 8. 29 IR 13. 24 Jes 26. 19 Jer 9. 21 *mostly in Pass., decay through lapse of time*

- לבב* πλήμη, -μυρα, -μυρίς,
 -ήσμη Gn 6. 17 *flood-tide;*
flood, deluge
- לבב νηπιάζω, -αχεύω, -άχω,
 -ιεύομαι Prv 30. 32 *to be*
childish; φείδομαι: spare per-
sons and things in using
them, use sparingly; φανλίζω:
hold cheap
- לבב νήπιος Dt 32. 6 *childish,*
silly; without foresight, blind;
φᾶλος: mean, common, low in
rank; inefficient, opp. σοφός
IIS 3. 33; in good sense,
simple, unaffected IS 25. 3
- לבב νηπιέη Dt 22. 21 *folly;*
φανλότης: badness
- לבב ἐκβάλλω Nah 3. 6 *expose*
προσπαλαίω Mich 7. 6 wrestle
or struggle with
- לבב φειδός (φείδομαι) IS 25. 3,
 25 Jes 32. 5 *sparing, thrifty;*
hence Comedy pr. n. Φει-
δύλος IS 25. 3
φειδωλός as Subst., niggard,
miser Jes 32. 5; merciful IS
25. 3
- לבב φειδώ, -δωλή, -λία IS 25.
 25 *thrift*
- לבב φύσις Hos 2. 12 *the*
characteristic of sex, = pudenda,
esp. the female organ
- לבב νάβλα, ναῦλον, -λα IS 10. 5 Ps
 33. 2 *a musical instrument*
of ten or of twelve strings
νεφέλη (νέφος), νέφος Job 38. 37
cloud, mass of clouds
- δπλον IS 1. 24, 10. 3 Jes 30.
 14 Jer 48. 12 Thr 4. 2 *tool,*
implement
- φείδων IS 1. 24 *oil can with*
a narrow neck that lets only a
little run out; as pr. n. Φείδων,
King of Argos (conf. IS
25. 3)
- לבב πηγάζω Prv 18. 4 *gush*
forth
- לבב πηγίδιον Jes 35. 7, 49. 10
 Eccl 12. 6 *Dim. of πηγή*
(running water; fount, source)
- לבב καταπύθω Eccl 10. 1
putrefy, become putrefied
βάζω, φημίζω Ps 59. 8, 78. 2,
119. 171, 145. 7 Prv 15. 2
speak, utter
- לבב βουβών Ex 9. 9 *in*
pl., glands; swollen gland =
Lat. bubo, owl بوبه
- לבב νότος, του Gn 20. 1 Ex 27.
 9 *south*
- לבב νοτόνδε Gn 13. 14 Jos 15. 1
southward
- לבב διηγέομαι Gn 3. 11, 41.
 24, 25 *set out in detail, de-*
scribe
- לבב Ruth 2. 11
- לבב διήγημα Zach 9. 12 *tale*
- לבב ἰθὺς (Α), εὐθύς Gn 31. 32
face to face, opposite; cf. ἐντί-
- לבב Dan 7. 10
- לבב κατιθύς Gn 2. 18 *opposite*
- לבב ἡγεμών, ἡγητήρ, -ής, -τωρ
 لم! IIR 20. 5 IICH 31. 12
leader, guide
- לבב ἰθύς (Α), εὐθύς Prv 8. 6 *straight;*
in moral sense, straight-
forward, just
- לבב αὐγάζω, ἐν Jes 9. 1 *illu-*
minate; shine
- לבב Jes 13. 10

- אֵלֶּה αὐγή, αὐγασμα, ἐν- Jes 50. 10 Dan 6. 20 *light of the sun, dawn, any bright light; brightness; illumination*
 אֵלֶּה Jes 59. 9
 אֵלֶּה νύγω, νυκάζω, νύσσω, νύττω Ex 21. 28 نَحْسَ نطح *touch with a sharp point, prick, stab, pierce*
 אֵלֶּה δία- Ez 34. 21 *strengthened. for νύττω; cf. κατα-*
 אֵלֶּה Dan 11. 40 *Pass.*
 אֵלֶּה κατανικάω Ps 44. 6 *strengthened. form of νικάω (conquer, vanquish)*
 אֵלֶּה* ζάγκλον, -λη Jer 50. 16 *reaping-hook, sickle, Sicilian for δρέπανον (זֶרֶךְ IS 13. 21)*
 אֵלֶּה αἰδω, contr. αἶδω (ἀφείδω) Ps 68. 26 *sing; hoot; of other sounds, twang, of the bow-strings*
 אֵלֶּה ἐπ- IS 16. 16 Jes 38. 20 Ps 33. 3 *sing to or in accompaniment*
 אֵלֶּה ψδῆ, contr. for δοιδῆ Jes 38. 20 Ps 4. 1, 77. 7 Job 30. 9 *song, lay; joyful song نَشِيد*
 אֵלֶּה אָסַם (אָדַם) Thr 3. 63 *song (מִלְחָה μελωδία Job 30. 9)*
 אֵלֶּה θιγγάνω Gn 26. 11 Jes 6. 7 Ptn 6. 29 *touch, have intercourse with*
 אֵלֶּה ἐπι- Jes 25. 12 *touch, reach as far as*
 אֵלֶּה ἰκάνεομαι Esr 3. 1 *come, arrive*
 אֵלֶּה ἀφ- Ez 7. 12 Ps 88. 4 Cant 2. 12 Esth 2. 15 *arrive, reach*
 אֵלֶּה νοσάζω, -σέω Job 6. 7 *to be ill, ail*
 אֵלֶּה νοσηρός Jes 53. 4 Ps 73. 14 *diseased, unhealthy*
 אֵלֶּה νοσάζω, -σίζω Gn 12. 17 IICh 26. 20 *causal, produce sickness; make sick*
 אֵלֶּה Ps 73. 5
 אֵלֶּה νύγμα, νύχμα, νόσσευμα, νόσημα Ex 11. 1 *lesion, grievous affliction, sickness*
 אֵלֶּה κατανικάω Jes 8. 15 אֵלֶּה אֵלֶּה νύγω Ex 21. 35 אֵלֶּה אֵלֶּה νικάω IS 4. 3 IIS 10. 15 אֵלֶּה אֵלֶּה IR 8. 33
 אֵלֶּה νοσάζω Jes 19. 22 אֵלֶּה אֵלֶּה νόσημα Nu 17. 11 אֵלֶּה אֵלֶּה IS 6. 4
 אֵלֶּה πταίω Ps 91. 12 *stumble, trip; cf. προσκόπτω*
 אֵלֶּה Jer 13. 16
 אֵלֶּה πταίμα, -ίσμα Jes 8. 14 *stumble, trip*
 אֵלֶּה νίκημα IIS 18. 7 *victory*
 אֵלֶּה ῥέω IIS 14. 14 Thr 3. 49 *flow, run, stream, gush; the fountain runs with water*
 אֵלֶּה ἐκρέω Mich 1. 6 *shed, let fall*
 אֵלֶּה ἀπορρέω Mich 1. 4 *Pass., flow or run off*
 אֵלֶּה διαπρίζω Jer 18. 21 = πρίω, -ίζω, -όω: *saw*
 אֵלֶּה* οἰκέω Gn 12. 10 Jud 5. 17 Ez 47. 22 *duell, live, inhabit*
 אֵלֶּה* אֵלֶּה IR 17. 20
 אֵלֶּה* οἰκητήρ, -ής, οἰκητήριος Job 19. 15 *domestic, dweller, inhabitant جَارِيه*
 אֵלֶּה* πάροικος Ex 3. 22 *جار neighbour, sojourner in another's house*

- יגַר* οἰκητήρ, -ής Gn 23. 4 Ps 119. 19 dweller, denizen
 יגְרוּה* οἶκημα, -ησις Jer 41. 17 dwelling-place, shrine, dwelling
 יגְרָה* οἶκημα, -ητήριον Gn 17. 8, 36. 7 dwelling-place, settlement or residence in a foreign city
 יגַר* ἐγείρω Jes 33. 14 Ps 140. 3 rouse, stir up
 κυρέω Ps 5. 5 جرى befall
 יגַר* μέτοικος Gn 15. 13 IIS 1. 13 settler from abroad, alien resident in a foreign city, denizen
 יגְרָה* δαῖμα Thr 2. 22 object of fear, a terror, esp. in pl.
 יגְרוּה* οἶκημα Hag 2. 19 store-room
 יגְרוּה* οἰκημάτων Joel 1. 17 Dim. of οἶκημα יגְרוּה
 יגַר* ἀγείρω Ps 59. 4 gather, assemble (אָגאַר)
 יגְרוּה* ἐγείρω Jer 30. 23 Hos 7. 14 Pass., rouse or stir oneself, be excited by passion
 יגַר* δαίδω Dt 1. 17 fear, to be alarmed, anxious about, dread
 יגְרָה* δαῖμα Jer 6. 25 יגְרָה
 יגְרוּה* Prv 10. 24
 יגַר* θηρίον Gn 49. 9 Nah 2. 12 in form Dim. of θήρ (beast of prey, esp. a lion)
 יגַר* Jer 51. 38 Nah 2. 13
 יגְרָה* ἀγείρω Lev 11. 7 collect, gather יגַר
 יגְרוּה* ἀγύρμα Lev 11. 3, 7 anything collected
 יגַר* διαπρίω IR 7. 9 saw through, saw asunder, Pass.
 יגְרוּה* πρίων IIS 12. 31 ICh 20. 3 saw
 יגַר* ἀγρέω, -εύω Hab 1. 15 Prv 21. 7 capture; take by hunting or fishing; catch
 יגַר* αἰκίζω, -ζομαι, ἐν- Ex 5. 6 Dt 15. 2 IIR 23. 35 Jes 3. 12, 9. 3, 14. 2 maltreat, torture; scourge
 יגַר* Jes 3. 5
 יגַר* αἰκίστρια (as if from a mas. αἰκιστής) she who tortures Job 3. 18
 יגַר* ἐγγίζω Gn 27. 21 Ex 19. 15 approach; IIR 4. 27 c. inf., to be on the point of doing
 יגַר* Gn 33. 7
 יגַר* הגִּיץ Ex 21. 6 Lev 2. 8 bring near, bring up to
 יגַר* IIS 3. 34
 יגַר* ἰσός Ex 15. 8 beam of loom, loom יגַר
 יגַר* ἀπαρᾶω IIR 17. 21 thrash away, drive away
 יגַר* ἰδωμαι Ex 6. 23, 25. 2, 35. 21, 29 grant permission, give freely
 יגַר* ἰδομαι Jud 5. 2, 9 Esr 2. 68, 7. 15 ICh 29. 6 give freely, give oneself up, devote oneself, esp. contribute as a 'benevolence' for the purpose of supplying state necessities, opp. εἰσδέπειν (which was compulsory)
 יגַר* δοτήρ, -τικός Jes 32. 5, 6 giver, dispenser; inclined to give, giving freely
 יגַר* δοτικός Ps 51. 14 inclined to give, giving freely
 יגַר* δόσις Jes 32. 8 gift
 יגַר* δόσις, δῶρον Lev 7. 16

- Ez 46. 12 Ps 68. 10 *gift; present, gift of honour, votive gift or offering to a god*
 תתן* τὸ ἐπιδιδόν Ez 7. 16 *the giving or contributing, gift, contribution*
 תתן* Διόδοτος, -όδοτος ICh 3. 18 *given by Zeus, heaven-sent*
 תתן* Ex 6. 23 short for תתן or תתן
 תתן ἀλητεύω, ἀλάομαι Jes 21. 15 *wander, roam; τινάσσω*
 תתן ἀλήτης, ἀλάτας Jes 21. 14 *wanderer, vagabond*
 תתן ἀλη (pl.), -ησις, -ητεία Job 7. 4 *wandering or roaming without home or hope of rest*
 תתן σείω Jes 10. 14 *shake, move to and fro* תתן
 תתן ἀπο- Job 18. 18 *shake off, throw off*
 תתן Job 20. 8
 תתן ἐπι- Ps 64. 9 *shake at or against; σείω, Med.*
 תתן σεισμός Ps 44. 15 *shaking*
 תתן ? Ps 68. 13
 תתן حاض نضح Lev 15. 25 *shed drop by drop, drip; leak*
 תתן διωθέω Jes 66. 5 *push from oneself, push away, reject*
 תתן στάγμα حاض Lev 15. 24 *that which drips*
 תתן στακτός حاض Ez 18. 6 *oozing out in drops, trickling*
 תתן αἰδῶ, -ὡς (αἰδέομαι) Lev 20. 21
 תתן Thr 1. 8 (תתן) Esr 9. 11
 תתן IICh 29. 5 *shame, scandal, that which causes shame*
 תתן δόσις, ἔδνον Ez 16. 33 *gift, bride-price; cf. δῶρον*
 תתן* μέτρον Neh 5. 4 *measure, allowance*
 תתן μέτρον Lev 19. 35 *that by which anything is measured, measure*
 תתן Job 38. 5 *measure or limit*
 תתן σείω Dt 20. 19, 22. 1 Ez 34. 4 תתן
 תתן ὠθέω, ὠθίζω Jes 27. 13 Jer 40. 12 *banish*
 תתן ἐν- IIS 15. 14 *thrust upon*
 תתן ἐξ- Jes 13. 14 *displace, expel, eject, banish, drive out*
 תתן ἀπάτη Thr 2. 14 *trick, fraud, deceit, deception (W); in pl. wives (תתן, תתן)*
 תתן* ἐξωθέω Jer 27. 10, 51. 34; ὠθίζω Prv 7. 21 *jestle*
 תתן ἀγνίζω Jes 4. 4 Ez 40. 38 IICh 4. 6 *wash off, cleanse away, cleanse, purify*
 תתן ἐξώθησις Dt 30. 4 Jes 11. 12, 16. 4 *expulsion*
 תתן* ὠθέω Dt 4. 19 Jer 23. 12 Ps 35. 5, 118. 13 *push, of human or other force*
 תתן* καταθέω Ps 36. 13 *push down, Pass.*
 תתן* ὠθισμός Ps 56. 14 *thrusting, pushing*
 תתן* Prv 26. 28 *dispute, altercation*
 תתן δόσις, ἔδνον Ez 16. 33 תתן
 תתן θήκη ICh 21. 27 *sheath (of a sword)*

- נדף *ῥέω* Jes 41. 2 Ps 1. 4 נדף* Jes 5. 30
 נדח, of the wind נדח* *κινέω* Dt 7. 23 *disturb, stir up, agitate* *
 נדף *ἐξ-* Ps 68. 3 נדף נדח* *ῥέω* IR 1. 45 נדח
 נדף *δίδωμι* Dt 23. 24 *give, offer* נדח* *ἐπ-* Mich 2. 12 נדח
 נדף *δοτήρ* Lev 27. 8 נדף נדח* *κίνημα* Dt 7. 23 IS 14. 20
 נדף *δῶρον* Gn 28. 20 Lev 7. 16 20 *uproar, excitement*
 נדף *ὅτιοῦν* (*ὅστις, ὅσοῦν*), *οὐδ' ὅ.* נדח* Jes 63. 15
 Ez 7. 11 *not the least mite, nothing whatever* נדח* *οἰμῶζω. ἀν-, ἀπ-, ἐξ-* Ps 55. 3 *wail aloud, lament*
 נדח *ἡγέομαι* IIR 9. 20 Cant 8. 2 נדח* *οἰμωγία* IS 5. 11
 Thr 3. 2 *guide, drive, lead, lamentation, wail*
 נדח *ἐφ-* Gn 31. 26 *lead to a place* *κίνημα/οἰμωγία* Ez 7. 7 *uproar; wail*
 נדח *ἡγεμόνευμα* IIR 9. 20 נדח* *ὀμαδέω* IR 1. 41 Jes 22. 2
leading נדח* *κινέω* Jer 5. 22 Prv 7. 11 *make a noise or din*
 נדח *ἐπηχέω* Nah 2. 8 *resound, re-echo, accompany one in shouting* נדח* *κινέω* Jer 5. 22 Prv 7. 11
 נדח *ῥέω, ἀχ-* Mich 2. 4 *sound* נדח* *ὀμαδος* Prv 1. 21 *noise, throng; noise, din, esp. of the confused voices of a number of men*
 נדח *ἡγέομαι* IS 7. 2 נדח נדח* *ἐξ-* Ez 7. 11
 נדח *ῥέω* Jer 9. 17, 18 *cry of sorrow* נדח* *κινέω* Jer 4. 19 Cant 5. 4
 נדח, נדח Ez 27. 32 נדח* *κινέω* Jer 48. 36 Ez 7. 16
 נדח Mich 2. 4 נדח* *κινέω* Zach 9. 15 Prv 20. 1 *set in motion, stir up*
 נדח* Ez 2. 10 נדח* *κινέω* Jer 19. 18 *put to death*
 נדח *ἐφ' ἡγέομαι* Ex 15. 13 נדח נדח* *δῆμος, δᾶ-* IIR 25. 11
 נדח *ἀν-* Gn 33. 14 *advance* נדח* *κινέω* Jer 52. 15
 נדח *ἡγεμών* Jes 51. 18 *guide, leader* נדח* *κινέω* Job 6. 5
 נדח *παρέχω* Gn 47. 17 IIR 28. 15 *furnish, supply, provide* נדח
 נדח *κοῖλος, -ῶμα* Jes 7. 19 *of Places, lying in a hollow or forming a hollow* נדח
 נדח* Jos 19. 15, 21. 35 נדח
 נדח *ῥέω, ἀχ-* Prv 5. 11 נדח נדח
 נדח *ῥέω, ἀχ-* Prv 19. 12 *sound, rarely of articulate sounds* נדח
 נדח *ῥέω* Jes 2. 2 נדח
 נדח *ῥέω, Νεῖλος* Gn 2. 10, 15. 18 *stream, flow of water*

- נָהַר* Dan 7. 10 *wailing, lamentation*
 נִהְרָא* Esr 4. 16 נַד Ps 56. 9
 נִהְרָא* Esr 4. 17 נִד Job 16. 5
 נִהְרָא נָהַר Ps 137. 1 *river, stream; freq. in Homer, always in pl.* נִדָּה ὄδυρμα, ὠδή Thr 1. 17 *wailing; song, lay, ode*
 נִהר φάω Jes 60. 5 *shine* נִיד σείω IR 14. 15 *shake, move to and fro* נִידָּה
 נִהְרָא φάος, φῶς Job 3. 4 נִידָּה הַתְּנוּדָּה σείω Jes 24. 20
 נִהְרָא נִהְרָא* Dan 2. 22 הַנִּיד ἐκ- IIR 21. 8 *drive out or forth*
 נִהְרָא* Dan 5. 11 *light, as a metaph., with reference to the illumination of the mind* ἀνα-, δια- Jer 18. 16 *swing to and fro; shake violently*
 נִהְרָא ὄρυγμα Jud 6. 2 *excavation, tunnel* קָנַד σείσμα Ps 41. 15 *shaking*
 נִהְרָא ἀναρεύω Nu 30. 6, 32. 7 *throw the head back, in token of denial, make signs of refusal* נִיד* ἀνοδος (A) Gn 4. 16 *having no way or road, impassable*
 נִהְרָא πρόφασις Job 33. 10 *pretext, pretence; cf. הַנִּהְרָא* נִיד παύω Ex 23. 12 *cease, have done, take one's rest*
 נִהְרָא ἀνα-, ἀμ- Dt 12. 10 *relieve, give rest* הַנִּהְרָא
 נִיד φημί Prv 10. 31 *speaking; command, order* הַנִּהְרָא Thr 5. 5
 נִיד φύω Ps 92. 15 *grow, wax* קָנַד πανσθήριον Ez 41. 9, 11 *outwork, fence*
 נִיד ἀναπειθω Zach 9. 17 *persuade, move to do a thing, seduce* קָנַד ἀνάπαυμα, ἀμπ- Gn 8. 9
 נִיד φήμη Jes 57. 19 *any voice or words, speech, saying* Ruth 3. 1 Thr 1. 3 *repose, rest, resting-place*
 נִיד βοσκή, -ημα Mal 1. 12 *food* מְנוּחָה IR 8. 56 Ps 23. 2, 132. 8
 נִיד φύτευσις Dt 32. 13 Jud Ruth 1. 9
 נִיד 9. 11 Jes 27. 6 Ez 36. 30 *growth, production, pl.* נִיד IICh 6. 41
 נִיד ἀλάομαι Jer 50. 3 *wander, roam, esp. to be outcast, banished* נִידָּה
 נִיד ἀλήτης Gn 4. 12 *wanderer, vagabond* נִידָּה ἡσυχάζω IIR 2. 15 Job 3. 26
 נִיד ὀδύρομαι Jer 16. 5 Job 2. 11 *wail, lament, mourn* Esth 9. 18, 22 *find rest, rest from war*
 נִיד ὄδυρμα, -μός Jes 17. 11 נִידָּה ἡσυχία Jes 30. 15 Eccl 9. 17
 נִידָּה הַנִּהְרָא ἐφηγέομαι Jes 63. 14 *rest, quiet; silence, stillness*
 נִידָּה הַנִּהְרָא κατατίθημι Gn 2. 15 Jes 14. 1 Ez 37. 14 *set one down in . . .* IR 8. 9 IICh 1. 14

- place, put IR 13. 30, 31
lay down, in a place (חָכַ);
of the dead, bury
- הָחַח Zach 5. 11
- הָחַח ἀναψυχή, ἀνάπαυσις, ἀνοχή
Esth 2. 18 relief, respite; rest
from a thing, relief from
- הָחַח καυστός, -υτός Gn 2. 21
Ex 29. 18 whole burnt offering
- הָחַח Ex 29. 41
- הָחַח* Esh 6. 10
- הָחַח ? Job 17. 16
- הָחַח* ναύτης נָוִי Gn 5. 29 sea-
man, sailor
- הָחַח σείω Ps 99. 1 נָד
- הָחַח ύπνώω τָמ Jes 5. 27 fall
asleep, sleep
- הָחַח ύπνος Prv 23. 21 sleep,
slumber
- הָחַח ύπνωδία Ps 132. 4 sleepi-
ness, drowsiness
- הָחַח τέκνον Job 18. 19 child
- הָחַח κωλύω, φεύγω IS 4. 17
Zach 14. 5 flee
- הָחַח ἀποκωλύω Dt 32. 30 turn
one's back and flee; trs. in
causal sense
- הָחַח* φύγιμον مَنَاس Jer 16. 19
Ps 142. 5 place of refuge,
asylum
- הָחַח* φύγη Jes 52. 12 flight
- הָחַח ἀνθέω, -ίζω Dt 34. 7 blossom.
bloom, of the youthful beard;
Pass., with silvered hair
- הָחַח σείω Jes 10. 29 נָד
- הָחַח ἐπαύσω Jud 7. 21 assault,
assault, swoop; cf. ἀποκωλύω
- הָחַח σείω Jes 29. 9 נָד
- הָחַח δια- Jes 37. 22 הָחַח
- הָחַח* σείστρον IIS 6. 5 rattle
- הָחַח κινέω Am 4. 8 Pass., to be
put in motion, go הָחַח
- הָחַח κατα- IIR 23. 18
strengthened for κινέω, move,
disperse
- הָחַח πεινάω Ps 59. 16 hunger
after; to be in want of, lack
- הָחַח* πείνα Ps 88. 16 hunger,
famine
- הָחַח* ρέσω, -ίω Prv 7. 17 shower
- הָחַח* κατα- Ps 68. 10 cover with
snow; metaph., sprinkle as
with snow
- הָחַח* ἀνυψέω, -όρῳ Jes 10. 32
raise up
- הָחַח* Jos 8. 31
- הָחַח* Ex 29. 27
- הָחַח* ἀνυψέω Ex 29. 27, 38. 24
Jes 19. 16 rising of a sign.
offering i. הָחַח
- הָחַח* παρρησιάζω Jes 39. 28
reject scornfully
- הָחַח* πύον Jes 39. 28 winnowing
shovel, fan
- הָחַח τόπος Ps 48. 3 place, region
- הָחַח* Jos 12. 23
- הָחַח* Jos 17. 11
- הָחַח* Μέμbris Jer 44. 1
- הָחַח* κωλύω Job 39. 13 cover
the back of
- הָחַח* κωλύω Lev 1. 16 Ez 17. 9
that which covers the back, e.g.
wings
- הָחַח* θηλάζω, θήσαι Jes 60. 16 Job
3. 12 (θήλη, θάω) suck
- הָחַח* θηλάζω, τιθέω Gn
21. 7, 32. 16 Ex 2. 7, 9 IR 3.
21 Thr 4. 3 suckle (θίψ)
- הָחַח* τιθέω Gn 24. 59, 35.
8 IIR 11. 2 (θάω with

- redupl.) nurse; *θηλαμών*: wet-nurse
- נִנּוּ* *θηλαμινός* Dt 32. 25 Thr 4. 4 *a suckling* (—θ, λ/2)
- נִנּוּ* Nu 11. 12 Ps 8. 3
- נִנּוּק* *θαλλός* Ez 17. 22 *young shoot, young branch*
- נִנּוּק* Ez 17. 4
- נִר *γένος* IR 11. 36 *offspring*
- נִר *φάνος* [φαιή] نار IIS 22. 29 *torch*
- נִר Ex 27. 20 IS 3. 3 Ps 18. 29
- נִר *φάνάριον* Ex 25. 31, 32 *سار* Dim. of *φάνος* נִר
- נִר *ἱπνός* Lev 2. 4 Jes 31. 9 *تنور oven, furnace*
- נִר* *πῦρ* Dan 3. 27 *fire*
- נִר* Dan 3. 6, 27
- נִר *ἀνῆκεστος, ἀνηκῆς* Jes 17. 11 Jer 15. 18 Ps 69. 21 *incurable, desperate, fatal*
- נִר* Jer 17. 9
- נִר* *νοσάζω, -σίζω* IIS 12. 15 *to be ill*
- נִר *σπείρω* Lev 6. 20 *scatter like seed, strew, spread*
- נִר *δια-, κατα-* Ex 29. 21 Jes 52. 15 *scatter or spread about, spread as in sowing, disperse* نرث
- נִר* *ζέμα* Gn 25. 29 IIR 4. 38, 39, 40 *that which is boiled, decoction*
- נִר *ὑγραίνω* Jud 5. 5 *to be liquefied*
- נִר *καθ-* Jes 63. 19 *liquefy*
- נִר *ὑγρόν, -ρά* Ex 15. 8 *liquid*
- נִר *ρέω, ρέομαι* Dt 32. 2 נִר
- נִר *ἐκ-* Jes 48. 21 *shed, let fall*
- נִר* *κυνόσουρα, -ρίς* IIR 23. 5 *dog's tail, a name for the constellation Ursa Minor*
- נִר Job 38. 32
- נִר *ἐνώτιον* Gn 24. 47, 35. 4 *ear-ring*
- נִר *ἀδίκιον* Esth 7. 4 *a wrong, damage*
- נִר* Dan 6. 3
- נִר* *διαδικέω* Esr 4. 13 *do wrong, injure*
- נִר *ἀναχωρέω* Jes 1. 4 Ez 14. 5 *go back, retire, withdraw; retire from the world*
- נִר *הנזר* Lev 22. 2 Ez 14. 7 Hos 9. 10 v. p. 512
- נִר *καθιερώω* Nu 6. 2-3, 5 *dedicate, devote*
- נִר *θέρος* Lev 25. 5 *summer-fruit, harvest, crop*
- נִר *ἔθειρα* Nu 6. 19 Jer 7. 29 *hair of the head*
- נִר *ἱερόν* Nah 3. 17 *holy place, temple*
- נִר *ἐκκαθαίρω* Lev 15. 31 *cleanse out*
- נִר *ἐγκρατής, ἀναχωρητής* Nu 6. 2 *master of oneself, self-controlled, self-disciplined; one who has retired from the world, anchorite*
- נִר *ἄνθος* Ex 29. 6 Zach 9. 16 *chaplet of flowers*
- נִר *ἡγέομαι* Gn 24. 27 נִר
- נִר *ἐφ-* Gn 24. 48 נִר
- נִר *κληρόω* Zach 2. 16 *allot, assign*
- נִר *התחל* Lev 25. 46 Jes 14. 2
- נִר *κατα-* Nu 32. 18 *receive as one's portion, esp. of a conquered country*
- נִר Nu 33. 54 Ez 47. 13 *divide among themselves, portion out*

- לַחַב κληρουχέω, κληρώ Ez 47. 14 *obtain by allotment; have allotted one, obtain by lot*
 Ex 23. 30, 32. 13 Jos 17. 6
 Jud 11. 2 Jes 57. 13 Ps 119. 111 Prv 3. 35 *inherit*
 Nu 34. 17, 18 Jos 19. 49 *divide, allot land*
 Ex 34. 9 Jos 14. 1 *settle one as an allotment holder*
 לַחַב Jos 13. 32, 14. 1
 לַחַבִּי ἐπι- Dt 1. 38, 12. 10, 32. 8 *assign by lot*
 לַחַב Jos 19. 51
 לַחַבִּי Job 7. 3 *Pass., have assigned one by lot*
 לַחַבִּי κατα- Dt 21. 16 *portion out*
 לַחַבִּי δια- IS 2. 8 Jer 3. 18, 12. 14 Zach 8. 12 Prv 8. 21 *allot*
 לַחַבִּי κληρος Nu 26. 53, 35. 2 Jos 13. 6, 7 Jud 18. 1 Ez 45. 1 *lot*
 Nu 26. 54, 35. 2-4, 9 Jos 19. 51, 21. 3, 24. 28 Jud 2. 9, 18. 1 *that which is assigned by lot, allotment of land*
 Nu 16. 14, 36. 7-8 Jud 21. 24 Mich 2. 2 *piece of land, farm, estate*
 Gn 31. 14 Nu 18. 21, 27. 7 Dt 12. 9 Jos 13. 14, 14. 14, 17. 6, 18. 7, 19. 49 Jer 3. 19, 12. 14 *legacy, inheritance, heritable estate*
 לַחַבִּי Ps 16. 6 *lot*
 לַחַבִּי ῥόος Gn 32. 24 Jos 15. 4 נָחַר φοῖνιξ Nu 24. 6 نخل *date-palm*
 לַחַבִּי μεγαλίζομαι Ps 82. 8 *to be exalted* (μ/ν or —με, ÷2)
 לַחַבִּי ἀνάλκεια Jes 17. 11 *want of strength, feebleness*
 לַחַבִּי μέγας Jer 30. 12 *great, mighty*
 לַחַבִּי κοῖλος, -λωμα Jes 7. 19 נָחַל ῥοή Ps 124. 4 *river, stream*
 לַחַבִּי αὐλος Ps 5. 1 *pipe, flute, clarinet*
 לַחַבִּי μετανοέω Jud 21. 15 IS 15. 35 *change one's mind or purpose, repent*
 לַחַבִּי Gn 6. 6 Ex 32. 12 IS 15. 29
 לַחַבִּי Nu 23. 19
 לַחַבִּי ἐπι- Gn 27. 42 Ez 5. 13 *have in one's mind, intend, purpose*
 לַחַבִּי παραμυθέομαι Gn 24. 67 Jer 31. 15 (14) *console, comfort* (μ 1; v. μυκάομαι, פִּקֵּחַ)
 לַחַבִּי Jes 66. 13
 לַחַבִּי Gn 37. 35
 לַחַבִּי Gn 37. 35 Jes 40. 1, 66. 13 Ruth 2. 13 Thr 1. 9, 17, 21 *speak soothingly*
 לַחַבִּי παραμυθητής IIS 10. 3 *consoler*
 לַחַבִּי παραμύθημα Ps 119. 50 *consolation*
 לַחַבִּי παραμυθητικός Zach 1. 13 *consolatory*
 לַחַבִּי παραμυθία Jer 16. 7 Job 15. 11 *consolation (pl.)*
 לַחַבִּי Hos 11. 8
 לַחַבִּי Jes 57. 18
 לַחַבִּי ἀναγκαῖος IS 21. 9 *urgent*
 לַחַבִּי* ἐρυθρίω Gn 4. 6, 30. 2 IIS 24. 1 Jon 4. 9 Neh 3. 33 *blush, colour up; to be inflamed*
 לַחַבִּי κατα- Job 19. 11 *blush deeply* (v. לַחַבִּי/πυρόω)
 לַחַבִּי* ἐρύθημα, -θρημα Ex 11. 8 *redness or flush upon the skin, blush*

- נָחֶרֶן * Ex 32. 12
 ὀργή Ex 15. 7 Ps 88. 17 *anger, wrath*, pl. הַחֶרֶת ὀστεπαῖος
 Neh 3. 20 *following, next*;
 ἐφυστέρειω: *to be late*
 נִחְרָה * ἐρίζω Jes 41. 11 Cant 1. 6
contend, challenge
 הִתְחַרְחַר * προσ-, συν- Jer 12. 5
strike with or against; contend together
 נִחְרָה חָרָא חָרָאζ Ex 28. 32 *corslet, coat of mail*
 נָחַר βέλγος, -γος Job 39. 20
snoring, stertorous breathing
 נִחְרָה Jer 8. 16
 נָחַר ρίς Job 41. 12 *nose or snout*; pl., *nostrils*, but freq.
 like Lat. *nares, nose* (+n)
 הִחְרָה * ῥαίνω Job 30. 30 *parch*,
 ִחַר ִחַר
 נָחַר * Ez 15. 4, 5
 נָחַר * Ps 69. 4
 הִחְרָה * ῥάσω Ez 24. 11 Ps 102.
 4 حرق *burn up*
 נָחַר * Jer 6. 29 *burn with fire*
 נָחַר Ez 24. 10
 הִחְרָה πυρετός Dt 28. 22 *fever*
 הִחְרָה שָׁקַף (A) Jes 24. 6 *to be clean gone, perish, disappear*
 הִחְרָה * ἐγείρω, ἐξ- Prv 26. 21
rouse, stir up; metaph., *awaken, arouse*
 הִחְרָה * χέρσος, -πος Jer 17. 6
dry land; pl., *barren soils*
 נָחַשׁ ἐκγαστεύω Gn 30. 27 IIChr
 33. 6 *strengthened for γαστεύω: bewitch; fascinate, as a snake; play the wizard*
 נָחַשׁ γαστήρ, -εις Nu 23. 23
witchcraft, jugglery; sorcery
- נִחְשָׁן * γόης, γοητικός Ex 6. 23
sorcerer, wizard; skilled in witchcraft, juggling
 נִחְשֶׁתָּה γοητεύτρια IIR 24. 8
sorceress
 נִחְשִׁים γοήτευμα Nu 24. 1 *spell, charm*
 נָחַשׁ ἔχιδνα Gn 3. 1 *viper*
 נִחְשֶׁתָּה Ἐχιδνα, Ἐχιδναῖος IIR
 18. 4 Ἐχιδναῖος: p.n. of a
 monster; born of Ἐχιδνα
 נָחַשׁ καυχός, -χους Cretan for
 χαλκός Gn 4. 22 نحاس
copper; c. p. 513
 נָחַשׁ Job 6. 12
 נִחְוֶשָׁה Jes 45. 2 Mich 4. 13 Job
 41. 19
 נָחַשׁ Job 40. 18
 נָחַשׁ * Dan 2. 32
 נִחְוֶשָׁה * Dan 2. 35
 נָחַשׁ קָלָל χαλκός ἐρυθρός Ez 1.
 7 *copper*, with reference to
 its polished surface
 נָחַח πίπτω Ps 38. 3 *fall down, fall*
 נָחַח Ps 38. 3
 נִחְחָה * Dan 4. 10
 נָחַח εἰς- Jer 21. 13 Job 21. 13
fall into, generally with a
 notion of violence, *rush or burst in*
 נִחְחָה * ἐκ- Dan 5. 20 *to be driven out, to be banished*
 נָחַח IIS 22. 35 Ps 65. 11
 הִנְחִיתָ ἐφθγέομαι Joel 4. 11 הִנְחִיתָ
 תִּנְחַח εἰς, εἰς Prv 17. 10 *one*
 נָחַח τάσσω, -τω, προσ- IIR 6. 9
 Pass., *to be posted or stationed; to be drawn up; placed or posted at a place*; נָחַח/τάγμα

- נָחַץ* ἀποτίθημι Est 6. 1 *put away, stow away* (v. נָחַץ, s.)
 κατα- Est 5. 15, 6. 5 *deposit*
 נָחַץ πῆγνυμι Gn 33. 19 *stick or fix in, pitch a tent*
 τίθημι Ps 21. 12 ICh 21. 10 *set, put, place; order, ordain, of gods; cf. IIS 24. 12; p. 372*
 στρέφω Ex 23. 2 IS 8. 3 IIS 2. 19 *turn about or aside, turn*
 נָחַץ παρastreφω Ex 23. 2 IS 8. 3 *turn aside, alter; metaph., turn aside, esp. for the worse, pervert*
 נָחַץ παστροφή Ez 9. 9 *slippery trick, dodge; distortion*
 נָחַץ στόρνυμι, στρώννυμι Jer 14. 8 *spread the clothes over a bed, spread or make up a bed*
 נָחַץ στρωτός Ez 1. 22 Ps 102. 12 *spread, laid* (v. p. 105)
 נָחַץ στρώμα IS 19. 13 IIS 3. 31 Esth 7. 8 *anything spread or laid out for lying or sitting upon, mattress, bed; used on the funeral bier*
 נָחַץ στρώσις Jes 8. 8 *spreading*
 נָחַץ τανύω, τείνω Jos 8. 26 Jes 44. 13 Ps 104. 2 *stretch, spread, extend* (v. נָחַץ, p. 105)
 נָחַץ Nu 24. 6 Jer 6. 4
 נָחַץ ἐκ- Jer 6. 12 *stretch out*
 ἐπι- Prv 7. 21 *urge on, incite*
 κατα- Gn 24. 14 Jer 7. 24 *extend downwards*
 παρα- Ps 27. 9 *stretch on the rack, torture*
 προ- Est 7. 28 *stretch forth, hold out, offer*
 נָחַץ φυτεύω Job 26. 7 c. acc. of the thing planted, *plant trees, esp. fruit-trees*
 נָחַץ βάκτρον Gn 38. 18 Ex 4. 2, 7. 12 Nu 17. 21 IS 14. 27 Jes 10. 5 Jer 48. 17 *stick, cudgel*
 נָחַץ ἐνερθε, -θεν, -θα, νέρθε, -θεν Dt 28. 43 Prv 15. 24 *below*
 נָחַץ Ex 26. 24 Dt 28. 13 Ez 1. 27
 נָחַץ νοτέω drip Jes 40. 15
 נָחַץ τίθημι IIS 24. 12 Thr 3. 28
 נָחַץ
 נָחַץ ἐκ- Jer 63. 9 *pick out for separate treatment*
 נָחַץ ναῦλον, -εσθλον Prv 27. 3 *freight, cargo*
 נָחַץ ναῦλος Zeph 1. 11 *passage money, fare or freight*
 נָחַץ* ὀρέω Dan 7. 4 *bear, convey*
 נָחַץ* ὀρέω IS 18. 11
 נָחַץ* ὀρέω Dan 4. 31 *lift, raise up; cf. נָחַץ*
 נָחַץ* μετα- Jer 16. 13 Jon 1. 4 *transfer, divert, shift*
 נָחַץ* Jer 22. 28; v. p. 638
 נָחַץ* κατατίθημι Prv 16. 33 *place, put, lay down; v. p. 372*
 נָחַץ πῆγνυμι Ps 94. 9 Dan 11. 45
 נָחַץ
 נָחַץ στόρνυμι Jes 51. 16
 נָחַץ φυτεύω Gn 2. 8, 21. 33 Ex 15. 17 Ps 44. 3
 נָחַץ φυτόν Jes 5. 7 *plant, esp. garden plant or tree*
 נָחַץ φυτάριον Ps 144. 12 Dim. of φυτόν
 נָחַץ
 נָחַץ φύτευμα Jes 60. 21 *that which is planted, plant; φυτόν*

- φυτευτήριον, pl. Ez 17. 7, 31. 4
 Mich 1. 6 *nursery or plantation*
 טַעֲמִי* ICh 4. 23
 טָטַט סָטָזַט Jud 5. 4 Joel 4. 18
 Cant 5. 5 *shed drop by drop,*
drip; metaph.; cf. טָטַט
 טָטַט Am 9. 13
 טָטַט סְטַאֲטָה (סָטָזַט) Ex 30. 34
oil of myrrh
 טָטַט סְטַאֲגֹנִים (סָטָזַט) Job 36.
 27 *drop, of water, wine,*
milk; dew-drops
 טָטַט סְטַאֲטֵרִיָּה Jud 8. 26 Jes
 3. 19 *vessel containing aro-*
matic oil
 טָטַט טָהַרְעָה Cant 1. 6 *watch*
over, take care of, guard, rarely
of persons
 טָטַט* Dan 7. 28
 טָטַט טָהַרְהָרִים, -רֹס Cant 8. 11
keeper, observer; warden, guard
 טָטַט דֵּסְמוֹטָהְרִיֹן Jer 38. 6
prison
 טָטַט טִמְוָרְעָה Lev 19. 18 *to be*
an avenger, exact or seek to
exact vengeance for, avenge
 טָטַט טִמְוָרֹס Nah 1. 2 *avenger*
 טָטַט טִהְרָמָה, -רֵעִיָּה Thr 3. 12
prev
 טָטַט Job 16. 12
 טָטַט פְּרוֹדִידָוּמִי IS 17. 28 Jer
 12. 7 *deliver up; betray; for-*
sake, abandon
 טָטַט Am 5. 2
 טָטַט Jes 32. 14 *Pass.*
 טָטַט סְטֹרֶנֶטְמִי Nu 11. 31 *spread,*
strew טָטַט
 טָטַט IIS 5. 18
 טָטַט סְטַרְוָטֹס IS 30. 16 Jes 21.
 15 טָטַט
- פָּטַט פְּרֹדוֹטוֹס Jes 18. 5 *aban-*
doned
 פָּטַט אַנְתִּיֹן Esth 3. 7 *in Orphic*
phraseology, Spring
 פָּטַט יֹטוֹס (יֹטִיֹן) IIS 21. 19
beam of a loom, which stood
upright, instead of lying
horizontal as in our looms
 פָּטַט אַנְאֲלִיס, -כָּס, -יֹמוֹס Jes 16.
 7 Ptn 15. 13 *without strength,*
impotent, feeble; cf. פָּטַט
 פָּטַט IIS 4. 4 Jes 66. 2
 פָּטַט קְטָהְמָה (קְטָדוֹמָה) Gn 37. 25
anything gotten, piece of pro-
perty, possession; freq. in pl.,
possessions
 פָּטַט IIR 20. 13
 פָּטַט טֵכְנוֹן (טֵכְטוֹ) Job 18. 19
child
 פָּטַט פִּלְהֹסְסֵיִי Nu 22. 6 *strike, smite*
 פָּטַט פִּלְהֹסְסוֹ IIS 11. 15 פָּטַט
 פָּטַט קַטָּה- Ex 9. 31 *strike down*
 פָּטַט עֵפִי- Jos 11. 10 Jer 18. 18
strike
 פָּטַט Ex 22. 1 Nu 25. 14, 15
 פָּטַט פִּלְהֵגְמָה, -גִּתְּ Nu 11. 33 Dt
 28. 61 Jer 30. 17 Zach 13. 6
blow, stroke; metaph., blow,
stroke of calamity, esp. in war
 פָּטַט קַטָּהְנִיָּה Dt 3. 3 IIS 8. 9
strengthened. for נִכָּהְ: conquer,
prevail, vanquish
 פָּטַט Ez 33. 21 *Pass., to be van-*
quished
 פָּטַט נִכָּהְמָה Jos 10. 10 *victory*
 פָּטַט פֶּאֶגְהָמָה ICh 2. 9 *food,*
victuals
 פָּטַט פָּרֵעָהְ Job 12. 5 נָהְ
 פָּטַט* יֹטוֹס Ex 8. 22 Ps 57. 8,
 112. 7 *straight-forward, just*

- וכוּתה* *εὐθύτης* Ps 5. 10 Job 42. 7, 8 *straightness*
 כוּן* *γεννάω* Dt 32. 6 IIS 7. 24 Jes 45. 18 Ps 8. 4 Prv 3. 19
 mostly of the father, *beget*;
produce from oneself, create;
engender
 כִּן* Job 31. 15
 כִּין* Ez 28. 13
 כוּן* *οικοδομέω* Ex 15. 17 *build*,
build oneself a house
 כוּן* *οικοδόμημα* Ex 15. 17
building, structure
 כִּי *εὐθύ, ἰθύ* (Adv.) Gn 25. 21
 Ex 26. 35 *straight*; *opposite*;
straight towards
 כִּי Jes 57. 2
 כִּי *εὐθύτης* Am 3. 10 *straight-*
ness
 כִּי *εὐθύς, ἰθύς* Prv 24. 26
straight; in moral sense,
straight-forward, just
 כִּי Jes 26. 10
 כִּי *εὐθύνω, ἰθύνω* Gn 20. 16
 Job 23. 7 *make straight*,
straighten
 כִּי *Mich* 6. 2 Pass., *to be*
critically examined
 כִּי Jes 1. 18
 כִּי *ἀπ-* Gn 24. 44 Lev 19. 17
 IIS 7. 14 Jes 2. 4, 11. 4 Jer 2.
 19 Mich 4. 3 Ps 94. 10 Prv
 9. 7, 8 *guide aright, direct*;
make straight, restore; correct,
chastise; govern, rule; steer (W)
 כִּי Job 33. 19
 כִּי *εὐθυντήρ, -της* Am 5. 10
corrector, chastiser, judge, public
examiner, one who levels or
straightens
 כִּי *εὐθυνσις, -υνα* Jes 37. 3
 Hos 5. 9 *straightening, setting*
straight, correction, chastise-
ment, calling to account
 כִּי *εὐθυνσις* Prv 1. 23, 15. 5, 29. 15
 כִּי *κλεπτήρ, -ης* Mal 1. 14
thief, cheat, knave
 כִּי *ἐκκλέπτω* Nu 25. 18 *speak*
falsely, disguise; δια-
 כִּי *στυγ-* Gn 37. 18 *deceive*,
elude
 כִּי *κλέπος, -έμμα* Nu 25. 18
stratagem in war, fraud
 כִּי *κτῆμα* Jos 22. 8 IIC 1. 11
 freq. in pl., *possessions*; of
 all kinds of *property; wealth*
 כִּי
 כִּי *ἐγχρειόω* IS 23. 7 *put into*
one's hands, entrust
 כִּי *ἀπογιγνώσκω* Dt 32. 27 Job
 21. 29 *renounce, reject*
 כִּי *χρῶζω, χρώσσω* Jer 19. 4
stain, defile
 כִּי *γιγνώσκω* Thr 4. 8 *distin-*
guish, recognize; cf. γνωρίζω
 כִּי *ἐπι-* Gn 42. 7 Dt 33. 9
recognize
 כִּי *διασκοπέω* Neh 6. 12 *examine*
or consider well; investigate
 (W); cf. כִּי, p. 204
 כִּי *ἐπικρύπτω* Gn 42. 7
 IR 14. 5 freq. in Med.,
disguise כִּי
 כִּי *γνώριμος* IIR 12. 6 *well-*
known; Subst., acquaintance
 כִּי *γνώρισμα, ἀναγνώρισις*
 Jes 3. 9 *that by which a thing*
is made known; γνώσις: (γι-
γνώσκω) inquiry, investigation;

- σκέψις: inquiry, investigation;
 διά-: examination
 נָכַר *ἐγχώριος*, -ρος Gn 17. 12
 Dt 31. 16 in or of the country;
 Subst., dweller in the land
 נָכַר Gn 31. 15 Dt 17. 15 Esr
 10. 11
 נָכַר *πάθος* Ob 12 Job 31. 3
 incident, accident, unfortunate
 accident; in a bad sense, mis-
 fortune, calamity; cf. נָכַח, נָכַח,
 נָכַח *πάθος* Job 31. 29
 נָכַח *αἰσχόω*, -χύνω Job 19. 3
 dishonour, tarnish נָכַח
 נָכַח *ἀποτελέω* Jes 33. 1 bring
 to an end, complete
 נָכַח *ὕβριζω* Gn 25. 34 Jes 49. 7
 Mal 1. 6 Neh 2. 19 treat
 despitefully, outrage, insult,
 maltreat
 נָכַח *Esth 1. 17*
 נָכַח *ὕβρισμα*, -μός *Esth 1. 18*
 wanton or insolent act, outrage
 נָכַח *ἀρπαγμα*, ἀρπακτός IS 15.
 9 booty, prey; gotten by rapine
 נָכַח *νύμφη* נָכַח Prv 6. 6
 winged male of the ant
 נָכַח *μασχαλίζω* Gn 17. 23 Dt
 10. 16 put under the armpit;
 mutilate; v. p. 667
 נָכַח *Gn 17. 10; Pass.*
 נָכַח *μασχαλίσματα* Ex 4. 26
 extremities cut off from a corpse
 נָכַח *ἐξαπόλλυμι* Ps 118. 10
 destroy utterly
 נָכַח *μαραίνω* Job 14. 2 waste,
 wither; Pass., waste away
 נָכַח *Ps 58. 8*
 נָכַח *κατα-* Ps 90. 6 cause to
 wither; Pass., die away
 מְלִילָה *πυρός* Dt 23. 26 Jes
 30. 24 Job 6. 5, 24. 6
 wheat, pl.; a grain of wheat
 מְלִילָה *προειπεῖν*, -πον Gn 21. 7
 foretell; cf. *προλαλέω*
 מְלִילָה *ἔπος* IIS 23. 2 Ps 139. 4
 Job 4. 2, 13. 17, 26. 4, 29.
 9, 22, 30. 9 word, utterance,
 speech, tale, song or lay; דְּבַר
 מְלִילָה *Ps 19. 5* pl., borders,
 marches
 נָכַח *μεριστός* (*μείρομαι*) נָכַח
 Jer 13. 23 divided
 נָכַח *ἀμφιβαίνω* Dt 2. 3 Dt 32.
 10 Jos 6. 15 go about or
 around; surround, encompass;
 guard, protect; נָכַח *Gn 19. 4;*
 נָכַח *Ps 26. 6; נָכַח *Jos 6. 11**
 נָכַח *συμβεβηκός* (*-βαίνω*) IR
 12. 15 chance event, contingency
 נָכַח *IIC 10. 15*
 נָכַח *στρέφω* turn, convert, turn
 round or about, turn to or from
 an object, turn back, go about
 Nu 34. 4, 36. 7 Dt 2. 3 IS
 7. 16, 17. 30, 22. 22 IR 2. 15
 Jes 23. 16 Jer 6. 12 Ez 1. 9,
 42. 19 Ps 114. 3, 5 Prv 26. 14
 Eccl 1. 6 IIC 17. 9, 23. 2
 נָכַח *Jes 28. 27*
 נָכַח *ἀναστρέφω* IIS 14. 20
 turn upside down; invert
 נָכַח *ἐπι-* Dt 32. 10 IIS 14. 20
 turn or convert from an error,
 correct; נָכַח *Mal 2. 6*
 נָכַח *μετα-* IIR 16. 18, 23. 34
 Esr 6. 22 carry across, transfer,
 change, alter
 נָכַח *ἀπο-, δια-* Cant 6. 5 IIC 35.
 22 turn away or aside, divert

- סבב (סוב) θέω (A), τρέπω Cant 2. 17 *run, betake oneself; turn*
 סבב* (סוב) ἵζω IS 16. 11 *sit, sit down; sit, recline at meals*
 סובב* ἵζω, καθ- Jer 31. 22 (21) *lie in ambush*
 סבב ἵσθα Cant 1. 12 *seat*
 סבבב στρέμμα Job 37. 12 *conspiracy, band of conspirators*
 סביב* ἀμφί Gn 23. 17 *about, around, all round, the neighbourhood of*
 סביבה* Ex 7. 24 Dt 21. 2 Ps 79. 3
 סבב חָאָזֹמַי IIS 1. 22 *give way, draw or shrink back, recoil, retire*
 סבב Jes 59. 13 Jer 46. 5 Ps 78. 57, 80. 19
 סבב ἀναχάζω Dt 19. 14 *make to recoil, force back*
 סבב Jes 59. 14
 סבב συγγίγνομαι Mich 6. 14 *have sexual intercourse with*
 סבב, סבב ψιμύθιον Ez 22. 18 *white lead*
 סבב Jes 1. 25 Prv 26. 23
 סבב Jes 1. 22
 סבב λευκτός (λεύγνυμι) Cant 7. 3 *joined*
 סבב αἶθω Ps 4. 7 *light up, kindle*
 סבב βασανίζω Gn 22. 1 *put to the test*
 סבב βάσανος Ex 17. 7 Dt 4. 34 *test, trial of genuineness*
 סבב βασανισμός Job 9. 23 *torture*
 סבב* σείω Prv 15. 25 *shake, Pass., metaph., shaken to its foundations*
 סבב Dt 28. 63
 סבבב* ἐκ- Esr 6. 11 *Pass., shake out or off*
 סבבב πάντως IIR 11. 6 *in all ways, absolutely*
 סבבב τήκω, τάκω Jes 40. 19 *melt, melt down, of metals*
 סבבב ἐν- Prv 8. 23 *Pass., to be cast; τίκτω: engendered*
 סבבב τηκτός Jes 48. 5 *melted, molten*
 סבבב Dan 11. 8
 סבבב σπένδω Jes 29. 10 Hos 9. 4 *rarely without the religious sense, simply pour; make a drink-offering; cf. סבבב*
 סבבב κατα- ICh 11. 18 *pour as a drink-offering*
 סבבב Ex 25. 29
 סבבב Dan 2. 46
 סבבב Nu 28. 7
 סבבב ἐπὶ- Gn 35. 14 *pour upon or over, esp. a drink-offering*
 סבבב σπονδή Jes 57. 6 *drink-offering*
 סבבב* Esr 7. 17
 סבבב Dt 32. 38
 סבבב ἡγέμων Jos 13. 21 Ps 83. 12
 סבבב נִגְדַּת שִׁיבִיג נִיבִיג
 סבבב σπονδήσιμος Jes 30. 1 *of or for a drink-offering*
 סבבב τηκτόν Ex 32. 4 *capable of being softened, dissolved, melted*
 סבבב ἱσθῆμι Ps 2. 6 *set up, appoint*
 סבבב ἱστόιον, -τός Jes 28. 20 *the web cut from the loom and finished, web of a certain size, piece; web, cloth, sheet*

- מִסְכָּח ἱστίον, ἱστός Jud 16. 13
beam of a loom, which stood upright, instead of lying horizontal as in our looms
 מִלְּיָד ἱστός Nu 21. 8 *rod, pole*
 מִלְּיָד ἱστίον Jes 33. 23 Ez 27. 7
sail, web, cloth, sheet
 מִלְּיָד ἀνθέω, -θίζω Jes 10. 18
bloom, be brilliant, shine with colour נִצָּח
 מִלְּיָד ἐπαυθέω Jes 59. 19 *show itself, appear plainly; to be bright*
 מִלְּיָד ἐπανθίζω Zach 9. 16 Ps 60. 6 *deck as with flowers; metaph., deck as with flowers, decorate, adorn, Pass.*
 מִלְּיָד ἀΐθος (A) Ps 60. 6 *blossom, flower, chaplet of flowers*
 מִלְּיָד ὁδεύω Gn 11. 2, 37. 17
go, travel
 מִלְּיָד ὁδευμα Gn 13. 3 *journey*
 מִלְּיָד σείω Jud 16. 14 Jes 33. 20
 Zach 10. 2 נָדָה
 מִלְּיָד Jes 38. 12
 מִלְּיָד ἐφ'ηγάομαι Ps 78. 26, 52
 נָדָה
 מִלְּיָד ἡγεμόνευμα Nu 10. 2 Dt 10. 11 *leading*
 מִלְּיָד διασείω Job 19. 10 הִנֵּיד
 מִלְּיָד σείσμαι Job 41. 18 נָדָה
 מִלְּיָד διακομίζω Eccl 10. 9
carry over or across, simply convey
 מִלְּיָד εἰσ- IR 5. 31 Ps 80. 9 *carry in, bring in for oneself*
 מִלְּיָד ἀπο- IIR 4. 4 *carry away, carry back*
 מִלְּיָד εἰσκομιδή IR 6. 7 *importation*
 מִלְּיָד ἄγω Ps 139. 8 *march, go*
 מִלְּיָד* εἰσ- Dan 3. 22 *lead in or into, introduce* נִצָּח
 מִלְּיָד* ἐξ- Dan 6. 24 *lead out, lead away, bring out from, bring out of prison, release*
 מִלְּיָד* Dan 6. 24
 מִלְּיָד* ἐκπείθω Dt 13. 7 *persuade completely; over-persuade*
 מִלְּיָד* IR 21. 25
 מִלְּיָד κλείω Jud 3. 23 *shut, close, bar*
 מִלְּיָד κλειστός Jud 3. 24 *closed*
 מִלְּיָד κλειθρον, -ιστρον Cant 5. 5 *bar for closing door*
 מִלְּיָד ὑποδέω, -έννω Ez 16. 10
bind or fasten; esp. underbind the feet, i.e. shoe, because the ancient sandals or shoes were bound on with straps
 מִלְּיָד הַנִּשְׁיָל IICh 28. 15
 מִלְּיָד, מִלְּיָד ὑπόδημα Gn 14. 23
 Dt 33. 25 نعل sole bound under the foot with straps, sandal; cf. κλείδωμα
 מִלְּיָד εὐνοέω Gn 49. 15 IIS 1. 26
 Cant 7. 7 *to be well inclined or favourable; Pass., to be kindly or affectionately treated*
 מִלְּיָד εὖνοος Cant 1. 16 *well-disposed, kindly, friendly*
 מִלְּיָד εὖνοια Ps 16. 11 *in pl. impulses of kindness, favours, benevolences, gift or present in token of goodwill*
 מִלְּיָד Ps 90. 17
 מִלְּיָד εὖνουν (εὖνοος) Ps 16. 6
 Job 36. 11 = εὖνοια מִלְּיָד
 מִלְּיָד ἀνεμώνη Jes 17. 10 *poppy, anemone*

- כָּנֶסֶם ἔδεσμα Ps 141. 4 *meat, food*; pl. *eatables*; cf. מִסְעֵם
 נֶצֶר ἀκανθικός Jes 7. 19, 55. 13 *spinous*
 נֶצֶר ὠρύομαι Jer 51. 38 *Ion. and poet. Verb, very rarely used in Att., howl, prop. of wolves and dogs; of lions, roar*
 נֶצֶר ἐρημόω Jes 33. 9 *strip bare, desolate, lay waste*
 הִתְנַחֵץ ἐκσείω Job 38. 13 *shake out or off; drive out* הִתְנַחֵץ
 נֶצֶר Neh 5. 13 *shake out one's clothes*
 נֶצֶר σειστός Neh 5. 13 *shaken*
 נֶצֶר σείω Jes 33. 15 נֶצֶד
 הִתְנַחֵץ ἐπυγείρω Jes 52. 2 *Pass., to be roused from sleep, wake up; cf. ἐκσείω*
 נֶצֶר ἐγείρω Jud 16. 20 *rouse or stir oneself, arouse oneself*
 חָבֵס Ps 109. 23 *Pass., to be borne or carried involuntarily, esp. to be borne along by waves or winds, to be swept away*
 נֶצֶר κατα- Ex 14. 27 *bring down*
 נֶצֶר φορυτός Jes 1. 31 *whatever the wind carries along; chips or shavings*
 νεῦρά, -ρον Jud 16. 9 *string or cord of sinew; sinew, cord made of sinew*
 נֶצֶר ἔρρω (A) Zach 11. 16 *wander* חָרָה
 νεανιεύομαι Gn 37. 2 *act like a hot-headed youth, wilfully or wantonly, swagger*
 נֶצֶר νεανίας (νέος), -αρός, νέος Gn 22. 5, 41. 12 Ex 2. 6 IS 1. 24 *young man; poet, for νέος (young, youthful, of children, youths, and of men at least as old as 30—cf. Gn 41. 12, 46)*
 נֶצֶר νεά, νεάνις, -αρά Dt 22. 19 IR 1. 2 Ruth 4. 12 *girl, maiden, of a young married woman*
 נֶצֶר Gn 34. 3 Dt 22. 15
 נֶצֶר νέος, -ότης Job 36. 14 *youth*
 נֶצֶר νεότης Gn 46. 34 Ps 127. 4 *youth, in pl.*
 נֶצֶר נַעֲרוֹת Jer 32. 30
 נֶצֶר πείνα Ps 88. 16 *hunger, famine*
 נֶפֶח πνέω Jer 15. 9 *blow, breathe out*
 נֶפֶח ἐκ- Job 31. 39 *make one give up the ghost*
 נֶפֶח οὐσάω Jes 54. 16 *blow, puff (opp. ἀάζω: breathe with the mouth wide open פָּנָה Ps 119. 131), of bellows*
 πνέω, πύχω Gn 2. 7 *breathe, blow*
 נֶפֶח οὐσῆτός Jer 1. 13 *blown, blown out*
 נֶפֶח διαούσάω Job 20. 26 *blow or breathe through, Pass.*
 נֶפֶח φύσημα Job 11. 20 *that which is blown up; metaph., conceit*
 נֶפֶח φύσητόριον Jer 6. 29 *a furnace with bellows (opp. αὐτοματάρειον)*
 נֶפֶח* φημί, -ίζω, εἰπεῖν Ps 27. 12 *say, speak, utter*
 נֶפֶח* φημίζω Hab 2. 3 *prophecy*
 נֶפֶח* ἐκπνέω, -έω Jer 4. 31

- failure, defeat; misfortune, calamity*
 לַבִּי אַμβλύς Nu 24. 4, 16 metaph., *dim, faint*, of sight
 לַבִּי אַμβλωθρίδιον Ps 58. 9 مَلِیص abortive child
 לַבִּי Eccl 6. 3
 לַבִּי ὄπλον Job 41. 15 *arms and armour*, pl.; v. p. 342
 לַבִּי πετάννυμι Gn 9. 19 IS 13. 11 *spread out; Pass., to be scattered abroad, dispersed*
 לַבִּי* Gn 11. 4
 לַבִּי* Gn 10. 18 IIS 18. 8
 לַבִּי* ἐκ- Gn 11. 9 Jer 13. 24 *spread out; scatter to the winds*
 לַבִּי אַποπετάννυμι, -άζω Hab 3. 6 *spread out*
 לַבִּי ἀπο-, δια- IR 5. 23 *open and spread out*
 לַבִּי πέτασμα Jes 11. 12 *anything spread out*
 לַבִּי φυσητός Jer 22. 28 לַבִּי
 לַבִּי σποδέω Jud 7. 19 *pound, smite, crush*
 לַבִּי Jes 27. 9
 לַבִּי σποδέω Ps 2. 9, 137. 9 *dash against the rocks*
 לַבִּי σφάζω Jer 51. 20, 21 *slay, slaughter, properly by cutting the throat*
 לַבִּי σφάγμα Ez 9. 2 *slaughter*
 לַבִּי σφαιγέυς Jer 51. 20 *slayer, butcher, murderer, cut-throat; sacrificial knife*
 לַבִּי νιφάς, ἄδος Jes 30. 30 *snowflake, snowstorm*
 לַבִּי* σποδέω Jer 23. 29 לַבִּי
 לַבִּי* πιέζω Job 16. 12 *press tight, squeeze*
 לַבִּי* σφάζω Hab 3. 14 לַבִּי
 לַבִּי ἀναψύχω Ex 23. 12, 31. 17 IIS 16. 14 *cool, refresh; Pass., to be revived, refreshed*
 לַבִּי ψυχή Gn 1. 20, 30, 12. 5, 35. 18, 46. 18 Ex 1. 5 IS 18. 1, 3, 19. 5 IR 17. 21 Am 2. 14, 15 Job 2. 4, 6, 6. 11 Thr 3. 51 *life, of life in animals, departed spirit, ghost, soul, person, self*
 לַבִּי ὄπισμα, ὀπός Ps 19. 11 Prv 5. 3 *the juice of plants; juice*
 לַבִּי αἶθουαι Jer 48. 9 *burn, blaze; akin to αἶθυσσω*
 לַבִּי Jes 37. 26
 לַבִּי αἶθος Jes 1. 31 *fire*
 לַבִּי ἵστημι Gn 37. 7 *stand*
 לַבִּי ἐν- IR 16. 34 Jer 31. 21 (20) *set up, build; build up again, restore; set up a statue*
 לַבִּי Gn 28. 12 *make to stand up, raise up*
 לַבִּי καθ- Gn 21. 28, 35. 14 Dt 32. 8 *set up, erect, of stones; set in order, array, of soldiers*
 לַבִּי* ἐπίστημι Dt 7. 24 IIS 18. 30 Job 41. 2 *stand by or near; in hostile sense, stand against*
 לַבִּי συν- Nu 11. 16 Ps 2. 2, 94. 16 Job 1. 6 IICh 11. 13 *combine, associate, unite; stand together; meet in fight, be engaged with; of friends, form a league or union, band together; league themselves with one side or the other*
 לַבִּי ἰστός Jud 3. 22 *rod* לַבִּי

- נציב Gn 19. 26 *anything set up-*
right, rod, pole
- נציב ἐπιστάτης IR 4. 7, 9. 23,
22. 48 *one who is set over,*
chief, commander; president,
overseer, superintendent in
charge of any public build-
ing or works
- נציב IIS 8. 6, 14 IR 4. 19 ICh
11. 16 ICh 17. 2 *governor,*
administrator
- נצב σύστημα IS 14. 1 IIS 23. 14
body of soldiers, corps
- נצב Jes 29. 3
- נצבה IS 14. 12
- נצבה Zach 9. 8
- נצב στάσις Jos 4. 3 Jes 22. 19
the place in which one stands or
should stand, position, station
- נצבה ἰστίον, ἰστός Ex 24. 4
Dt 7. 5, 16. 22 Mich 5. 12
- נציב
- נצבה Gn 35. 20 IIS 18. 18
- נציβ σέβομαι Ps 82. 1, 119. 89
revere, worship; generally,
pay honour or respect to
- נצב* σέβω Ex 38. 8 IS 2. 22
worship, honour, mostly of the
gods; of suppliants
- נצבה σέβασμα Hos 3. 4 *that*
for which awe is felt, an object
of awe or worship
- נצב Jud 9. 6
- נציב ἀποφύνω, -ξέω IS 13. 21
bring to a point
- נצב ? Nah 2. 8
- נצבה νήστης, -τις (νηστεύω)
Zach 11. 16 *one who is*
fasting; not eating, fasting, of
persons
- נציב ἀλήθεια, ἀλά- Dan 2. 8
truth נצב
- נציב* Dan 7. 16
- נציב* ἀληθής, ἀλα-, -θινός Dan
2. 45 *true; of oracles, true,*
unerring נצב
- נציב* Dan 6. 13
- נציב κίβδηλος, κίβδος Dan 2.
41 *dross of gold, dross of silver*
- נציב εἰσάγω Gn 43. 9 Am 5. 15
introduce a child to the mem-
bers of one's ὄρα-πά; to bring
a cause into Court
- נציב κατ- Jer 51. 34 Job 17. 6
reduce to a state
- נציב ἐξαιρέω Ex 10. 24 *take out*
of a number, except; cf.
αἰρέω = ἀγρέω; κατέχω
- נציב σείω Thr 4. 15 נציב
- נציב μάχομαι Ex 2. 13 *fight;*
generally, quarrel, wrangle
- נציב δια- Nu 26. 9 Ps 60. 2
fight, contend; resist to the
uttermost
- נציב μάχη Jes 58. 4 *battle,*
combat, contention, strife
- נציב Jes 41. 12
- נציב* αἰδύσσω Jes 9. 17 *kindle*
- נציב* Jer 2. 15 Neh 1. 3 *Pass.,*
αἰδομαι: burn, blaze נציב
- נציב* καταίδω Jos 8. 8 Jes 27. 4
burn down, burn to ashes
- נציב ἐπιστατέω Esr 3. 8, 9 *to*
be set over, to be in charge of;
stand by, aid
- נציב ἐπιστάτης ICh 34. 13 *one*
who is set over, supervisor נציב
- נציב ἡγεμών Hab 3. 19 Ps 4. 1
leader of a chorus
- נציב ἐπαείδω ICh 15. 21 נציב *sing*

- to or in accompaniment; ὑπάδω:
sing by way of accompaniment
- נִצַּח *aĩdōs* ICh 29. 11 *respect, reverence*
- αἰδῖος IS 15. 29 (cf. אֲבִיר אֲבִיר יִשְׂרָאֵל) Jer 15. 18 *everlasting, eternal*
- αἰδίως Am 1. 11 *eternally*
- נִצְחָה *aĩdios* Jer 8. 5 נִצַּח
- נֶעַד-נִצַּח *ēs aĩdion* Job 34. 36 *for ever, ad infinitum*
- נִצַּח δόκημα, προσ-, προσδοκία Thr 3. 18 *expectation*
- ρόνος Jes 63. 3, 6 *blood when shed, gore*
- נִצְחָה * ἡγέομαι Dan 6. 4 *rule, have dominion; cf. נִצַּח*
- נִצַּל σῶζω Mich 4. 10 *save, keep alive, preserve, rescue; of things, keep safe, preserve*
- נִצַּל Ez 14. 14
- הִצִּיל Ex 12. 27, 18. 10 Hos 2. 11
- הִצִּיל * Dan 3. 29, 6. 15, 28
- הִצִּיל σωτηρία Esth 4. 14 *deliverance, preservation, salvation*
- נִצַּל ἀποσυλλάω Ex 3. 22 *strip off or take away from*
- הִנְצִיל συλλάω Ex 33. 6 Pass., *to be stripped, deprived of a thing*
- הִצִּיל σκιάζω, ἐπι- IIS 20. 6 *overshadow, darken; throw a shadow upon*
- נִצַּח ἀνθέω (ἀνθίζω) Ez 1. 7 *be brilliant, shine with colour*
- נִצַּח * Ez 7. 10 *blossom, blossom*
- נִצַּח ἐξ- Cant 6. 11 *put out flowers, bloom*
- נִצַּח * Nu 17. 23
- נִצַּח ἄνθος (A) Gn 40. 10 *bloom, flower* נִצַּח
- נִצַּח Job 15. 33
- נִצַּח * Ex 28. 36 Lev 8. 9 Nu 17. 23 Jes 28. 1 *crown, wreath, garland*
- נִצַּח * Jes 28. 4
- נִצַּח ἄνθος (B) Lev 11. 16 *a kind of bird, perh. the yellow wagtail*
- נִצַּח Cant 2. 12
- נִצַּח * δούρατος, σίσυμβος Nu 15. 38 Ez 8. 3 *tassel, mostly in pl.; fringe*
- נִצַּח τηρέω Pir 13. 3 *watch over, take care of, guard* נִצַּח
- נִצַּח τηρητής, -ρός IIR 17. 9 Job 27. 18 *نَاطِر نَاطِر نَاطِر keeper, observer, warden, guard* נִצַּח
- נִצַּח κεραμεύω Job 7. 20 *manufacture, make earthenware*
- נִצַּח Gn 2. 7, 8 Jes 45. 9. 64. 7 Jer 18. 11
- נִצַּח κεραμεύς Jes 29. 16, 45. 9 Jer 18. 2-6 *potter*
- נִצַּח κέραμος Jes 29. 16 *anything made of potter's clay* נִצַּח
- נִצַּח Ps 32. 7 נִצַּח
- נִצַּח σωστός Ez 6. 12 *safe*
- נִצַּח Jes 49. 6
- נִצַּח νεκρός, νεκρία Jes 65. 4 *burial place; cemetery, pl.*
- נִצַּח νεκρός, -κυσ, -υρ Jes 14. 19 *corpse*
- κορμός (A) Jes 11. 1 *trunk of a tree (with the boughs lopped off)*
- נִקַּח διακόπτω IIR 12. 10, 18. 21 *cut through; Pass., receive*

- a gash; of a coin, have a hole drilled in it
- נקבה διακοπή Gn 1. 27 Lev 5. 6, 12. 5 gash, cleft *تَقْب*; cutting or canal through an isthmus or mountain, narrow passage; v. pp. 189, 647
- נקבה κόπανον = κοπίς IR 6. 7 chopper, cleaver
- נקבה Jud 4. 21
- σκάμμα Jes 51. 1 that which has been dug, tunnel, pit
- נקב κείμαι Gn 30. 28 Nu 1. 17 Jes 62. 2 to be ordained, be laid down, give, have a name given
- נקב εύχομαι Lev 24. 11, 16 Nu 23. 8 Job 3. 8 pray for something (good or bad) for a person
- נקב* κατεύχομαι Nu 22. 11, 23. 13, 27 pray earnestly; pray against one, imprecate
- נקב φακώδης Gn 30. 32 freckled
- נקב Jos 9. 5
- נקב φακωτός Cant 1. 11 lentil-shaped, of hot-water bottles
- נקב יהי Jer 49. 12 release, let go
- נקב Ex 21. 19
- ἀφ- Ex 34. 7 Jer 2. 35 Job 10. 14 let go, loose, set free, release from a thing, acquit of a charge
- נקב ἀφίημι (ἀφίημι) Gn 24. 41 let loose, ranging at large, esp. sacred flocks that were free from work, released; free
- נקב ἀγνίζω Nu 5. 28 Jer 2. 35 Job 10. 14 wash off, cleanse away; cleanse, purify; purify oneself
- נקי ἄγνός Job 4. 7 pure, chaste, holy; after Hom., of persons, undefiled, chaste, generally, pure, upright
- נקי-אִי-נָקִי ἄναγνος Job 22. 30 unclean, unholy, defiled
- נקין ἀγνεία, -νότης Hos 8. 5 purity, chastity, integrity
- נקיה ἀγνιστήριον Ex 25. 29 instrument of purification
- נקין ἀγγεῖον ἀγνιστήριον Ps 26. 6 vessel; of metal, jar for water
- קוט* ἄχθομαι Ps 95. 10 to be loaded; mostly of mental oppression, to be weighed down, vexed, annoyed, grieved, at a thing, or with a person
- נקב* Job 10. 1
- נקוט* Ez 6. 9, 20. 43, 36. 31
- נקוט* ἐπ- Ps 119. 158, 139. 21 to be annoyed at
- נקב ἐδικάζω, -κέω Dt 32. 43 Jos 10. 13 IS 24. 13 prosecute one's right against another; avenge, punish, exact vengeance for; avenge or vindicate
- נקב Ex 21. 20 Jud 15. 7 IS 14. 24 Pass.
- נקב IIR 9. 7 Jer 51. 36
- נקב Gn 4. 15
- נקב הַנֶּקֶם Jer 5. 9 Ps 8. 3
- נקב δικάστηρ, -ής Nah 1. 2 avenger
- נקב הַנֶּקֶם ἐκδικαστήρ, -ής Ps 8. 3 avenger
- נקב δίκη Dt 32. 43 Jud 16. 28 Jes 34. 8 vengeance, punishment, atonement, satisfaction, penalty; sometimes pl.

- נְקִמָּה Jer 46. 10, 50. 28 Ez 25. 17 Ps 79. 10; 94. 1
 יִקַּע * ἀρκέω Ez 23. 17 Pass.,
to be satisfied with
 נִקְעַ * Ez 23. 18 *to be enough, endure*
 יִקַּע * Gn 32. 26 *to be strong enough*
 הִוָּקִיעַ * ἐπείχομαι Nu 25. 4 IIS
 21. 9 *draw near to the gods with sacrificial feasts; approach with hostile purpose, attack (?)*
 הַמוֹקְשִׁים * οἱ κατοιχόμενοι IIS
 21. 13 *the departed, the dead*
 נִקַּח κόπτω Jes 17. 6 *cut off, chop off; cf. ἐπι-, p. 209*
 נִקַּח κατα- Jes 10. 34 *cut down, fell, of trees, in Pass.*
 נִקַּח ἔχω Jes 29. 1 *keep up, maintain*
 הִקִּיחַ περι- Jos 6. 11 Ps 88. 18
 IICH 23. 7 *encompass, embrace, surround; surround so as to guard*
 נִקְשָׁה σηπεδών Jes 3. 24 غنونه
decay, putrefaction, in animal bodies or wood, or even stone
 קִיף * κῆβος IICH 9. 21 *along-tailed monkey, perh. the nisnas monkey*
 הִקִּיפָה * τὸ ἔσχατον Ex 34. 22
 IS 1. 20 *the farthest part, pl.; the end*
 נִקִּיחַ διακοπή Jes 7. 19 נִקְבָּה
 נִקַּח ὀρύσσω IS 11. 2 *dig; gouge out the eye*
 נִקַּח ἐξ- Nu 16. 14 Job 30. 17
dig out, gouge out
- נִקַּח Jes 51. 1
 נִקְרָה ὀρυγμα Ex 33. 22 *excavation, trench, ditch, moat*
 נִקְשַׁח διακτούμαι Jes 8. 15 Ps 9. 17
to be caught in a net, Pass.
 יִקְשַׁח * Eccl 9. 12
 נִקְשַׁח Dt 12. 30
 יִקְשַׁח * δικάειν Jer 50. 24 Ps 141. 9
throw, cast
 יִקְשַׁח * διακτωδός Hos 9. 8
made in net fashion
 יִקְשַׁח * Ps 91. 3
 יִקְשַׁח * δίκτυον Jer 5. 26 Prv 6. 5
net, fishing-net, hunting-net
 מִוִּקְשַׁח * Dt 7. 16 Jos 23. 13 Am 3. 5
 Ps 64. 6, 140. 6
 מִוִּקְשַׁח Ps 141. 9
 נִקְשַׁח φενακίζω Ps 38. 13 *play the φέναξ, cheat, lie*
 הַתִּוִּקְשַׁח * ἀπο- IS 28. 9 *delude, mock*
 נִקְשַׁח * κόπτω Dan 5. 6 *strike, beat, knock*
 נִרְדַּ נάρδος Cant 4. 14 *spikenard, oil of spikenard*
 נִשָּׂא φέρω, ὀρέω (ἐνεγκεῖν, ἐνεκε, οἴσειν) Gn 13. 6 Ex 10. 13
 Nu 23. 7 Dt 1. 31 Jes 14. 4, 45. 3 Jer 10. 19 Ez 17. 23, 19. 1, 29. 19 Joel 2. 22 Hag 2. 19
bear or carry; of a pregnant woman; of wind, bear along; endure, suffer; tell, announce; bring forth, produce, bear fruit; rob, plunder; generally, take and carry away, esp. to one's own home; v. p. 638
 נִשָּׂא Ex 25. 28 IIR 20. 17
 ἀπο- Am 4. 2 *carry off or away*
 προσ- IIS 19. 43 IR 9. 11 Esr

1. 4 *present, offer, esp. food, drink*
- נָשָׂא ICh 21. 24
- נָשָׂא הַ דִּיא- IIS 17. 13 *carry over or across*
- ἐπι- Lev 22. 16 *bring as a charge against*
- נָשָׂא Lev 19. 17
- נָשָׂא פֶּרֶא Jes 46. 1 *load, freight, burden; pl. contributions, of contributions in kind*
- נָשָׂא פֶּרֶא, פֶּרֶא- IIS 19. 43 *payment; bounty, benefit; food, victuals*
- נָשָׂא פֶּרֶעוּא, -עוּא IS 14. 3 ICh 5. 18 *Frequentat. of פֶּרֶעוּא, implying repeated or habitual action; most commonly of clothes, armour and the like, bear constantly, wear*
- נָשָׂא פֶּרֶעוּמָא Nu 11. 11 IIR 5. 17 Jer 17. 21 ICh 15. 22, 27 IICH 20. 25 *that which is carried, load; metaph., burden; of a harp*
- נָשָׂא, פֶּרֶעוּא פֶּרֶעוּ- Gn 43. 34 IIS 11. 8 Jer 40. 5 Esth 2. 18 IICH 17. 11 *present; food, victuals*
- נָשָׂא אִיבֹמָא ICh 21. 24 *burn, blaze* נָשָׂא, נָשָׂא
- נָשָׂא אִיבֹוֹן Jes 30. 27 *of fiery smoke*
- נָשָׂא Jud 20. 38, 40
- נָשָׂא פֶּרֶעוּא Ex 35. 21 *persuade*
- נָשָׂא עִנָּא- Jer 22. 27 *persuade, convince; persuade, move to do a thing, seduce, mislead*
- נָשָׂא אִידֶּעוּמָא Gn 18. 26, 19. 21, 50. 17 Dt 10. 17 Ps 55. 13 *respect; have compassion upon, show mercy; of the homicide, obtain forgiveness*
- נָשָׂא Jes 33. 24
- נָשָׂא Ps 32. 1
- נָשָׂא עִנָּא- IICH 19. 7 *reverence*
- נָשָׂא אִידֶּעוּסֹס IIR 5. 1 *revered, venerable*
- נָשָׂא Jes 3. 3
- נָשָׂא אִידֶּעוּסֹס Gn 4. 7 *forgiveness*
- אִידֹּוּס, -דֹּוּ Gn 49. 3 *reverence, dignity; metaph., sublimity, grandeur* עִנָּא
- נָשָׂא וּפֹוּא Ex 6. 8 IIR 25. 27 *lift high, raise; metaph., elevate, exalt (opp. פֶּרֶעוּנֹוּא: humble, abase עִנָּא Jer 8. 14 Ps 37. 7, 62. 5, 93. 3, 131. 2)*
- נָשָׂא הַ נֹּוּא Nu 16. 3, 24. 7 *Pass., to be exalted*
- נָשָׂא עִזֻּפֹּוּא Esth 3. 1, 5. 11 *raise up, exalt*
- נָשָׂא וּפֹהִיִּס, -הִלֹּס Jes 2. 2, 12, 6. 1 *high, lofty*
- נָשָׂא אִידֶּעוּסֹס וּפֹהִיִּס, -הִלֹּס Nu 7. 10 *revered, venerable; metaph. high, lofty, stately; upraised, i.e. mighty*
- נָשָׂא Gn 23. 6 Nu 7. 11
- נָשָׂא וּפֹס Job 20. 6 *height; metaph., sublimity, grandeur*
- נָשָׂא נֶפֶס Jer 10. 13 Ps 135. 7 Prv 25. 14 *cloud, mass of clouds*
- נָשָׂא מֶנְטֵעוּמָא IIR 9. 25 Jer 6. 1 *divine, prophesy; cf. פֶּרֶעוּא*
- נָשָׂא עִנָּא- Ez 12. 10 *prophesy*
- נָשָׂא מֶנְטֵעִיא, -עִיֹּוֹן Jer 13. 1 Jer 23. 33 Thr 2. 14 *oracle, prophesy, pl.*

- מַשָּׂא Jer 6. 1
 מַשָּׂא μάντις Gn 25. 14 Prv 30. 1,
 31. 1 *diviner, seer, prophet*
 מִשָּׁה Gn 41. 51 Jud 18. 30
 מִשָּׂה Ex 2. 10 Jud 18. 30
 מִשָּׂא μυθέομαι Nu 23. 7 Jes 14. 4,
 37. 4 Ez 19. 1 *speak, say,*
recount; cf. φέρω
 מִשָּׂא ἡχέω Jes 42. 2 Ps 72. 3
 Job 21. 12 *sound, ring, peal;*
impers. of an echo
 מִשָּׂא ἡχή, ἡχος Job 13. 11, 31.
 23 *noise, rarely of articulate*
sounds; sound, echo
 מִשָּׂא Job 41. 17
 מִשָּׂא φύω Ez 17. 23 Joel 2. 22
 Hag 2. 19 *Pass., grow, esp.*
of the vegetable world;
produce; cf. φέρω
 מִשָּׂא φῦμα Lev 13. 2 *growth;*
freq. of diseased growths,
tumour, tubercle, etc.
 מִשָּׂא ἀντιάζω, -άω Esth 2. 15
encounter; cf. φερεύω
 λανθάνω Ps 102. 11 *to escape*
one, i.e. to forget نَسِيَ
 ὀνομάζω Ex 20. 7 Ps 16. 4
name, specify by naming; utter
names or words
 σείω Nah 1. 5 טו
 τίθημι Jud 21. 23 Ruth 1. 4
 Est 9. 12 *make a woman*
one's wife, take her as a wife
 ? Dt 24. 15, 33. 3 Prv 19. 18
 Job 11. 15, 40. 20
 מִשָּׂא* φέρω Dan 2. 35 מִשָּׂא
 מִשָּׂא* ὑψόω Est 4. 19 מִשָּׂא
 מִשָּׂא εὐχόμαι IR 8. 31 IICh 6. 22
 טק
 σείω Jer 23. 39 טו
 δαείζω Jes 24. 2 Jer 15. 10
put out money at usury, lend;
have lent to one, borrow; cf.
 נָשָׂה
 נָשָׂה Dt 24. 11
 מִשָּׂא הַשִּׂיא Ps 89. 23
 מִשָּׂא δανειστής IS 22. 2 *money-*
lender or creditor
 מִשָּׂא δανεισμός Neh 5. 7 *money-*
lending; borrowing
 מִשָּׂא δάνεισμα Dt 24. 10
 = δάνειον: *loan*
 מִשָּׂא πείθω, πιδέω Jes 19. 13
prevail upon, persuade, usually
by fair means; in bad sense,
talk over, mislead
 מִשָּׂא ἀνα- Jer 4. 10 Ob 7 מִשָּׂא
 מִשָּׂא* πειθώ Prv 26. 26 *persua-*
sion; means of persuasion;
inducement
 מִשָּׂא* Ps 73. 18
 ὑψωμα Ps 74. 3 *elevation,*
height; metaph., exaltation
 מִשָּׂא* μαρτεῖον Gn 10. 30 *seat*
of an oracle
 מִשָּׂא* δηϊόω Jes 6. 11 *waste,*
ravage a country
 מִשָּׂא* Jes 6. 11 *Pass.*
 מִשָּׂא* κατα- Jes 37. 26 *ravage,*
waste
 מִשָּׂא* IIR 19. 25
 מִשָּׂא* δηϊότης Jes 24. 12
battle-strife, the battle; mortal
struggle, death; cf. δαίς
 מִשָּׂא* Thr 3. 47
 מִשָּׂא* θεάομαι / ἀγασθῆναι,
 ἀγαμαι, ἀγάομαι Gn 24. 21
gaze at, behold, mostly with
a sense of wonder; look on
with jealousy or envy; in good

- sense, *admire*; *admire*, *wonder* at; v. συν-, p. 235
- הָאָה * *πάγη* Jes 47. 11 הָאָה
הָאָה * *κακόω* Ps 35. 17 *maltreat*,
distress *لأ*
- הָאָה * *κακόν* Ez 38. 9 Zeph 1. 15
Ps 63. 10 Job 30. 3 *evil*, *ill*
سوء
- הָאָה * Zeph 1. 15
הָאָה * Job 30. 3
- הָאָה * *πάγη* Ps 35. 8 *anything*
that fixes or fastens, *snare*,
noose; *fowling net*; *metaph.*,
trap, *snare*; cf. הָאָה Jer 18. 20,
22
- הָאָה * *ῥέω* Jes 17. 12 הָאָה
הָאָה * *ῥήγμα*, *ῥή-* Jes 66. 6
sound
Zeús, *Δάν*, *Ζάρ*, *Ζήν*, *Τάν*
Jer 48. 45 *Zeus*; cf. הָאָה בית
Jes 17. 11 *يَسَان*; cf. Jud
12. 6
- הָאָה * *πνέω* Jes 40. 7 *blow*, of wind
and air, *breathe*, *breathe out*
- הָאָה * *ἐκπνέω* Ps 147. 18 *blow*
through, *breathe out or forth*
διαφυσάω κατασσοβέω Gn 15.
11 *blow in different directions*,
disperse; *frighten away*, *scare*
the birds
- הָאָה * *ἐξικνέομαι* Gn 44. 4 Lev
25. 26, 26. 5 Hos 10. 9
reach, *arrive at a place*; *arrive*
at, *reach an object*
ἐπιθιγγάνω Gn 47. 9 Lev 26.
5 Prv 2. 19 *reach as far as*
ἀναχάζομαι Job 24. 2 הָאָה
- הָאָה * *λανθάνω*, *λήθω* Dt 32. 18
Thr 3. 17 הָאָה
הָאָה Jes 44. 21
- ἐπι- Gn 41. 51 *cause to forget*,
let a thing escape one, *forget*,
lose thought of
- הָאָה Job 11. 6
- ἐκ- Job 39. 17 *make one*
quite forgetful of a thing
- הָאָה * *λήθη* Ps 88. 13 *forgetting*,
forgetfulness; after Hom., of
a place of oblivion in the lower
world
- הָאָה * *ισχίον* Gn 32. 33 *hip-joint*,
in which the thigh turns;
fleshy parts round the hip-joint,
haunches
- הָאָה * *σειώ* Jer 23. 39 הָאָה
τίθημι Dt 24. 11 Jer 15. 10
τίθεσθαι seems to have the
same meaning as *ὑποτίθημι*
(v. p. 239), הָאָה; cf. הָאָה
- הָאָה * *ὁθήμενος* (τίθημι) Jes 24.
2 *the mortgagee*; cf. הָאָה
- הָאָה * *ὁθεὶς* (τίθημι) Dt 24. 11
Jes 24. 2 *the mortgagee*; cf.
הָאָה
- הָאָה * *ὑποτίθημι* Dt 15. 2 *put*
down as a deposit or stake,
pawn, *pledge*, *mortgage*
- הָאָה * *δανειστής* Jes 50. 1 הָאָה
- הָאָה * *δανείζω* Dt 24. 10 הָאָה
- הָאָה * *δάνειον* IIR 4. 7 *loan* *دَيْن*;
הָאָה
- הָאָה * *ἐπιλανθάνω*, *λήθω* Gn 41.
51 הָאָה, הָאָה
- הָאָה * *δάκνω*, *-νάζω* Nu 21. 9
Mich 3. 5 *bite*, *sting*
- הָאָה * *δακνιστήρ* / *τοκιστής* Hab 2.
7 *biter*, *stinger*; *money-lender*,
usurer
- הָאָה * *καταδάκνω* Nu 21. 6 *bite*
- הָאָה * *τοκίζω* (τόκος) Dt 23. 20

- lend on interest*
 תַּשִּׁיחַ Dt 23. 20, 21
 תַּשִּׁיחַ τόκος (τίκτω) Ex 22. 24
 Lev 25. 36 *offspring*;
metaph., produce of money
lent, hence interest
 תַּשִּׁיחַ λέσχη Neh 13. 7
 תַּשִּׁיחַ* Neh 13. 5 *lounging*
place, resort of idlers or
beggars; later, public building
or hall, used as a lounge or
meeting place, esp. at Sparta
and in other Doric cities,
also in Attica; at Cnidus
council chamber
 תַּשִּׁיחַ ψιλώω Dt 28. 40 *strip bare,*
mostly of hair; strip trees
bare; strip off, pull out
 συλάω, -λέω Ex 3. 5 Dt 7. 1
strip off, esp. strip off the arms
of a slain enemy; take off or
out; take the lid off the
quiver; Pass., to be carried off
as spoil, to be taken away
 תַּשִּׁיחַ ἀπο- IIR 16. 6 *carry off*
 תַּשִּׁיחַ* συλάω Ez 26. 12, 29. 19
 Ruth 2. 16 תַּשִּׁיחַ
 תַּשִּׁיחַת Jes 59. 15 Ps 76. 6
 תַּשִּׁיחַ συλητής, -ήτωρ Jer 50. 10
plunderer
 תַּשִּׁיחַ* σύλη, σῦλον Jud 5. 30
 Jes 10. 6 *booty; τὰ σῦλα*
booty
 πολὺς Jud 5. 30 *many*
 πολλά Prv 31. 11 *in Hom.*
as Subst., much riches, great
possessions
 תַּשִּׁיחַ* ψιλός Mich 1. 8
generally, bare, uncovered;
naked, unarmed, defenceless
- תַּשִּׁיחַ* Job 12. 17
 תַּשִּׁיחַ ψύχω/πνέω Jes 42. 14 תַּשִּׁיחַ
 תַּשִּׁיחַ θυμός Jes 30. 33 *wrath*
 תַּשִּׁיחַ πνεῦμα Dt 20. 16 IIR 17.
 17 Job 27. 3 *breath, breath*
of life; life, living being
 תַּשִּׁיחַ* Dan 5. 23
 תַּשִּׁיחַ ? Lev 11. 18
 תַּשִּׁיחַ πνέω/ψύχω Ex 15. 10 Jes
 40. 24 תַּשִּׁיחַ
 תַּשִּׁיחַ νύξ (νυκτός) Prv 7. 9 Job 3.
 9 *night*
 תַּשִּׁיחַ σκῶψ Jes 34. 11 *a small*
kind of owl (γλαῦξ, תַּשִּׁיחַ,
being the little horned owl)
 תַּשִּׁיחַ Lev 11. 17; εὐσκοπος
 תַּשִּׁיחַ αἶθω, -θομαι Ps 78. 21
light up, kindle; rarely intr.,
burn, blaze; Pass. תַּשִּׁיחַ
 תַּשִּׁיחַ κατ- Ez 39. 9 *burn down,*
burn to ashes
 תַּשִּׁיחַ- Jes 44. 15 *poet., = תַּשִּׁיחַ-*
καίω: burn by applying fire
below
 תַּשִּׁיחַ αἶθομαι Hos 13. 2 תַּשִּׁיחַ
 תַּשִּׁיחַ ἐσθίω Gn 41. 40 *eat; cf.*
ἀσπάζομαι
 תַּשִּׁיחַ ἰκνέομαι Job 31. 27 תַּשִּׁיחַ
 תַּשִּׁיחַ βόσκω Ps 2. 12 *prop. of*
herdsmen, feed, tend; gener-
ally, feed, nourish; maintain,
keep
 תַּשִּׁיחַ ἀσπάζομαι, ἀσπακέ- Gn 27.
 26, 29. 11, 41. 40 *welcome*
kindly, greet; salute; from the
modes of salutation in use,
kiss, embrace; eagerly cleave
to; of things, follow
 תַּשִּׁיחַ Gn 31. 28 IIR 19. 20 *take*
leave of

- נִשְׂקָה ἀσπασμα Cant 1. 2 *greeting, embrace; esp. in pl., embraces*
 נִשֵּׁק θιγγάνω Ps 85. 11 נִשֵּׁק
 הַיָּם ἐπι- Ez 3. 13 הַיָּם
 נִשֵּׁק τοξάζομαι Ps 78. 9 ICh
 12. 2 *shoot with a bow*
 נִשֵּׁק τόξον Job 20. 24 *arrow*
 τεῦχος IR 10. 25 Jes 22. 8
prop. tool, implement: but mostly in pl., implements of war, armour, arms, freq. in Ep.
 נִשֵּׂה πρίων Jes 10. 15 *saw*
 נִשֵּׂה πρίω ICh 20. 3 *saw*
 נִשֵּׂה χάρων Lev 11. 13 *poet. for χαροπός (fierce), of the eagle; cf. τανύπτερος (αἰετός) long-winged (eagle)*
 נִשְׂרֵי* Dan 7. 4 نسر
 נִשְׂרֵי נִשְׂרֵי Hos 8. 1 *herald, pursuivant*
 נִשְׂרֵי ἀνέλω Jes 41. 17 Jer 51. 30 *bail out bilge water; generally, draw water; metaph., drain dry*
 נִשְׂרֵי Jes 19. 5
 נִשְׂרֵי στίβος Job 28. 7 *trodden way, track, path*
 נִשְׂרֵי Jes 43. 16
 στείβομένη (στείβω) Prv 12. 28
 נִשְׂרֵי αἱ στείβομεναι ὁδοί Jud 5. 6 *the beaten tracks*
 נִשְׂרֵי διασπείρω Jes 18. 5 *scatter or spread about*
 נִשְׂרֵי ἐντέμνω (τεμαχίζω) Lev 1. 6 *cut up a victim*
 κατα-, κατατάμνω Jud 19. 29 *cut in pieces, cut up*
 נִשְׂרֵי τόμος (τέμαχος) Ez 24. 4 *slice; generally, piece*
 נִשְׂרֵי τόμα (τόμιον) Lev 1. 2-9 IR 18. 20-39 *τὸ τόμιον, victim cut up for sacrifice, over which oaths were taken; τὰ τόμα, the parts of the victim used at this solemnity*
 נִשְׂרֵי καταχέω Ex 9. 33 Jer 7. 20, 42. 18 Job 3. 24 Dan 9. 11 *pour, shower down; τήκω: bring clouds down in rain; dissolve*
 נִשְׂרֵי τήκω Ez 22. 21, 24. 11 נִשְׂרֵי
 נִשְׂרֵי κατα- Ez 22. 20 *melt*
 נִשְׂרֵי Ez 22. 20 Job 10. 10
 נִשְׂרֵי Ez 22. 22
 נִשְׂרֵי τήκων Ez 22. 22 *melting, of snow*
 נִשְׂרֵי δίδωμι Gn 3. 12, 4. 12 נִשְׂרֵי
 נִשְׂרֵי δότης, -ος Hos 2. 7 נִשְׂרֵי
 נִשְׂרֵי δότης Nu 3. 9 Dt 28. 31, 32 Esth 3. 11 *granted*
 נִשְׂרֵי Nu 8. 16
 נִשְׂרֵי Esr 8. 17 ICh 6. 33
 נִשְׂרֵי Esr 8. 20 Neh 11. 3
 נִשְׂרֵי δῶρημα, -ρον Gn 34. 12 Nu 18. 11 Prv 19. 6, 21. 14 *gift, present, gift of honour; votive gift or offering to a god; a bribe*
 נִשְׂרֵי Gen 25. 6 Ez 46. 16
 נִשְׂרֵי IR 13. 7 Eccl 3. 13
 נִשְׂרֵי μεθίημι Gn 31. 7 Nu 21. 23 Jud 1. 34, 15. 1 IS 18. 2, 24. 8 IIS 21. 10 *permit; allow*
 נִשְׂרֵי τείνω, ἐν- Ex 9. 23 Jer 12. 8 Joel 2. 11 Hab 3. 10 Ps 46. 7 Thr 2. 7, 5. 6 *strain the voice,*

- raise it high; stretch, hold out
one's hands, extend to
- τίνω Ex 21. 22, 23 Lev 27. 23
IR 8. 32 Ez 17. 19, 23. 49
ICh 6. 30 pay a price by
way of a return or recom-
pense, mostly in bad sense,
pay a penalty, make atonement
for, make return or requital;
punish; make another pay
for a misdeed, visit it on his
head
- τίθημι Gn 3. 12 IR 2. 35 ICh
8. 9 set, put, place, assign,
award, make her a wife; make
one something
- נתן אל- Ex 25. 16 Eccl 7. 2
Neh 2. 12 generally, put in
or into; lay to one's heart
- נתן על- Neh 5. 7 make an
attempt upon, attack, make an
attack
- נתן θεός Neh 13. 4 placed, set
ἀνάθημα Nu 18. 6, 7 that
which is set up; hence, votive
offering set up in a temple,
of a slave in a temple;
dedicatory offering (W)
- וְיָיִתּוּ עִימּוֹי גֵּנוֹסְטוֹ Nu 11. 29
מִי יִתֵּן Dt 5. 26
- אֲדִי אֲחֲדִי אֶחָדִי * δίδωμι
Esr 7. 20 נתן
- δῶρημα, -ρον Esr 7. 20
מתן
- מַתָּה * Dan 5. 17
- מַתָּה * Dan 2. 6
- מַתָּה * δοτός Esr 7. 24 מתנים
- מַתָּה * μάντις/ἀνάθημα IIR 11.
18 מַתָּה, מַתָּה
- מַתָּה * μαντεῖον Nu 21. 18
- (הַ)מַּתָּה * μάντις/δῶρημα Παῖδος
IIR 24. 17 prophet/gift of
Paeon
- (הַ)מַּתָּה * μάντις/δῶρημα Διός
(Διός) ICh 25. 4 prophet/
gift of Zeus
- מַתָּה * δίδωμι IIS 7. 2 (God) gave
- מַתָּה * ἡλίου θεοῦ δῶρον Nu 1. 8
gift of the Sun-god/God
- מַתָּה * Διός Παῖδος δῶρον IIR
25. 23 the gift of Zeus/Paeon
- מַתָּה * Διὸς δῶρον Jer 40. 8 the
gift of Zeus
- מַתָּה κατέργημι, -έσσω Job 4. 10
- מַתָּה Lev 14. 45 Jud 6. 30 Jer 1.
10 Ps 58. 7 break in pieces,
shatter; v. pp. 217, 254
- מַתָּה Jer 4. 26 Nah 1. 6 Pass.
- מַתָּה ICh 31. 1, 36. 19
- מַתָּה Jud 6. 28 Pass.
- מַתָּה Lev 11. 35
- מַתָּה ὠθέω Jud 20. 32 Jer 22.
24 force out, thrust out
- מַתָּה Jos 4. 18 Pass.
- מַתָּה ἐξ- Ez 17. 9, 23. 34 thrust
out, force out, wrench out
- מַתָּה Jud 20. 31
- מַתָּה Jos 8. 6
- κατ- Jer 12. 3 push down
- מַתָּה σχιστός Lev 22. 24 cloven,
divided, split
- מַתָּה σχίζω Jes 5. 27, 33. 20
Ecc 4. 12 split, cleave, cut
out, tear, shatter
- מַתָּה Jud 16. 9 Jer 2. 20 Ez 23. 34
- מַתָּה * στοῖχος Ez 41. 16, 42. 3,
5 row in an ascending series,
course of masonry
- מַתָּה * Ez 41. 15
- מַתָּה ἐπιθρώσκαω Lev 11. 21

<i>leap upon; leap over a space,</i>	נָתַר	νίτρον, λί-	Prv 25. 20
<i>spring at a bound</i>		<i>sodium carbonate</i>	
נָתַר Job 37. 1	נָתַר*	σπείρω	Dan 4. 11 נוה
הִתִּיר διαχαλάω Jes 58. 6 Ps 105.	נָתַר	ώθέω	IR 14. 15 קת
20 <i>loosen, relax</i>	נָתַר	έξ-	Jer 18. 14 קת
κατατίθημι IIS 22. 33 <i>lay</i>	נָתַר	κατάγνυμι	Ps 9. 7 קת
<i>down, make a road; cf. Ps 18.</i>	נָתַר	Jer 31. 40 (39)	קת
33 נָתַר Jes 43. 16, 19	נָתַר	Ez 19. 12	קת

XI. GREEK PREPOSITIONS

XLIX. The Greek prepositions homologize in Hebrew separately and in combination with nouns, adjectives, verbs, and adverbs.

ALL prepositions in compound verbs homologize with the prefix ה־ of הִפְעִיל and the prefix ה־ of הִתְפַּעֵל.

ἀμφί, Prep.—radical sense, *on both sides*; chiefly poetical and Ionic prose, replaced by περί in later Greek. Of place, *about, around* עַל Gn 13. 11, 18. 2, 29. 2; *all around, round* סְבִיב IR 7. 36 סְבִיבָה Ex 7. 24 IS 26. 5; *by, on, somewhere by, somewhere about* עַל־פִּי Ex 14. 9; of persons grouped *about* one, οἱ ἀ. Πρίαμον Priam and his train; οἱ ἀ. Πρωταγόραν the school of Protagoras; οἱ ἀ. Εὐθύφρονα Euthyphro's friends; סְבִיבֵי Ps 76. 12 מִסְבִּיבֵי IIS 4. 4 מִפְּסֵבָה Ib 21. 8 שְׁמוֹנָל IS 1. 20; *on both sides* פִּיפִיחַ Ps 149. 6 פִּלְגֹשׁ IIS 3. 7 פִּילְגֹשׁ Gn 35. 22 [ἀμφὶ λέχος] παλλακίς [an atavism].

ἀνά, Aeol, Thess, Arc, Cypr ὀν, Prep.; by apocope ἀνά becomes ἀν before dentals, ἀγ before gutturals, ἀμ before labials; *on, upon*, without any notion of motion, עַל Gn 1. 11 [cf. εἰς, ἐπὶ] Ez 16. 12 [cf. ἐν] עַל־י Ib 49. 17 عَلَى; *implying motion upwards* בָּ Ex 19. 12–13 [cf. ἐν] עַל Jos 2. 8; *as advb., up! arise!* עֲלֶה Ps 47. 6; *among, in* בָּ IICh 36. 23 עַל Gn 33. 1 [cf. ἐπὶ]; of time, *throughout*, ἀνὰ νύκτα *all night through* הָיָה לַיְלָה Esth 6. 1.

ἀντί, Prep.—original sense, *over against* הֶחָת Dt 4. 11 Jos 11. 3. Of place, *in the presence of* הֶחָת ICh 29. 24; *instead, in the place of* הֶחָת Gn 4. 25 Jes 3. 24 Esth 2. 17; *at the price of, in return for* אֲחֵר IIS 4. 10 הֶחָת Ex 21. 23, 24; ἀνθ' ὧν *wherefore* לָכֵן Gn 4. 15; *wherefore? why?* ἀντί τοῦ מדוע Ib 26. 27 Ez 18. 19; *because* הֶחָת Dt 21. 14, 28. 47 Prv 30. 21–3; *for the sake of* הֶחָת IS 24. 20.

ἀπό, Aeolian, Thessalian, Arcadian, Cyprian ἀπύ, Prep.—original sense *from*. Of place, of motion *from, away from* בָּ IIS 22. 16 (cf. Ps 18. 16) Ps 10. 1 Thr 3. 15 (cf. Job 9. 18) Thr 3. 30 (cf. Jer 46. 10) הֶהָ Ps 123. 4 (cf. Jes 66. 11 Jer 46. 10 Prv 1. 31, 30. 16, 22 Job 31. 31 ICh 29. 28) הֶהָ IR 20. 33 הֶהָ

Dt 6. 21, 32. 25 מִן Gn 19. 37 מִן Ex 1. 10 Nu 23. 7 מִן Dan 2. 41 מִן Ib., Job 11. 20 מִן Job 14. 11 מִן Jes 30. 11; partitive, part *taken from* מִן IS 30. 26 מִן Gn 9. 21 מִן Job 9. 3; *from being, instead of* מִן Gn 29. 19 Dt 28. 55 Prv 30. 2; of time, *from, after* מִן Jes 22. 7 מִן Job 20. 4; *from the beginning* מִן Jes 41. 4 מִן Ps 78. 2; *descent from* מִן Gn 4. 1 מִן Jud 5. 14; of the material *from* or *of* which a thing is made מִן Cant 3. 9; of the person *from* whom an act comes, i.e. *by* whom it is done מִן Gn 4. 1 מִן Gn 24. 50 IS 20. 9; of the source *from* which life, power, etc., are sustained מִן ICh 29. 14 מִן Zach 9. 15, 10. 7; *in consequence of* מִן Jes 53. 5 מִן Ex 2. 23 מִן Ps 88. 10; with *one accord* ἀπὸ μιᾶς Jos 9. 2.

διά, poet. διαί, Aeol. ζά, Prep.—radical sense *through*. Of place or space, *in the midst of* בֵּין Jer 25. 27 Ez 19. 2 [cf. μετά]; *between* בֵּין Gn 1. 7, 13. 3, 8, 31. 53 [cf. μετά]; of time, *διὰ παντός continually* מִן Ex 25. 30; *between* two points of time בֵּין Ib 12. 6; causal, *through, by* בִּי Dt 4. 34; of the instrument or means, בִּי Jer 38. 6, *διὰ χειρῶν by hand* בִּי Ex 6. 6 בִּי Gn 38. 20 Nu 33. 1 IS 28. 15 IIR 19. 23 Ps 77. 21 Prv 18. 21; of manner, בִּי [cf. ἐν]; *through passion, in passion, διὰ ὀργῆς* בִּי Ps 55. 15; of persons, *thanks to, by aid of, διὰ σε, διὰ τοῦτο, διὰ ταῦτα by means of, on account of* אֲדֹנָי Gn 21. 11, 25 [cf. παρὰ]; of things, to express the cause, occasion, or purpose, *because of, by reason of* בִּי Jes 64. 6 בִּי Lev 26. 43 בִּי Gn 22. 16 Lev 26. 43.

εἰς or ἐς, Prep.—both forms are found in Homer, Ionic poets, and early metrical inscriptions. Originally, *εἰς*; radical sense, *into*, and then more loosely *to*; Latin, *ad*: of places *into* or *to* אֶל Ex 3. 1 אֶל Gn 19. 2 Lev 14. 46, 50 [cf. ἐν, ἀνά] אֶל Jud 19. 18 אֶל Gn 38. 25 Jos 4. 23 אֶל Gn 10. 19 IS 9. 9 Ps 36. 6 אֶל Nu 24. 20 Jes 65. 18 Ps 147. 6 אֶל Lev 14. 26, 50; *upon* אֶל Lev 14. 25 Esth 1. 2 [cf. ἐπὶ]; *up to, until* אֶל Ex 15. 16 Dt 34. 6 Cant 2. 7; *towards* אֶל Ez 13. 17, 21. 7 [cf. ἐν] אֶל Ez 29. 2, 35. 2 Ob 1; *till now, hitherto* εἰς τὸ νῦν אֶל Eccl 4. 3 אֶל Ib 4. 2; *ἐς αἰῶνα for ever* אֶל Nu 24. 20 Ps 83. 18 Prv 12. 19.

εἴσω, ἔσω—ἔσω (as ἐς for εἰς) prevailed in Ionic and old Attic prose—advb. of *εἰς, inside, within* אֵלַי Job 5. 26 אֵלַי Ex 14. 23, 24. 18 IIS 3. 27; *inside, i.e. by the side of the road* τῆς ὁδοῦ εἴσω אֵלַי Ex 2. 5 IIS 15. 2 אֵלַי IS 4. 13.

ἐν—poetical ἐνί, εἰν, εἰνί; Arcadian and Cyprian ἐν; Prep.—radical sense, *in, into* ־ב Jer 38. 6 Ps 119. 11 IIR 10. 15 IICH 36. 23 [cf. ἐπι] לֵאל Ex 25. 16 Lev 18. 20 Dt 23. 25 Jes 44. 49 Jer 38. 6 Thr 3. 41 Eccl 7. 2 ־מ Dt 32. 25; with names of cities or islands ־ב IICH 36. 23; *on* ־ב Ex 24. 18; *towards* לֵאל Ez 21. 7; of the Instrument, Means, or Manner, *by* ־ב Jer 20. 4; *with* ־ב IS 2. 16 Jer 20. 4; to see *with* one's eyes, i.e. have the object *in one's eyes* ־ב Jes 6. 10; of time, ־ב Gn 2. 4, 19. 27, 21. 22.

ἐκ, before a vowel ἐξ; also in Attic inscriptions before σ ξ ζ ρ and, less frequently, λ; ἐγ in inscriptions before β γ δ λ μ ν; Cretan and Boeotian ἐσ; ἐχ frequently in Attic inscriptions before χ φ θ (and in early inscriptions before σ); also ἐ Ναυπάκτω; radical sense, *from, out of*; frequently also simply, *from*. Of origin; *in accordance with* ־כ Gn 18. 25, 44. 2. In Epic dialect it is used with adverbs in -θεν.

ἐξω, advb. of ἐξ; without any sense of motion, *outside*; τὸ ἐξω the *outside*; *except, besides*.

ἐξωθεν, rarely ἐξωθε, advb. *from without* or *abroad* חוּצָה IR 6. 6; *outside* מִחוּץ Lev 13. 46 Jer 21. 4 Thr 1. 20; *besides, apart from* חוּץ Eccl 2. 25; = ἐξω: the *outside* חוּץ Lev 18. 9 חוּצָה Dt 25. 5 Ez 34. 21; *except, besides* חוּץ Eccl 2. 25. [Cf. ἐκτός; ὀδός/חוּץ/חוּצָה.]

In compounds the sense of *removal* prevails: *out, away, off*. Also to express *completion*, like our *utterly*.

ἐπί, Thessalian (before τ) ἐτ, preposition denoting the *being upon* or *supported upon a surface or point*. Of place, *upon, on* עַל; *in* ־ב; *to, towards* לֵאל Dt 1. 1 Thr 3. 41; *towards* פֶּנֶא/פֶּנֶא Ez 48. 4; ἐπ' οἴκου *homeward* בֵּיתוֹ אֶל־ Jud 11. 34 [cf. οἰκαδε] הַמִּצֵּפָה Ib. הַרְמָתָה IS 2. 11 עַל־בֵּיתוֹ Ib.; *in addition to, over and above, besides* עַל Ex 20. 3 Prv 31. 29 [cf. παρά]; with verbs of eating and drinking, *with* לֵאל IS 14. 34 עַל Nu 9. 11 IS 14. 33; *according to* לְפִי Lev 25. 16 עַל־פִּי Gn 43. 7; in a hostile sense, *upon* or *against* לֵאל Gn 4. 8 עַל Jud 6. 3, 9. 43 IS 2. 1, 20. 33; *before* תֵּא Gn 19. 27 IS 2. 11, 17 עַל־פִּי Nu 33. 7; in the quarter or direction *towards* or *in which* a thing takes place, *to the right* or *left* עַל Gn 24. 49; *on the side* עַל Gn 16. 7; *among* עַל Gn 33. 1 [cf. ἀνά]. Of time, *in* ־ב Gn 14. 1 Ps 44. 2; *at dinner* ־ב Esth 5. 6 [cf. ἐν].

In composition, *inter alia*: of Place, denoting: Support or Rest *upon*, Motion, *to* or *towards*: ἐπέρχομαι, ἐπιστέλλω; *against*;

up to a point; *over* a place; *over* and *beyond* boundaries; extension *over* a surface; accumulation of one thing *over* or *besides* another; accompaniment, *to*, *with*. Of Time and Sequence, *after*. In causal senses: superiority felt *over* or *at*. Authority *over*. Motive *for*; to give force or intensity to the verb.

κατά: rare poetical, καταί—found in compounds, as in καταίβασις, poetical for κατάβασις. Preposition: *downwards*. Denoting motion from above, *down from*; denoting *downward motion* תחת Gn 21. 15; *opposite, over against* תחת Dt 4. 11 Jos 11. 3. Of fitness or conformity, *in accordance with* כפי Ex 16. 21 Nu 6. 21; *according to* כפי Lev 25. 26 Dt 25. 2; *according to a description of him, like*, כ Nu 13. 33 Dt 2. 10. Of Time, κατά is sometimes dispensed with [as in Hebrew], e.g. καθ' ἡμέραν, κατ' ἡμέραν day by day, daily יום יום Gn 39. 10 Ps 61. 9, 68. 20 Prv 8. 30, 34 Esth 3. 4 (יום יום Neh 8. 18 ICh 30. 21 ביום יום Dan 1. 5 ICh 16. 37 ICh 8. 14, 31. 16 יום יום Esth 3. 4); periphrastically with abstract Subst., *by force* κατ' ἰσχύν בקוֹחַ IS 2. 16; καθ' ἔτος *this year* השנה IIR 19. 29 תשנה Gn 18. 10.

κατά in compounds, *inter alia*: *downwards, down*; *in answer to*, *in accordance with*; *against*, in hostile sense; frequently only to strengthen the notion of the simple word.

κατά as a Preposition was shortened in some dialects, esp. in Epic, into κάγ, κάδ, κάκ, κάμ, κάν, κάπ, κάρ, κάτ, before γ, δ, κ, μ, ν, π (or φ), ρ, σ (or θ), respectively. In compound verbs κατά sometimes changes into καβ, καλ, καρ, κατ, before β, λ, ρ, θ, respectively; and before στ and σχ, the second syllable sometimes disappears.

μετά, poet. μεταί, Aeol, Dor, Arc πεδά: Prep. which, with the gen., gradually superseded σύν; *in the midst of, among, between* בין Gn 1. 4, 10. 12, 31. 37 Ex 12. 6 Dt 1. 16 Jes 2. 4 Ez 1. 13, 19. 2 Ob 4 Ps 104. 10 Job 40. 30 Cant 2. 2, 3 Esth 3. 8 בית Prv 8. 2; *with, along with* (implying a closer union than σύν) תא Gn 5. 22 Ex 1. 1 Jud 8. 7 [cf. Lat., *et* (—μ)] עמ Gn 18. 23 Jos 22. 14 עמ Gn 3. 12; *with, by aid of* תא Jud 8. 7; *with, together with* תא Neh 5. 15 עמ IS 2. 26 IR 14. 31, 22. 50 (') עמ Gn 3. 12; *and* ו IR 10. 15 עמ Dt 32. 14 IIR 10. 15; *in* תא Ib. עמ ICh 22. 7; *to seek after* תא Gn 37. 17 IS 12. 14 IIR 23. 3 Zach 2. 12; *after, behind* תא Ex 11. 5 Jud 3. 22 Cant 1. 4, 2. 9

אָחֲרֵי Gn 24. 61 בְּעַד Jud 3. 23, 5. 28, 9. 51 IIR 4. 5 Job 22. 13
 بعد; *beyond, on the far side of* אָחֲרֵי Ex 3. 1; *after* אָחֲרֵי Gn 9. 28
 אָחֲרֵי Gn 5. 4.

In compounds, *μετά* denotes participation, succession, position, change.

παρά, Epic and Lyric also *παρά*; shortd. *παρ*: Prep., properly *beside*: hence—*from the side of, from the side* מֵאֵצֶל IR 3. 20; *beside* אֵצֶל Gn 41. 3 עַל Ib 33. 1; *by, near* אֵצֶל Dt 11. 30; *without* בְּלִי Job 24. 10 בְּלִי; *before, in the presence of* קִדְּבִי IIR 15. 10 [cf. *πρός*]; *to the side of, to* אֶל Gn 1. 9, 24. 29 אֶל Job 5. 26 إلی; *on account of* עַל Gn 20. 3, 11, 18, 26. 7, 27. 41; *past, beyond* הֵלָאָה Gn 19. 9, 35. 21 Ez 39. 22 Am 5. 27; *over and above, in addition to* עַל Gn 28. 9, 31. 50, 32. 12.

In Composition all its chief senses recur.

περί, Thess, Delph, also Aeol *περ*, Elean *παρ* (prop. different from *ἀμφί*, *on both sides*): *round about, all round; about, near* עָלֵי Gn 49. 22 Nu 24. 6 קְרוֹב Gn 45. 10 Ex 13. 17 Nu 27. 11 IR 8. 46 Jes 13. 6, 57. 19 قَرِيب; *about, concerning* עַל Nu 31. 16 Dt 3. 25 עַל IIS 13. 22 IR 5. 13; of Place, *round about, around* עַל Gn 29. 2 [cf. *ἀμφί*] חֹל; of persons who are *about* one, esp. a person's attendants, connexions, associates, or colleagues; school (עַל-מְרִי) ICh 9. 40 (בְּעַל) Ib 8. 34, 9. 40 קְרוֹב Esth 1. 14; *family* קְרוֹב Lev 25. 25 Nu 27. 11 Ps 38. 12 Job 19. 14 Ruth 2. 20, 3. 12 Neh 13. 4 قَرِيب.

In Composition all its chief senses recur.

πρό, Prep.; *before, forth*; of Time, *before* בְּטָרֵם Gn 2. 5 בְּטָרֵם Ib 27. 4 Jes 28. 4 בְּטָרֵם Ruth 3. 14 בְּטָרֵם Hag 2. 15 قَبْل. Except in Jes 28. 4, where *טָרֵם* governs a noun, it always qualifies a Verb. In fact, it is quite possible that it is the homologue of *πρίν*, an Adverb formed with a *comparative* force from *πρό*. Hence, the significance of the isolated instance of *טָרֵם*.

In Compounds, *πρό* denotes position and distance.

πρός, Ep. *πρωτί*, Argive *πρωτ(ί)*, Joannes Gramm *πρές*, Cret *πρωτί*, Pamphylian *πρωτ(ί)*, Ep., Dor *πρωτί*, Cyp *πρός*, *πρότ* (apocope

for *πоти*), Dor *ποί*, Prep. expressing direction, *on the side of, in the direction of*, *قَبْلَه*; hence: *from, at, to*; *from* מִן IR 7. 5 מִן Gn 9. 5 IS 17. 37, 20. 16 Jes 47. 14 Ez 33. 6 Ps 22. 21; *on the side of* לְ Ex 32. 26 Jud 7. 18, 20 IIS 20. 11; מִן Lev 5. 8 Jos 8. 33 IS 17. 30 IIS 5. 23, 11. 15 עִבֵּר Ex 28. 26 IS 14. 4; *towards* אֶל Ez 6. 2, 21. 7 מִן Dt 1. 1 מִן Ex 26. 9, 34. 3 Dt 2. 19 IS 14. 5; *on the north side, on the south side, قَبْلَه, etc.* מִן Jos 18. 18 IR 7. 39 ICh 4. 10 פָּאָה Ex 27. 9, 11, 12, 13 Nu 34. 3, 35. 5 Jos 18. 14 Ez 47. 17, 18, 19, 20; cf. *ἐπί*; Od. 13. 110; *on the face-ward side* מִן Lev 8. 9 פָּאָה Ib 13. 41 *قَبْلَه*; *before, in presence of* לְ Gn 47. 19 Jer 51. 24 מִן Ex 18. 19 מִן Nu 22. 5 קִבֵּל IIR 15. 10 *قَبْلَه*; *in the name of the god* בְּ Gn 44. 18 Jer 22. 5; *hard by, near, at; close to* אֶל Gn 24. 11 בְּעֵד IS 4. 18 מִן Ex 34. 3 מִן Nu 22. 5 עַל Gn 24. 30, 29. 2; of place, *towards, to* אֶל Gn 1. 9 לְ Esr 1. 3; with Verbs implying previous motion, *upon, against* אֶל Nu 22. 25 עַל Gn 24. 47 Lev 5. 9; *over and above* עַל Gn 28. 9, 31. 50, 32. 12; with Verbs of seeing, looking, etc., *towards* אֶל Ex 14. 24 IIR 9. 32 עַל Gn 18. 16 Ps 14. 2; in a hostile sense, *against* אֶל Jer 39. 1, 51. 1 Ez 14. 21, 24. 2 בְּ Nu 21. 7 Dt 4. 26 ICh 24. 19 עַל IR 14. 25 Jer 51. 1 Ez 14. 22 Ps 2. 2; in consequence of, *for* בְּעֵד Jer 11. 14 Job 2. 4 עַל Thr 1. 5, 16, 5. 17, 18; *with the accompaniment of musical instruments* לְ Ps 121. 1 עִלִּי Ib 92. 4; *for the sake of* בְּעֵד Nu 21. 7 IIS 10. 12 לְ Jud 7. 18, 20.

In Composition all its chief senses recur.

σύν, old Att *ξύν*, Boeot *σούν*; Prep., gradually gave way to *μετά* with gen.; *with* עִם Gn 21. 10 Ex 22. 29; *in company with* עִם Gn 44. 33; *together with* עִם Ib 18. 23 Dt 32. 24, 25; *with God's help or blessing* עִם IS 14. 45, cf. II. 9. 49; of things that belong or are attached to a person עִם IS 16. 12 IIR 10. 15; generally, of personal cooperation עִם ICh 12. 21 (22); *consult with* עִם Ib 13. 1.

In Compounds: *with, along with, together, at the same time.*

ὑπέρ, Ep. also *ὑπείρ*, Arc *ὀπέρ*, Prep.; of Place, *over*; in a state of rest, *over, above* עַל Gn 29. 2 Ex 14. 16 Lev 16. 2 Nu 9. 15, 17 Dt 32. 11 Neh 8. 5 ICh 21. 16, 28. 18 ICh 5. 8 מֵעַל

IR 7. 3 Esth 3. 1 ICh 24. 20; of a ship at sea, *off* a place אל Esr 3. 7 על ICh 2. 15; in a state of motion, *over, across* על Jud 11. 37 עבר Dt 4. 49 Jos 1. 14, 12. 7, 24. 2 IR 5. 4 Jer 25. 22 Esr 8. 36 ICh 26. 30; *over, beyond* עבר Dt 30. 13; metaph., *in defence of, on behalf of* על Esth 8. 11, 9. 16; generally, *for the prosperity or safety of, in the interests of* על Gn 19. 17; *about* על Gn 21. 12, 41. 32 Ex 18. 9, 22. 8 Dt 22. 19 IR 2. 19; of the cause or motive, *for, because of, by reason of* על Gn 26. 7 IIS 1. 26 בעבור Gn 8. 21 Ex 13. 8; of punishment or reward, *for, on account of* בשל Jon 1. 7, 12 על Gn 20. 3, 26. 7, 27. 41 Am 2. 6 [cf. *παρά*] בעבור Gn 12. 13; *for the purpose of; for the sake of* על Gn 19. 17 Ps 44. 23, 69. 8 בעבור Gn 18. 29, 21. 30 IS 1. 6, 12. 22 IIS 10. 3; *concerning* על Gn 21. 12 Ex 22. 8; of Place in reference to motion, *over, beyond* על IR 14. 15 Mal 1. 5; of Measure, *above, exceeding, beyond* על Ps 108. 5.

In compounds, *ὑπέρ* signifies *over, above*, in all relations.

ὑπό, Prep.; Aeol, Boeot *ὑπά*, Arc *όπυ*, in Ep. Poets *ὑπαί*: כַּב־, בַּב־; of the object *under* which a thing is or is placed, *under, beneath* עֲבִי ICh 4. 17 תחת Cant 8. 3, 5; of cause or Agency, *by*: freq. of things as well as persons בְּאֵנִי IR 9. 27 באניות Dt 28. 68 בהֶעָן Jes 49. 22 בִּיִּי Nu 36. 2 בְּפֶה Gn 15. 8 במִסֵּת Dt 4. 34 בְּרוּחִי Zach 4. 6; *ὑπό* freq. serves to denote the appendant or accompanying circumstances; of *accompanying* music בְּשִׁמְחָה ואשְׁלֵחָה Gn 31. 27; *in or with* solemn procession ובְּשִׁיר ובְּכִנּוּר Gn 31. 27; *ὑπό* ἀρμασι *under*, i.e. *yoked to*, the chariot וְאֶסְרֹתָם אֶת־הַפָּרוֹת בַּעֲגֹלָה IS 6. 7 וְאֶסְרֹתָם בַּעֲגֹלָה Ib 6. 10; *advance to the music* of the flute-players בְּהִלָּה בְּחִלָּל Jes 30. 29; of Time, *in the course of, during* בְּמִשְׁתָּה הַיּוֹם Esth 5. 6; *about or at the time of* בְּבֹאֶה Jud 1. 14 כִּשְׁבֶּה Esth 1. 2.

In compounds: *under* (in place or rank), *agency, underhand, secretly, shyly*.

For compounds—indicating *under, secrecy*—with this preposition and their homologues, e.g. *ὑποκάτω*/תַּחַת, *ὑποφθονέω*/קִנָּא.

ἀμφιάζω: *clothe* לבש Jud 6. 34 Job 29. 14 לבש Gn 27. 15 לבש IR 22. 10

לבש Gn 27. 16 Esth 4. 4 ألبس *put on* לבש Lev 6. 3, 4 Job 29. 14 לבש; cf. *καλύπτω*

- ἀμφιάσις: garment תְּלַבֵּשׁ Job 59. 17 جَلَّيَّة (cf. κάλυψις)
 ἀμφιάσμα, -μός: garment בִּגְדָה Gn 28. 20 שָׂבַח Job 24. 7 מְלַבֵּשׁ Zeph 1. 8
 (cf. κάλυμμα)
 ἀμφιβαίνω: go about or around סָבַב Jos 6. 3 IS 7. 16 Cant 3. 3 סִבֵּב
 Ps 26. 6 הִסֵּב Jos 6. 11 טָאָב; to reach in his course נָסַב Jos 15. 3;
 bestride בָּתַן Dt 32. 10 סִבֵּב Jer 31. 22 (21); protect סִבֵּב Ib.; of
 titular deity, guard, protect בָּתַן Dt 32. 10 הִסֵּב Ib 33. 3 הִסֵּב Ib
 33. 12 סִבֵּב Ib 32. 10; surround, encompass אָפַף Jon 2. 6 (cf. Ps 88.
 18) Ps 18. 5 (cf. IIS 22. 6) סָבַב IIS 22. 6 Ps 88. 18 נָסַב Gn 19. 4
 סִבֵּב Dt 32. 10 Ps 7. 8 IICH 14. 6 הִסֵּב Ex 28. 11 חָטַף טָאָב חָטַף;
 = ἀμφιβάσκω
 ἀμφικίων: with pillars all round אֶפִּיקִים Job 40. 18, 41. 7
 ἀμφορεύς: liquid measure, = μετρητής (a liquid measure); 1½ Roman
 amphorae or nearly 9 gallons; (shortened form of ἀμφοφόρεύς, from
 having two handles) פִּדְרָה Hag 2. 16
 ἀναβασμός, ό: a flight of steps, stair מְבֹאָה Ez 46. 19 מַעְלֹת Ib 40. 31
 Neh 12. 37 מַעְלֵלָה Ex 20. 26 IIR 9. 13; degrees מַעְלֹת Jes 38. 8;
 = ἀναβασμός
 ἀνάβαθρον, τό: raised seat or chair מְבֹאָה IIR 16. 18; = ἀνάβαθρα
 (flight of steps) מְבֹאָה Ez 46. 19 מַעְלֹת Ib 40. 31 Am 9. 6 מַעְלֵה IIS
 19. 1; going up מַעְלֵה Est 7. 9; going up, ascent מַעְלֵה Nu 34. 4)
 ἀναβαίνω: go up, mount מַעְלֵה IS 15. 34 IR 18. 42; go up to heaven מַעְלֵה
 Ps 107. 26; go up to the upper rooms מַעְלֵה IIS 19. 1 (cf. Ib 19. 6, 8);
 go up to a temple מַעְלֵה Dt 17. 8 Jud 21. 5, 8 IS 1. 3 IIR 20. 8
 Zach 14. 16 Ps 122. 4; ascend to heaven מַעְלֵה IIR 2. 11 Ps 68. 19;
 of rivers in flood, rise, overflow the fields נָבַע Prv 18. 4 מַעְלֵה Jer 46.
 7, 8; of plants, shoot up מַעְלֵה Gn 40. 10; climb on sticks מַעְלֵה Thr 1. 14;
 generally, shoot, spring up מַעְלֵה Jer 4. 7; of the male, mount, cover מַעְלֵה
 Gn 31. 10, 12; surpass מַעְלֵה Prv 31. 29; enter into one's heart, of
 thoughts מַעְלֵה Jer 7. 31; in causal sense, make to go up מַעְלֵה Jos 2. 6
 IS 12. 6 IR 17. 19 IICH 8. 11
 ἀναβράζω: intr., also trans., boil or foam up, varia lectio for βράσσω, Att.
 -άπτω, boil well, seethe רָתַח Ez 24. 5 רָתַח Job 30. 27 רָתַח Ib
 41. 23 רָתַח Ez 24. 10; cf. βράζω
 ἀναβρασμός, ό: prop. boiling up רָתַח Ez 24. 5 בִּרְקָחָה Ez 24. 10 Job 41.
 23; hence d. γῆς kind of earthquake מְרָקָחָה Ib.; cf. βράσμα
 ἀναγallis, ή: pimpernel, Anagallis arvensis and A. caerulea תְּצִלָּה Cant
 2. 1
 ἀναγιγνώσκω, later ἀναγινώσκω; after Hom., fut. ἀναγνώσομαι:

- know well, know certainly*, aor. Pass. once in Euripides, *Helena* 290,
מִקְרָם Ps 58. 6 Prv 30. 24
- ἀναγκάζω: *force, compel; constrain* a person, esp. by argument. אֵנָם
Esth 1. 8
- ἀναγκαῖος: *constraining, applying force; urgent, of compulsory nature* נְחָץ
IS 21. 9 לֵאזֵם; *necessary* לֵאזֵם; מ/ב
- ἀναγνος, ον: *unclean, unholy, defiled* אִי־נָקִי Job 22. 30
- ἀναγνωρίζω: *recognize* הִכִּיר Gn 27. 23 Jud 18. 3
- ἀναγνώρισις, ἡ: *recognition* הִכָּרָה Jes 3. 9
- ἀνάγω: *celebrate* הִנֵּה (הִנֵּה) Ex 5. 1, 12. 14
- ἀναδείκνυμι, also -ύω: *proclaim* אִזְעַע; *dedicate* דָּשַׁן Ps 23. 5
- ἀναδέσμη: *band for woman's hair, snood; fillet* (W) מַעֲדָנָה Job 38. 31;
עֲטָרָה Jes 28. 5 Ez 21. 31; = ἀναδεσμός, ἀνάδημα, poet. ἄδημα
- ἀναδέχομαι: *receive* קָבַל IICh 29. 22; *receive, entertain as a guest* קָבַל
ICh 12. 18 (19); *take upon oneself, submit to; undertake* קָבַל Esth
9. 23, 27; *accept, receive* קָבַל Job 2. 10 Esth 4. 4; *take upon oneself*,
κινδύνους (*dangers, hazards*) קָבַל־לוֹ ICh 21. 11; cf. ἐπι-, προσ-
- ἀναδέω, poet. ἀνδέω: *bind, tie up* בָּלַם Ps 32. 9 הִנֵּם Gn 50. 2, 26 עָבַד
Prv 6. 21 חָזַם; *utheath* עָטַר Ps 8. 6 Cant 3. 11 הִעֲטִיר Jes 23. 8
עָבַד Job 31. 36; cf. ἐκ-
- ἀνάδηγμα, τό: (δάκνω) *bite* עָשָׂה
- ἀναδίδωμι, poet. ἀνδ-: *deliver* הוֹצִיא IR 10. 29; *give forth, send up*
הוֹצִיא Ex 3. 10—esp. of the earth, *yield* הוֹצִיא Gn 1. 24 Jes 61. 11;
intr., of springs, fire, etc., *burst, issue forth* יָצָא Gn 2. 10, 25. 25-6, 27. 30
Ex 22. 5 Lev 15. 16, 32 Dt 8. 7 IIS 2. 23 IR 10. 29 Jer 4. 4 Ez 21. 9
- ἀναζωγραφέω: *paint completely, delineate; Pass., to be painted on* הִצְבִּיר
Jos 9. 4 (cf. διαζωγραφέω)
- ἀνάθημα, poet. ἀνθεμα, τό: prop., like ἀνάστημα, *anything dedicated*;
dedicatory offering (W) מִנְחָה Gn 4. 3, 32. 14 Lev 2. 1 Ez 46. 5
מִנְחָה Nu 18. 6, 7; *anything devoted to evil, an accursed thing* בְּנֵהָה Jes 1.
13; *curse* עָשָׂה; ἀνάστημα, τό: of a slave in a temple *devoted to service*
מִנְחָה Nu 18. 6 נָתַן Esr 2. 43, 58 נָתַן Ib 8. 17; = δόαίρημα; = δῶρον:
gift, gift of honour; votive gift or offering to a god מִנְחָה Prv 19. 6
מִנְחָה Ez 46. 16, 17 מִנְחָה IR 13. 7 Ez 46. 5 מִנְחָה Esth 9. 22
- ἀναίθω: *light up* אָרָה Jes 50. 11 הִיטִיב Ex 30. 7; cf. ἐπεγείρω
- ἀνακαινίζω: *renew* הִרְעִיב IICh 24. 4, 12; *revive, Pass., be renewed* (W)
הִתְקַדְּשׁ Ps 103. 5; cf. -νόω
- ἀνακαλύπτω, ἀγκ-: *uncover; reveal; unveil oneself* נִלְפַּח Ruth 3. 8

ἀνάκειμαι: *depend on, depend* הִתְעַצַּב Jes 58. 14 Ps 37. 4 Job 22. 26, 27. 10

تَوَكَّلَ; *lie at table, recline* הִתְעַצַּב Jes 55. 2, 66. 11 Ps 37. 11

ἀνακτιίζω: *rebuild* הִבְדִּיחַ Jes 61. 4 קִבְּדֵשׁ Neh 3. 1

ἀνάλαϊς, ὁ, ἡ: *without strength, impotent, feeble* נָכָא Prv 15. 13 נִכְה IIS 4. 4 Jes 66. 2

ἀνανδρος, ον: *husbandless, of virgins* عَدْرَاءَ; *without men* לֹא-אִישׁ Job 38. 26

ἀνανεάζω: *become young or new again* נִעְצַר Jud 16. 20

ἀνανεόομαι: *renew, revive* הִתְנַעֵצַר Jes 52. 2

ἀνανεύω: *throw the head back in token of denial, make signs of refusal, opp. κατα-, ἐπι-; deny, refuse; shake one's head (W)* הִנִּיחַ Nu 30. 6; *reject* הִרְאָה Ps 33. 10

ἀναξύω: *scrape up or off; Pass., having the surface scraped off; to be scraped down* קָצַץ IIR 16. 17, 18. 16, 24. 13 ICh 28. 24

ἀνάπαυμα, ἀμπ-, τό: *repose, rest* מְנוּחָה Thr 1. 3 מְנוּחָה Ruth 1. 9 ICh 22. 9 (8) מְנוּחָה Prv 29. 9; *resting-place* מְנוּחָה Gn 8. 9 מְנוּחָה ICh 28. 2

ἀνάπαυσις, ἀμπ-, ἡ: *repose, rest; esp. relaxation, recreation* מְנוּחָה Jer 51. 59

ἀναπαύω, ἀμπ-: *to relieve* הִנִּיחַ Jos 23. 1; *lay it in a repose posture* הִנִּיחַ Ex 17. 11; *give rest* הִנִּיחַ Jos 23. 1 ICh 14. 5; cf. ἐλεοςῶμαι

ἀναπειθω: *persuade, convince* פָּתַח Prv 25. 15; *persuade, move to do a thing* פָּתַח Jud 14. 15; *seduce, mislead* פָּתַח Ex 22. 15 IR 22. 20 הִסִּיא IIR 18. 29

ἀναπέτομαι, ἀμπ-: *fly up, fly away* הִתְאַבֵּיר Job 39. 26

ἀναπληρόω: *fulfil* מָלֵא IR 8. 15 ICh 36. 21 מָלֵא Lev 22. 21

ἀναπνοή, ἀμπ-, ἡ: *breath* אָף Gn 27. 45, 30. 2 Nu 32. 14 Dt 29. 19 Jes 30. 30 Jer 23. 20, 30. 24 Ps 78. 31 Prv 29. 8 Cant 7. 9 [cf. πνοή]; *respiration, breathing* נְשָׁמָה IR 17. 17 Dan 10. 17; *breathing organ, of the nose* אָף Ex 34. 6 Dt 32. 22 Jer 15. 15 אָף Dan 2. 46 أُنْفُ; and *mouth* פֶּה Ps 115. 5 פֶּה Dan 4. 28 نَم—only pl. in Trag.

ἀναπτύσσω: *undo* פָּתַח IR 20. 11 Ps 30. 12 Job 12. 18 הִתְפַּתַּח Jes 52. 2 פָּתַח Ez 2. 22 פָּתַח Prv 13. 3 פָּתַח Ez 16. 25 פָּתַח Jes 60. 11; cf. πετάσσω

ἀναπυρίζω: *kindle, of fire* הִאִיר Mal 1. 10

ἀναρρήγνυμι, -ύω: *break up* שָׁבַר Lev 6. 21 שָׁבַר Ex 34. 1; *tear open a carcass, of lions* שָׁבַר IR 13. 26, 28 (cf. Il. 18. 582; θραύω)

ἀνάρτιος, α, ον: *uneven, odd; at odds with one, hostile* יָרֵשׁ Nu 22. 32

ἀνάστημα, τό: *erection, building* מִצְבֵּה Gn 28. 18 Ez 26. 11 מִצְבֵּה Gn 35. 14, 20 IIS 18. 18; cf. σταθμός

ἀναστρέφω, ἀνσ-: *turn upside down* הפך Hos 7. 8; *turn back* הפך IIR 9. 23 IICH 9. 12 הפך Gn 14. 16; *bring back* הפך Jer 41. 16; *dwell in a place* נפל Gn 25. 18; *revolve* הפך Jud 7. 13; of soldiers, *face about, rally* הפך Jud 20. 41; *to be reversed* הפך IIR 21. 13 Hos 7. 8; *retreat* הפך Ps 78. 9; cf. ἀνατρέπω

ἀνασώζω: *recover what is lost, rescue* משה Ex 2. 10; cf. ἀπο-

ἀνατείνω, ἀντ-: *threaten* הטה Am 5. 12; *extend, stretch out* הטה Prv 5. 13

ἀνατέλλω, ἀντ-: *make to rise up* העלה IS 28. 8, 11, 15 Ps 30. 4, 135. 7; *bring forth* העלה Gn 50. 24 Esr 1. 11; *give birth* עלה Gn 33. 13 IS 6. 7, 10 עלה Job 39. 3 עלה Ib 21. 11, 39. 3; *grow, spring up, rise up* ורה Gn 32. 32 Dt 33. 2 Jes 60. 1 עלה Gn 32. 25, 41. 5 أشرق

ἀνατίθημι: *dedicate* תָּעַד Ps 20. 4, 23. 5 נתן; cf. ἀναδείκνυμι

ἀνατολή, ἡ, ἀντ-: *rising* עלות Gn 32. 25 طُلُوع شَرَقِه شروق; *the quarter of sunrise, east*, opp. δύσις (אב Ex 17. 12 בוא Jos 10. 27) סוּדָה Nu 21. 11 Jos 11. 3 קדם Gn 25. 6 קדמה Ib 2. 14 شَرِق شَرَق; *the ascendant, i.e. the point where the eastern horizon cuts the zodiac* سَف عَالِي

ἀνατολικόν, τό: κλύμενον (*honeysuckle*) عُلَيْق

ἀνατολικός: *eastern* קדמני Ez 10. 19

ἀνατρέπω, ἀντ-: *overturn* הפך IIR 21. 13 Hag 2. 22 Job 9. 5, 28. 9; *overthrow, ruin* הפך Gn 19. 21, 29 Jer 20. 16 Thr 4. 6; cf. ἀναστρέφω
ἀνάτρεψις: *turning upside down*; ἀναστροφή: *overthrow*; ἀνατροπή: *overthrow, ruin* הפך Gn 19. 29 הפך Dt 29. 22

ἀναφέρω, poet. ἀμφ-, fut. ἀνοίσω; aor. ἀνήνεγκα, Ion ἀνήνεκα, also inf. ἀνοῖσαι: *bring, carry up* נשא IR 10. 11; *raise up* נשא Jes 10. 32 הניח Jos 8. 31 IIR 5. 11 Job 31. 21 נשא Gn 13. 10 IIS 20. 21 Jer 52. 31 Ez 44. 12 נשא Esth 5. 11; d. πόδα *lift*: it הָנִיחַ Gn 29. 1; *take with one* נשא IIS 17. 13; *utter* ἀνεείκατο μέθον נשא Nu 23. 7 נשאא Jes 14. 4, φωνήν קלו Gn 27. 38. [ἀράν] אלה IR 8. 31, [μαντείον] נשא IIR 9. 25, [ἀντιβολίαν] נשאא Ib 19. 4, [θρήνον] נשא Ez 19. 1 נשא Jer 7. 16, cf. IR 8. 28; *offer in sacrifice* הניח Ex 35. 22 Lev 9. 21 Nu 5. 25; c. p. 148

ἀνταίρω = ἀνταίρω (*raise against, χεῖράς τινι; intr. rise up or rebel against, withstand*), only in Med., ἀνταίρεσθαι χεῖράς τινι *raise one's hands against one, make war upon him* יד הרים IR 11. 26, 27; cf. IIS 20. 21 Ez 44. 12, c.s. ἀναφέρω/הניח; נשא

ἀνταλλάσσω, Att. -ττω: *exchange one thing with another* הִחֲלִיחַ Lev 27. 10 Jes 9. 9; *change* הִחֲלִיחַ Gn 31. 7, 41, 35. 2

ἀνταποδίδωμι: *give back* أعاد

ἀνταπόδομα, τό: *requital* عَوَض

ἀνταπόδοσις, ἡ: *rendering, requiting, repayment* تَعْوِض

ἀντευγάζω: *illuminate* دَبِّحْ زَوْق

ἀντάω: *come opposite, meet face to face, meet with* אָנַח Dt 31. 17; = ἀντιάω (q.v.); *meet*, without any hostile sense אָנַח Gn 36. 24 IS 10. 2 IIR 10. 13; *reach, go up to* אָנַח Ex 22. 5 Lev 25. 26, 28 Jes 10. 10 Job 31. 25 (cf. Lev 25. 49).—The simple Verb never in Com. or Att. Prose; but cf. ἀπαντάω: = ἀντιάω (q.v.), ἀπομαι

ἀπτεῖπον: aor. 2 without any pres. (cf. ἀντέρω, ἀντιλέγω, ἀνταγορεύω) *speak against or in answer, gainsay* אָנַח Ez 21. 2, 7 Am 7. 16; ἀ. ἔπος *utter a word of contradiction* אָנַח Job 29. 22; cf. ἐνδατέομαι

ἀντιάω: *meet face to face*; c. acc. pers., *encounter*, whether as friend or foe אָנַח Dt 31. 17 IS 10. 2 IR 21. 20 IIR 10. 13; *answer* אָנַח IS 14. 37; *approach as suppliants*, hence, simply, *entreat, supplicate* אָנַח Jer 10. 18 Hos 12. 5 Ps 32. 6 אָנַח Ib 102. 1 אָנַח Thr 2. 11 אָנַח Thr 2. 12 אָנַח; = ἀντιάω II, v. ἀντιάω. This verb is never used in correct Att. Prose

ἀντιάω: of an arrow, *hit* אָנַח Nu 20. 14 Dt 19. 5; *obtain* אָנַח Lev 25. 26 Thr 2. 9; *match or measure oneself with* אָנַח Nu 11. 22; II. c. dat. pers. *meet with, encounter*, as by chance אָנַח Gn 36. 24 IS 9. 11; III. *happily meet* אָנַח Dt 22. 23, 27; IV. *approach as a suppliant, supplicate* אָנַח Jer 10. 18 Ps 32. 6 אָנַח Ps 102. 1 אָנַח Thr 2. 12; = ἀντάω = ἀπομαι: *meet; approach with prayers, entreat*

ἀντιβολέω: *meet as a suppliant, entreat, supplicate* אָנַח Ps 106. 30 אָנַח Dt 9. 25 Esr 10. 1 אָנַח Dt 9. 26 IR 8. 33, 42 Esr 10. 1

ἀντιβολήσις, ἡ: = ἀντιβολία (an entreaty, prayer) אָנַח IR 8. 38 Jes 56. 7

ἀντίγραφος, ον: as Subst. ἀντίγραφον, τό, *transcript, copy*, esp. of copies of a book نَسْخَة

ἀντίος, ἰα, ἰον: *set against* אָנַח Ex 10. 10 אָנַח Ez 3. 8 Neh 12. 24; and so, οἱ ἀντίοι = οἱ ἐναντίοι (one's adversaries, the enemy) אָנַח Gn 49. 27 Jes 33. 23 אָנַח; *against, over against*, abs., אָנַח Neh 7. 3, 12. 24 אָנַח Jud 19. 10 אָנַח IIS 16. 13 Ez 1. 20, 21 נגַח; more freq. like a Prep. c. gen., *before* אָנַח Jes 49. 16 אָנַח Ez 14. 4; *in the presence of* אָנַח Gn 31. 32, 37 Ps 119. 46 אָנַח Ib 116. 14, 18; *facing* אָנַח Ez 40. 13 אָנַח Esth 5. 1 אָנַח Ex 25. 27; *against* אָנַח Eccl 4. 12 אָנַח Ez 48. 13; in the phrase τὸν δ' ἀντίον ηὐδα, *answered* אָנַח Ez 3. 13. The word is almost confined to Poets and Ion. Prose; in Att. Prose ἐναντίος is preferred, though Xenophon uses ἀντίος; cf. κατ-

- ἀντιφερίζω: *set oneself against, measure oneself with* עָרַךְ Ps 89. 7
 ἀντιφωνέω: *sound in answer, reply, rejoin* עָנָה Cant 5. 6; esp. *answer in a loud voice* עָנָה Ex 19. 19; א. ἔπος *utter a word in reply* דָּבַר Jer 44. 20 Ps 119. 42; c. acc. pers. *reply to, answer, contradict, disagree* עָנָה Job 9. 32
 ἀντλέω: *bale out bilge-water, bale the ship; generally, draw water; metaph., drain dry* לָקַח Job 14. 11 נָטַל Jes 19. 5, 41. 17; v. ἀντλος
 ἀντλημα, τό: *bucket for drawing water* לֵילִי Nu 24. 7 כִּדְלִי Jes 40. 15
 ἀντλος, ό: *bucket* לֵילִי Nu 24. 7 Jes 40. 15 سَطْلٌ ذَلُو; *heap of corn, threshed but not yet cleansed* לֵילִי IS 20. 19; v. ἀντλέω
 ἀντολή, ή: collat. poet. form of ἀνατολή; as Adj., *eastern* קָדְשֵׁן Ez 47. 8
 ἀντωμοσία, ή: (ἀντόμνυμι, נִשְׁבַּע) *oath or affidavit* יָסַן Ps 144. 8 יָסַן IR 2. 43 Ez 21. 28; cf. συνόμνυμι
 ἀνδρία, ή: *want of water, drought* בָּצָרָה Jer 17. 8
 ἀνδρος, ον: (ὑδωρ) *waterless, of arid countries; esp. without spring water, ή ἀνδρος (sc. γῆ) דָּדָרָה Dt 32. 10 Jes 32. 15, 41. 18, 50. 2 Prov 21. 19*
 ἀνυμέναιος, ον: *without the nuptial song, unwedded* אֶלְקֵן Jer 51. 5 אֶלְקֵן Gn 38. 11 Ex 22. 21 IR 11. 26 אֶלְקֵן Jer 54. 11; cf. ἀγαμος
 ἀνυποδησία, ή: *a going barefoot* חָפְזָה Jer 2. 25
 ἀνυπόδητος, ον: *unshod, barefoot* חָפְזָה IIS 15. 30 حَافٍ; = ἀνυποδήματος
 ἄνω (B), ὄνω: Adv. (ἀνά) with Verbs implying Motion, *upwards*; with Verbs implying Rest, *aloft, on high; above; in heaven, opp. earth* מִלְּפָנֶיךָ Gn 1. 8 מִלְּפָנֶיךָ; geographically, *on the upper side, i.e. on the north* מִלְּפָנֶיךָ Gn 14. 15 Jud 3. 21 מִלְּפָנֶיךָ Ez 16. 46, 39. 3 מִלְּפָנֶיךָ; א. καὶ κάτω *up and down, to and fro* מִלְּפָנֶיךָ IR 2. 36 מִלְּפָנֶיךָ Ib 20. 40 (cf. ἔνθα καὶ ἐνθα)
 ἀνώγειον or ἀνώγειον, τό: (ἀνω, γαῖα) *anything raised from the ground* מִלְּפָנֶיךָ IIS 19. 1 Ps 104. 3; *the upper floor of a house* מִלְּפָנֶיךָ IR 17. 19, 23 IIR 1. 2; used as granary מִלְּפָנֶיךָ ICh 28. 11; ἀνάγειον and ἀνόγειον are also found in codd.; = ἀνάγειον, ἀνώγειον
 ἀνωθεν and ἀνωθε: in a narrative or inquiry, *from the beginning, from further back* מִלְּפָנֶיךָ Lev 25. 22 מִלְּפָנֶיךָ Ib 26. 10; = ἀγκαθεν, ἀνέκαθεν
 ἀνωθον ὀξύς (sharp, keen) خَافِيفٌ
 ἀνώνυμος: (from ὄνυμα, Aeol ὄνομα) *nameless, inglorious* בְּלִי-שֵׁם Job 30. 8
 ἀπάγω: *lead away, remove, carry, carry away* (W) הָנָה (הָנָה) IIS 20. 13
 ἀπαίρω: poet. from ἀπαίρω, *depart* דָּבַר Cant 5. 6 עָבַר Ib 2. 11, 5. 6; trans. *remove* הָעֵבִיר Gn 47. 21

- ἀπαιωρέομαι: *hang down from, hover about* הָעִיר Dt 32. 11
- ἀπαλεύομαι: *keep aloof from* מֵהַצִּלְהָ Dt 22. 1 Ps 55. 2; cf. ἀλέομαι
- ἀπαλλαγῇ, ἡ: (ἀπαλλάσσω) *deliverance, release, relief from* خلاص; generally, *relief from* مدد; abs. *divorce*, in pl. פְּלוּחִים Ex 18. 2 طلاق; *going away, means of getting away, escape* פְּלִיטָה IIS 15. 14 فراق; *separation* انفلات
- ἀπάλλαξις, ἡ: = ἀπαλλαγῇ III (*going away, means of getting away, escape* تَحْلُص; *separation* تفريق)
- ἀπαλλάσσω: *set free* פָּדַי Ps 7. 5; *deliver from* הִצִּיל Ib 116. 8 [cf. ἐξέλαω] הַפְּלִיט Ib 116. 4 Jes 31. 5 Mich 6. 14 Ps 18. 49 הַפְּלִיט Mich 6. 14 أطلق خلتس; *make away with, destroy* הָאַבַּל Thr 2. 8 (cf. ἀπόλλυμι) Jes 5. 29; intr. *get off free, escape* הִבְדִּיל Job 10. 20 הַפְּלִיט Am 2. 14, 15; Pass. and Med., *to be set free or released from* נִפְלַט IS 20. 29 Jes 49. 24, 25 Dan 12. 1; *get off, escape* נִבְדֵּל Jud 3. 29 Jer 48. 8 Ps 124. 7 הִתְפַּלֵּט Job 19. 20, 41. 11 תִּמְלֵץ תִּחַלֵּץ; *to be acquitted* נִפְלַט Ez 17. 15, 18 Mal 3. 15 Job 22. 30; *to depart from enmity, i.e. to be reconciled, settle a dispute* اصطالح أصلح; cf. διαλλαγή
- ἀπαλλητός, όν: *marvellous* פֶּלֶא Ex 15. 11 Ps 119. 129 נִפְלֵא Ex 34. 10 Ps 139. 14; cf. ἑκπαγλος
- ἀπαλλοτριώω: *estrangle, alienate*; Pass., *to be alienated*; *to be alienated from one* נִבְדֵּל ICh 12. 8 (9); of property, *alienate* חוּל; *separate* הִבְדִּיל Gn 1. 6 פָּלַג Ps 55. 10 Job 38. 25; Pass., נִבְדֵּל Neh 10. 29 נִפְלַג Gn 10. 25 פָּרַק; *distinguish* הִבְדִּיל Gn 1. 14 הִפְלָה Ex 8. 18 פָּרַק; (Pass.) נִפְלַג IIS 1. 26; *alter* בָּדַל, (Pass.) תִּבְדֵּל; cf. ὁρίω
- ἀπαλλοτριώσις, ἡ: *alienation* תְּחוּלִיל
- ἀπανθίζω: *pluck off flowers* קָטַף Ez 17. 4 نَشَقَ تَظَفَ; *gather honey from flowers* קָטַף Job 30. 4; *cull flowers* انْتَقَى ثَقَى; Pass., *to be withered* קָטַף Ib 8. 12 جَفَ = ἀπολινθίζω; cf. κόπτω
- ἀπαντάω: mostly of persons, and generally, *meet, encounter* נִפְּעַד Ex 29. 42, 30. 36 Jos 11. 5 Am 3. 3 Ps 48. 5 Neh 6. 2, 10; freq. with a Prep. נִפְּעַד לְ Ex 25. 22 נִפְּעַד אֶל Nu 10. 3 נִפְּעַד עַל Ib 14. 35; freq. in hostile sense, *meet in battle* נִפְּעַד עַל Ib., Ib 16. 11, 27. 3; generally, *resist, oppose in any way* נִפְּעַד Nu 10. 3 הִרְעִיד Jer 49. 19; *face* מִפְּעַד Ib 24. 1 Ez 21. 21 פָּנָה IR 7. 25 Jes 8. 21 Jer 2. 27 לוֹ פָּנָה IR 17. 3 פָּנָה Jer 48. 39; freq. as a law term, *meet in open court* הִרְעִיד Job 9. 19
- ἀπάντη, ἡ: = ἀπάντησις = ἀπάντημα (*chance*) بَخْت
- ἀπάντημα, τό: (ἀπαντάω) *meeting* מִפְּעַד Ex 30. 36 Nu 16. 2 Dt 31. 10 Jud 20. 38 Hos 9. 5, 12. 10 Ps 75. 3 Job 30. 23 Thr 1. 4, 15, 2. 7, 22 ICh 1. 3

- ἀπαρχή, ἡ*: mostly in pl. *ἀπαρχαί*; *primal offering* (of hairs cut from the forehead) [cf. Nu 6. 18 ראש נזרו]; *firstlings* for sacrifice or offering
 בְּכֹר Gn 10. 15 Ex 13. 2, 12-15, 22. 28-9, 34. 19-20 Lev 27. 26-7
 Nu 3. 12, 13, 40-51, 8. 15-19, 18. 15-18 Dt 15. 19-22 IIR 3. 27 בְּכֹרֶה
 Gn 19. 31 בֵּכֹר; *first fruits* בְּכֹרֶה Hos 9. 10 Jer 24. 2 בְּכֹרִים Ex
 23. 16, 19, 34. 22 Lev 2. 14, 23. 17-20 Nu 13. 20, 18. 13, 28. 26
 IIR 4. 42 Ez 44. 30 Neh 10. 35-7, 13. 31; ראשית Nu 18. 12 Jer 2. 3
 Ez 44. 30 Hos 9. 10 Neh 10. 38; cf. αἰρετός, ἐξ-
ἀπάρχομαι: *make a beginning* בִּכְרַי Ez 47. 12 הַבְּכִירָה Jer 4. 31; esp.
 in sacrifice בִּכְרַי Lev 27. 26; τρέφας ἀπάρχεσθαι *begin the sacrifice with*
the hair, i.e. by cutting off the hair from the forehead and throwing
 it into the fire קָרַח Lev 21. 5 Mich 1. 16 וְקָרַח Jer 16. 6 הַקְרִיָּה
 Ez 27. 31 הַקְרָח Ib 29. 18; cf. Nu 6. 18; cf. εὐαιρέω, κείρω, ἀπο-
ἀπατάω, -έω: (ἀπάτη) *cheat, deceive* הַפְתָּה Prv 24. 28 Jer 20. 7
 17; = ἀπατεύω. The compd. ἐξαπατάω (*deceive*
or beguile, deceive thoroughly) הַפְתָּה Jer 20. 7 הַפְתָּה Ib 20. 10
 Prv 24. 28 הַפְתָּה Gn 31. 7 הַפְתָּה Ib 27. 12 הַפְתָּה IICh 36. 16
 17; *seduce a woman* הַפְתָּה Ex 22. 15; *swindle, trick* غش غبن خاس; *beguile*
 or *assuage* הַפְתָּה Hos 2. 16 (חדא) is more common; cf. πείθω, ἀνα-,
 δια-, ἐπι-
ἀπατεῶν, τό: *cheat, rogue* הַפְתָּה Prv 1. 22 הַפְתָּה Gn 27. 12 نَفْسٌ مَخَادِعَ
 17; = θηητής
ἀπάτη: *trick, fraud, deceit; guile, treachery* הַפְתָּה Prv 1. 22
ἀπατιμάω: *dishonour greatly* فضح; = ἀπατιμάζω
ἀπατμίζω: *evaporate* صَدَّ تَبَخَّرَ بَخَّرَ
ἀπάτμις, ἡ: *evaporation* تَفْعِيد
ἀπανγάζω: *flash forth* تَشَعَّعَ
ἀπαύγασμα, τό: *radiance, effulgence*, of light beaming from a luminous
 body شَعَاعٌ تَشَعَّعَ شَاعَ
ἀπεικάζω: *form from a model, represent, express, copy* شَخَّصَ; cf. ἀπεικονίζω
ἀπεικασία, ἡ: *representation* تَشَخُّص
ἀπεικασμός, ό: *representation* תְּצַוֵּה Dt 29. 16; v. pp. 637-8
ἀπεικονίζω: (εἰκών) *represent in a statue, express; generally, represent* شَخَّصَ
ἀπειλέω, later Ep. pres. ἀπειλείω: *hold out either in the way of promise or*
threat אָפַלְהָ Jes 29. 14, and therefore, sts. in good sense, *promise* אָפַלְהָ
 Lev 22. 21 Nu 15. 3, 8 אָפַלְהָ Lev 27. 2

ἀπειπον: fut. in use ἀπερῶ (Ion ἀπερέω), pf. ἀπείρηκα; *speak out, tell out, declare* דָּבַר Ex 6. 11, 28; *to give full notice* דָּבַר Jes 1. 20; *to deliver a verbal message* דָּבַר Ex 19. 6; *renounce, disown, give up* נָדַר Mal 3. 13; intr., *fail, tire, sink from exhaustion* יָעַף Jud 4. 21 קָיָה Jer 4. 31; *to be tired* יָעַף Jes 40. 28, 29, 30, 31 צָנַף Gn 25. 29, 30 Jud 8. 4 IIS 17. 29 הָעֵיף Jes 8. 22, 23
ἀπέρχομαι: *go away, depart from, depart* בָּרַח Gn 31. 20-22 Ex 14. 5 IIS 19. 10 Job 9. 25 בָּרַח-לֹו Gn 27. 43 Nu 24. 11 Am 7. 12 בָּרַח
ἀπευθύνω: *make straight, restore* הוֹכִיחַ Lev 19. 17, 25 Prv 9. 7, 8 Job 13. 3, 15; *guide aright, direct* הוֹכִיחַ Gn 24. 44 Jes 2. 4 Prv 19. 25; *correct, chastise* הוֹכִיחַ IIS 7. 14; = ἀπιθύνω
ἀπεφθός, ον: by dissimulation from ἀφέφθος (ἀφέψω) *boiled down, a. χρυσός refined gold* אוֹפֶן אֶתְּ דָּן Dan 10. 5 כֶּתֶם אוֹפֶן Jes 13. 12 Job 28. 16 כֶּתֶם פֶּן Cant 5. 11 כֶּתֶם אוֹפֶן Jer 10. 9 אוֹפֶן Job 22. 24 פֶּן Jes 13. 12 Ps 21. 4 [cf. ἀφέψω]
ἀπέχω: *hold oneself off a thing, abstain or desist from it, refrain from* (W) הָיָה Nu 6. 3; *keep away from* הִתְאַפֵּק Jes 64. 11; abs., *refrain oneself* הִתְאַפֵּק Gn 45. 1; *fail* הִתְאַפֵּק IS 13. 12
ἀπύλλω: *exclude* הִפְלָה Ex 8. 18 (nisi leg. ἀπελλ-); cf. ἀπαλλοτριόω
ἀποιόω: *make equal* שָׁוָה Ps 18. 34 הִשָּׁוָה Jes 46. 5
ἀπόβασις, ἡ: *landing place* מְבֹאָה Ez 27. 3; = ἀγών ἀποβατικός (ἀγών: *gathering, assembly; assembly of the Greeks at the national games; ἀποβατικός: of or for one who rode several horses leaping from one to the other*) מְבֹאָה-עַם Ib 33. 31
ἀποβολή, ἡ: *loss* אֶבְדָּה Lev 5. 22, 23
ἀπόβρεγμα, τό: *infusion* כִּרְקָחָה Ez 24. 10; = βρέγμα; cf. φάρμακον
ἀπογιγνώσκω: *renounce, reject* נָדַר Dt 32. 27 Jer 19. 4 Job 21. 29 אָנָּק; as law term, *reject a charge brought against a man, i.e. acquit him* נָדַר Ib 34. 19; cf. ἐπι-, συγ-
ἀποδύω: trans. used by Hom. (esp. in Il.) of *stripping armour from the slain* פָּשַׁע IS 31. 9; c. acc. rei, *strip off* פָּשַׁע Lev 6. 4 הִפְשַׁע Mich 3. 3; c. acc. pers. *strip* פָּשַׁע IS 31. 8 הִפְשַׁע Lev 1. 6 Nu 20. 28 Ez 16. 39 Hos 2. 5 ICh 10. 9; Pass., *to be stripped of one's clothes; ἀποδυσόμενος stripped of its shell, of the nautilus* עָטָה Ez 21. 20; Med., *strip off oneself, take off clothes* הִתְפַּשַּׁע IS 18. 4; = ἀποδύνω; cf. ἐκ-
ἀποζέω: *boil till the scum is thrown off; simply boil* הָיָה Gn 25. 29; = ἀποζέννυμι
ἀποθερίζω: *cut off; Med., of the tonsure of monks* הִנָּחַר Hos 9. 10

ἀπόθεται, αἶ: a place in Lacedemon into which misshapen children were thrown as soon as born תַּחַת Jer 7. 31, 32, 19. 13; cf. ὀπτήσις

ἀπόθρισμα, τό: *that which is cut off* תַּחַת Jer 7. 29

ἀποικία, ἡ: (ἀποικος) *settlement far from home, colony, settlement* תַּחַת Jos 15. 53

ἀποικίς, ἡ: *pecul. fem. of ἀποικος, ἀ. πόλις a colony; and without πόλις* תַּחַת Jos 15. 53

ἀποικος, ον: *away from home, abroad; mostly as Subst., of cities* תַּחַת Ez 34. 13

ἀποιμῶζω: *bewail loudly* תַּחַת Ps 55. 3

ἀποινα, τὰ: (by haplology for ἀπόποινα [ποινα], *ransom or price paid, whether to recover one's freedom when taken prisoner, or to save one's life* תַּחַת Ex 21. 30, 30. 12; generally, *atonement, compensation, penalty* תַּחַת Ib 29. 36 כְּנָרָה; *redemption, rescue from death* תַּחַת Job 33. 24; cf. σκεπάζω

ἀποκαλύπτω: *uncover* תַּחַת Ruth 3. 8; *disclose, reveal* תַּחַת Job 6. 18; *unmask* תַּחַת Prv 10. 8

ἀποκαμπτός, όν: *bent* תַּחַת IIS 20. 8

ἀποκάμπτω: ἀποκεκαμμένον ῥάμφος, *curved beak* תַּחַת IIS 20. 8

ἀποκείρω: *clip, cut off*, prop. of hair תַּחַת IIS 14. 26; *to have hair shorn close* תַּחַת Jes 7. 20 תַּחַת Lev 13. 33; *cut off one's hair, esp. in token of mourning* תַּחַת Jer 41. 5 תַּחַת Ez 27. 31 תַּחַת Ib 29. 18; Pass., *shorn or clipped* תַּחַת Jud 16. 22 Jer 41. 5 תַּחַת Ez 29. 18; cf. ξυρέω

ἀποκοπτός, ἡ, όν: *severed from others* תַּחַת Gn 15. 10 Jer 34. 18, 19 תַּחַת

ἀποκόπτω: *cut off, hew off*, freq. in Hom. of men's limbs תַּחַת Gn 15. 10 תַּחַת Ib.; *amputate* תַּחַת; *cut off* תַּחַת; cf. διακόπτω

ἀποκρίνω: *separate, set apart* תַּחַת Ez 34. 11; *distinguish* תַּחַת Lev 27. 33; *choose*; Pass., *to be parted or separated, parted from the throng* תַּחַת Ib 27. 26 [cf. ἀπάρχομαι]; *reject on examination* תַּחַת Zach 11. 8 תַּחַת Prv 20. 21; פרע Ib 1. 25

ἀπόκρισις, ἡ: *separation* תַּחַת Ez 34. 12; *decision, answer* תַּחַת ICh 29. 1 [cf. αἵρεσις]; *answer; defence* תַּחַת Lev 19. 20

ἀποκυδαίνω: *glorify greatly* תַּחַת Jes 29. 13, 43. 23

ἀποκυλίω: *roll away* תַּחַת Gn 29. 10; cf. κατα-

ἀπολαμβάνω: *take or receive from* תַּחַת Job 2. 10; *accept* תַּחַת Esth 4. 4, 9. 23, 27; *hear, learn* תַּחַת Prv 19. 20 [cf. ἀναδέχομαι]

ἀπολείπω: *leave hold of, lose* תַּחַת Jos 1. 5 Prv 4. 13 Cant 3. 4; *leave, allow* תַּחַת IS 11. 3; *desert, abandon* תַּחַת Dt 4. 31, 31. 6 Jos 1. 5; *fail,*

- flag, lose heart* הִתְרַפָּה Prv 18. 9, 24. 10; of the moon, *wane* הִתְרַפָּה Jer 24. 23; *leave off; depart from* הִתְרַפָּה Ps 37. 8
- ἀπόλλυμι or -ύω: stronger form of ὀλλυμι, *destroy utterly, kill*, in Hom. mostly of death in battle אָפֵלֵל Jer 24. 4 Hos 4. 3 בָּלַע ICh 17. 9 בָּלַע Thr 2. 2, 5, 8 חָלַל Ib 2. 2; *demolish* אָמַלֵל Jer 14. 2 Thr 2. 8 חָאָבִיל Ib. בָּלַע Ib 2. 2; *lay waste* בָּלַע IIS 20. 19 חָבַל Cant 2. 15 חָלַל Thr 2. 2 אָמַלֵל Jer 33. 9; *ruin a woman* (חָלַל) חָלְלָה Lev 21. 7; *perish, die* אָבַל Jer 24. 4, 7 Jer 23. 10 Hos 4. 3 Joel 1. 10 Am 8. 8 אָמַלֵל Jer 24. 7 Hos 4. 3 Joel 1. 10, 12 Nah 1. 4 בָּלַע Jer 25. 8 בָּלַע Ex 18. 18 Jer 24. 4, 40. 7; *cease to exist* בָּלַע Jer 25. 8; simply, *to be undone* אָבַל IS 2. 5 Ps 6. 3 בָּלַע Jer 19. 3; as an imprecation, freq. in part. fut. ὦ κακίστ' ἀπολούμενε *o destined to a miserable end! i.e. o thou villain, scoundrel, knave!* אָבַלֵל Neh 3. 34; of fruit, *fall untimely* אָבַלֵל Jer 24. 7 Joel 1. 12; = ἀπόλλω, late form
- Ἀπόλλων, ὁ: *Apollo* אָפֵלֹן Jud 13. 18; acc. Ἀπόλλω (mostly in adjurations, ὦ τὸν Ἀπόλλω), Ἀπόλλωνα; = Εὐρύαλος אָרְבָּאֵל Hos 10. 14
- Ἀπολλώνιος, α, ον: *of or belonging to Apollo* אָפֵלֹן Jud 13. 18; -ώιος, ὁ, (sc. μήν) name of month at Elis, Methymna, etc. אָלִילֵי Neh 6. 15; -ωνισκός, ὁ, Dim. of Ἀπόλλων; *statuette of Apollo* אָלִילֵי Jer 14. 14 אָלִילֵי Jer 10. 10 אָלִילֵי Ez 30. 13 [cf. εἰδωλον]; Ἀπολλωνιών, ὁ, (sc. μήν) name of month at Halicarnassus אָלִילֵי Neh 6. 15
- ἀπολύτρωσις, ἡ: *ransoming* (pl.); *redemption by payment of ransom* אָלִילֵי Ex 21. 22
- ἀπολύω: *loose from; set free, release, relieve from*; abs., *acquit*; in II. always = ἀπολυτρόω, *release on receipt of ransom* אָלִילֵי IS 2. 25; Med., *set free by payment of ransom, ransom, redeem* אָלִילֵי Ib.; cf. ἀντιβολέω
- ἀπομάσσω, Att. -πτω: *wipe off* אָמַחַה Ex 32. 32 Dt 29. 19 אָמַחַה Neh 13. 14, δάκρυα אָמַחַה Jer 25. 8; *wipe clean* אָמַחַה IIR 21. 13 Jer 44. 22 אָמַחַה Jer 18. 23; esp. in magical ceremonies אָמַחַה Nu 5. 23; *wipe one's mouth* אָמַחַה Prv 30. 20 سحى; cf. μάσσω: *wipe* אָמַחַה IIR 21. 13
- ἀπόμοργμα, τό: *that which is wiped off* אָמַחַה Jud 6. 19, 20
- ἀπομόργνυμι: *wipe off or away from* אָמַחַה Lev 6. 21
- ἀπονέμω: *portion out, impart, assign* אָנַחַה Job 7. 3 Dan 1. 10
- ἀπονέομαι: *go away, depart* אָנַחַה Nu 14. 25 Jer 6. 4 Cant 6. 1 אָנַחַה IR 17. 3
- ἀπονεύω: *bend away from other objects towards one* אָנַחַה Jer 48. 39; *turn off or incline towards* אָנַחַה Dt 31. 8 IR 10. 13 Jer 2. 27; Astron., *pass away from a cardinal point* אָנַחַה Jos 15. 2 IR 7. 25 Ez 8. 3
- ἀπονίζω: later -νίπτω, *wash clean* אָנַחַה Job 10. 14

- turn backwards הָשִׁיב IIR 20. 11 Jes 44. 25; bring back, recall הָשִׁיב
 Gn 28. 15 Jud 11. 9 IIS 15. 25 IR 13. 20 Jer 8. 4 Thr 1. 16 כֹּוֹבֵב Jer
 58. 12 Ps 23. 3; turn away or aside, divert הָשִׁיב IR 13. 26 Jer 8. 5
 ἀποσουλᾶω: strip off spoils from a person נָצַל IICb 20. 25 سَلَب; strip
 off or take away from נָצַל Ex 3. 22; Pass., הִתְנַצַּל Ib 33. 6; carry off נָצַל
 IIR 16. 6
 ἀποσχιζῶ: split פָּצַץ Jer 23. 29; part them off, separate them, cleave off,
 tear off; sever, detach from נָצַץ Jer 51. 21, 22, 23 [cf. σφάλλω]; Med.,
 separate oneself נָצַץ Hab 3. 6 נָפַץ IIR 25. 5
 ἀποσώζω: save or preserve from בָּצַע Jes 38. 12 בָּצָה Ex 2. 10 הִבְצָה
 IIS 22. 17 [cf. ἀνα-] פָּדָה Ib 4. 9 פָּצָה Ps 144. 7, 11; keep safe פָּדָה
 Jes 29. 22 [cf. φείδομαι spare persons and things, e.g. in war, i.e. not
 destroy them]; preserve בָּצַע Thr 2. 17 [cf. διαπράσσω, ἐκ- bring about,
 accomplish, achieve]; keep them in mind, remember הִזְכִּיר Jes 63. 7
 ἀποτειχίζω: wall off, by way of blockade צוֹר Dt 20. 12 Jud 9. 31
 ἀποτειχισμα, τό: = ἀποτειχισις (walling off of a town, blockading) קְצוֹר
 Dt 20. 19, 20
 ἀποτελέω: bring to an end, complete הִתְהַלַּח Dan 9. 24 [cf. τυπώω] הִתְהַלַּח Jes
 33. 1 Dan 8. 23 أَلْقَى تِلْكَ خَتْمَ نَحْم; cf. δια-
 ἀποτέμνω: excise; cut off, divide, sever הִתְהַלַּח Ez 24. 10; cut off, check, put
 an end to הִתְהַלַּח Dan 8. 23; cf. ἀποτελέω
 ἀποτίνομι, -ίνυμι, -ανύω, -ίνω, ἀπυτεύω: repay; pay for; Med., ἀποτίνο-
 μαι, -νυμαι, c. acc. rei, take vengeance for a thing, punish it; abs.,
 take vengeance נָקַם Jud 15. 7 IS 14. 24; cf. ἐκδικάζω
 ἀποδείκνυμι: show forth, display הִתְהַלַּח Ex 8. 5;
 abs., make display of oneself, show off הִתְהַלַּח Jud 7. 2 Jes 10. 15
 ἀποφέρω: Hom. only in fut. -οίσω (Dor -οισῶ, Med. -οίσομαι) and
 Ion. aor. ἀπένεικα, Att. aor. -ήνεγκα, aor. 2 -ήνεγκον, pf. -ετήνεχα;
 generally, bring, hand over as required נָשָׂא IIS 19. 43 IR 9. 11 Esr 1. 4;
 = φερεύει [a structure similar to פָּעַל]
 ἀποφεύγω: flee from, escape; get safe away הָעָרָה Jer 10. 31 Jer 4. 6, 6. 1 =
 -פָּטַח
 ἀποφθέμι: speak out, declare flatly or plainly הִבִּיעַ Ps 94. 4, 145. 7 Prv 1. 23
 ἀποφθινύθω: causal, make perish אָבַד Ez 22. 27 Esth 8. 5 הָאָבַד Nu
 24. 19 Ez 32. 13; lose אָבַד Prv 29. 3 Eccl 3. 6; diminish נָחַס
 ἀποφθίνω: intr. in pres., perish utterly, die away אָבַד Nu 21. 29 Mich
 7. 2; causal, make to perish, destroy, waste away אָבַד Prv 29. 3; destroy
 אָבַד Dt 12. 2 הָאָבַד Jer 1. 10 אָבַד

- ἀποφυγή, ἡ: *escape or place of refuge* קִטּוּן IIS 22. 3 Am 2. 14 מְנוּסָה Lev 26. 36 מְנוּסָה Jer 16. 19 Joel 4. 16 Dan 11. 31 إغْتِدَار عِذْر مَعْدُوهُ
ἀποχράω: *suffice, be sufficient, be enough* כִּפּוֹק IR 20. 10; *deliver an oracle* הִשְׁפִּיק Jes 2. 6; *use to the full* סִפֵּק Job 34. 37
ἀποχυρόω: *fortify* בָּצַר Jes 22. 10 Jer 51. 53; *Pass.*, בָּצוּר Jes 2. 15; *form a fence, of trees* בְּצוּר Zach 11. 2
ἀποψήχω: *wipe away* מָחָה Dt 29. 19 Jes 44. 22 مسح; *scrape or rub off* מָחָה Ex 32. 32, 33 מָחָה; כָּטַף مسح حل مسح; = ἀποψύχω; cf. ἀπομάσσω
ἀπωθέω: *thrust away, push back* הָדִיתִּי Dt 13. 11; *thrust away from oneself* הָדִיתִּי Jer 27. 10; *drive away* הָדִיתִּי Jer 50. 17; *drive from* הָדִיתִּי Dt 13. 5 הָסֵה Nu 22. 23 Job 24. 4; *thrust aside, spurn* בִּישׁ Prov 27. 7 בעֵשׁ Dt 32. 15 מאס Jes 8. 6, *Pass.* נִמָּאס Jes 54. 6 הָסֵה Am 5. 12; *reject* מאס IS 10. 19, 15. 23, 16. 7 Jer 6. 30, 8. 9 Ps 118. 22; *refuse* מאס Job 30. 1; cf. ἐπιτείνω, κατα-, σπóρνυμι
διαβολή, ἡ: *false accusation, slander* דְּבַהּ Gn 37. 2 Nu 13. 32
διαγελάω: *laugh at, mock* הִלְעִיב IICh 36. 16 הִלְעִיב Neh 2. 19 IICh 30. 10
διαδοχή, ἡ: (*διαδέχομαι*) *taking over from another, succession* דִּוָּר Gn 15. 16 Jes 34. 10, 41. 4 הִוָּר Cant 1. 10, 11; *in turn; relay, relief* תָּר Esth 2. 12. دور دور 15
διάδοχος, ό: a kind of gem ذَرِيَّة
διαείδω: *discern, distinguish* יָדַע Gn 3. 22; cf. διαίδον
διαζέω: *boil through* הִוִּיד Gn 25. 29
διαζωγραφέω: *paint in divers colours* הִצְבִּיר Jes 9. 4 [cf. ἀνα-]
διαθήκη, ἡ: *testament* وَصِيَّةٌ وَثِيقَةٌ; *deposit* وَدِيْعَةٌ
διαίρεσις, ἡ: *distribution; separation; division* הַרְוּסָה Ex 25. 2, 3 Nu 31. 52
διαίρέω: *tear away, pull down* שָׁרַה Ps 137. 7 שָׁרַה Jes 23. 13; *take down part of the wall, make a breach in it* שָׁרַרַה Jer 51. 58 הִתְשַׁרְרַה Ib.; δ. τὰ ὦτα lend an ear אָן Jes 50. 4; cf. ἀφ-, διαγείρω
διαίρω: *raise up, lift up* הָרִים Gn 14. 22 IR 14. 7 הָרִים IS 2. 7 Esr 9. 9; *lift up oneself, rise, become prominent* הָרִים Ps 118. 16 הִתְרַוּסָה Dan 11. 36; *separate, remove* הָרִים Lev 2. 9 Nu 31. 28, 52
δίαίτα, ἡ: *way of living, mode of life* דָּת Esth 1. 8, 3. 8, 4. 16; *judgement* דָּת Esth 3. 15, 8. 17 Esr 8. 36 שָׁפֵט Ex 12. 12 Prov 19. 29
δαιτάριος, ό: title of a subordinate official שָׂרֵר Ex 5. 6, 10, 14, 15
δαιτάω: *to be arbiter or umpire* שָׁפֵט Ex 18. 22, 26; *decide* שָׁפֵט Gn 16. 5 Ex 18. 16, 22, 26 Jes 2. 4 Mich 4. 3; cf. δικάζω
δαιτήμα, τό: mostly in pl.; *rules of life, regimen, esp. in regard of diet* דָּת Esth 1. 8, 3. 8; generally, *institutions, customs* דָּת Esth 1. 13, 15, 19,

3. 8 מִשְׁפָּט Job 38. 33 מִשְׁפָּט Gn 40. 13 Lev 5. 10 IIR 11. 14, 17. 26
Ez 20. 18 ICh 15. 13 ICh 35. 13; cf. *εἶδος*
- διαιτητής, *ó*: *arbitrator, umpire* שֹׁפֵט Dt 16. 18 Prv 6. 7 ICh 23. 4 שֹׁפֵט
Ex 2. 14 Dt 16. 18; cf. *δικαστής*
- διακαθαίρω, -ρίζω: *purge thoroughly* טָהַר Jer 33. 8 Neh 13. 30 הִטָּהַר Jos
22. 17 قَطَمَ شَدَبَ ; إَطْهَرَ طَهَّرَ; *prune*
- διάκενος, *ον*: *thin, lank* חָלָל Jer 53. 5
- διακενόω: *empty outright* הֶאֱצַנְתָּהּ Jer 19. 6 חָלָל Ez 28. 9 חָלָל Jer 53. 5
חָלָל Ib 14. 10 חָלָל Ez 32. 26
- διακλέπτω: *steal at different times* גָּבַב Jer 23. 30; *steal away* גָּבַב IIS
15. 6 גָּבַב Gn 40. 15 Ex 22. 6; *disguise* נָכַל Nu 25. 18
- διακληρώω: *assign by lot, allot* נָחַל Jos 19. 51 הִנָּחִיל Dt 1. 38 Jos 1. 6;
have allotted to one הִנָּחִיל Job 7. 3
- διάκομμα, *τό*: *cut, gash* כָּרַע Jer 51. 1
- διακονέω, *διηκ-*: (*διάκονος*) *minister, do service, serve* כָּהֵן Ex 28. 41 ICh
5. 36 כָּהֵן
- διακονία, *ή*: *service* כָּהֵן Jos 13. 7; *attendance on a duty, ministration*
כָּהֵן Ex 29. 9 Nu 18. 1, 7 כְּהֻנָּה; *body of servants or attendants*
כָּהֵן IS 2. 36
- διάκονος, *διηκ-*, later *διάκων*: *servant* כָּהֵן IIS 20. 26; *attendant or official*
in a temple or religious guild כָּהֵן Gn 14. 18 Ex 3. 1 Lev 6. 16 IIR 2. 27
IIR 11. 18 כָּהֵן
- διακοπή, *ή*: *gash, cleft* הִצִּי Jer 49. 16 Cant 2. 14 נִקְבָּה Ez 28. 13 נִקְבָּה
Gn 1. 27 Lev 3. 1 Jer 31. 22 (21) קָבַהּ Nu 25. 8; *cutting or canal*
through an isthmus or mountain; narrow channel or passage נִקְבָּה
(*carved on the stone commemorating the excavation of the Jeru-*
salem tunnel); v. pp. 159, 647
- διακόπτω: *cut through* נִקְבָּה IIR 12. 10, 18. 21 Job 40. 24; *Pass., had*
a hole drilled in it נִקְבָּה; Hag 1. 6 נִקְבָּה [נִקְיָבָה] Gn 1. 27
- διακρύπτω: *strengthened for* κρύπτω (*hide, cover*) כִּסָּה Gn 18. 17, 37. 26,
38. 15 Ex 15. 10 Lev 13. 13 Nu 4. 5 Jes 6. 2 Ps 32. 5 כִּסָּה Gn 7. 19
הִכְסִּיחַ Gn 24. 65 Jon 3. 8
- διαλαλέω: *talk with; talk over a thing with another* דָּלַל Gn 21. 7; cf. *πο-*
- διαλλαγή, *ή*: (*διαλλάσσω*) *interchange; change; change from enmity to*
friendship, reconciliation مُخَالَفَ difference خِلَاف; cf. ἀπαλλάσσω
- διαλλάσσω: *interchange, exchange* הִחֲלִיף Jer 9. 9; *change* הִחֲלִיף Gn 41. 14
חָלַף Ib 31. 7, 35. 2; *to be different* خَالَف
- διαμετρέω: *measure through, measure out or off; measure with the eye, scan*

- ἔναντι Hab 3. 6; *to be in opposition, to be diametrically opposite* כִּדָּר
 Job 7. 4; cf. ἐκ-
 διάνοια, ἡ: Aeol διανοῖτα, poet. also διανοία, *thought, i.e. intention* نِيَّة
 διαπαίζω: *laugh, jest at* הִצִּיחַ Esth 1. 17 [cf. ἐπι-]
 διαπείθω: *convince*; Pass., פָּתַח Prv 25. 15
 διαπεινάω: *hunger one against the other, have a starvation match* עָנָה Lev
 16. 31 הִצְעִיגוּ Esr 8. 21 [cf. πεινάω, -έω]
 διαπεραιόω: (πέρα) *take across, ferry over* הִעֲבִיר Ps 136. 14
 διαπεράω: (πέρα) *reach, arrive at a place* הִעֲבִיר Jer 46. 17 [cf. διαπορεύω]
 διαπέρθω: *destroy utterly, sack, waste, always of cities* הָרַס Ex 23. 24
 Jes 49. 17 [cf. ἐπι-, ἐκ-]
 διαπληρόω: *strengthened for* πληρόω (*make full or complete; fulfil*) כָּלָא Ex
 23. 26; v. ἀνα-
 διαπλήσσω: *break in pieces, split, cleave* פָּלַג Ps 55. 10
 διαπολεμέω: *fight it out with one* הִקָּרַב IIR 3. 23 احْتَرَب تحارب
 διαράομαι: *curse* הִצִּיחַ IR 8. 31 אָרַר Gn 5. 29 קָלַל Gn 12. 3
 διαρρίπτω, -τέω, διαρίπτω: *throw about* הִשָּׁלַךְ Jer 7. 15; *throw down*
 הִשָּׁלַךְ IIS 11. 21 Thr 2. 1; cf. ἀπο-
 διασειώ: *shake violently* הִסִּיעַ Job 19. 10
 διασπαράσσω, -ττω: *rend in pieces* פָּרַק IR 19. 11; *dilate forcibly* פָּרַק
 Zach 11. 16
 διασπείρω: *scatter or spread about* בָּזַר Ps 68. 31 שָׁעַר זָרַח Zach 7. 14
 שָׁעַר Hos 13. 3; *squander* פָּזַר Prv 11. 24; κατα-
 διαστέλλω: *command expressly, give express orders* הִשָּׁלַח IIR 15. 37; cf. ἀπο-
 διαστρέφω: *turn away, divert* הִסִּיעַ Nu 25. 11 Jos 8. 26 Ez 18. 17
 Prv 15. 1 Thr 2. 8 ICh 25. 13; cf. ἀπο-
 διαστρώννυμι: *spread*, Pass., הִשָּׁרַץ Jes 28. 20
 διασφάζ, ἄγος, ἡ: = τὸ θῆλυ μόριον (*the female genitals*) שִׁפְסָפָה Dt 23. 2;
 = διάσφαξις
 διασώζω: *preserve through a danger, of persons*, הִצִּיל Gn 32. 12 Jud
 10. 15 Ps 7. 2; *of things, preserve, maintain* הִצִּיל Ex 12. 27 Hos 2. 11
 διατελέω: *bring quite to an end* כָּלָה Gn 18. 33 Jud 3. 18 Ruth 3. 18
 ICh 27. 24 כָּלָה Gn 2. 1; v. p. 197
 διατήκω: *melt* הִצִּיק Jos 7. 23; הִתִּיק IIR 22. 9 Job 10. 10 הִתִּיק Ez 22. 20
 הִתִּיק Ib 22. 22
 διατίθημι: *arrange* צוּה Lev 25. 21 نَظَّمَ; *distribute* أَوْزَعَ; *arrange each*
in their several places צוּה Jos 45. 12 Ps 78. 23; *manage, handle* سَاس; *arrange*
as one likes, dispose of; dispose of one's property, devise it by will צוּה IIS
 17. 23 IIR 20. 1 أَوْصَى ب; οὐ διατιθέμενος, *the testator* مَوْتَى مَوْتَى;

- make a covenant with one* (אַתָּם) Jos 7. 11
 (אַתְּכֶם) Jos 23. 16 Jud 2. 20
 Ps 111. 9; *settle a quarrel* צוה Ib 7. 7; *set forth, recite* צוה Gn 50. 16
 [cf. ἐφίστημι] Dt 32. 46
- διατριβή, ἡ: *pastime, amusement* طَرَب
 διαυγάω, -γίζω: *glance, shine through* זכך Job 25. 5; *to be transparent*
 זכך Ib 15. 15; cf. ἐν-
 διαυγής: *translucent, of water; radiant, of gems*, ὁ δ. λίθος זכוכית
 Job 28. 17
- διαυλίζω: μηκύνω (*delay, put off*) הָהֵל Nu 30. 3
- διαφέρω: *carry over or across* הַעֲבִיר Nu 32. 5 IIS 19. 16 [cf. μετα-,
 διαπεραιόω] הַעֲבִיר Ib 17. 13; *endure, support* הַעֲבִיר Job 7. 21;
excel יָרַע
- διαφθείρω, -θорέω: *destroy utterly* הַהָרִיב Jes 49. 17 Ez 19. 7
 Dt 12. 3 ICh 36. 19; *make away with, kill* הָרַב Ib 22. 10 [cf. ἀκράβω];
seduce a woman אִתְּחַי; Pass., *to be destroyed* הַהָרִיב Ez 29. 12
 Jud 6. 28 הָרַב Lev 11. 35 הָרַב Ez 19. 12; *to be murdered* הַהָרִיב
 IIR 3. 23 [cf. διαπολεμέω]
- διαφθονέω: ἐπὶ קָנָה Gn 30. 1, 37. 11 Jes 11. 13 Ps 37. 1; cf. ἐκτίνω
 διαφθορά, -ρή, ἡ: (*διαφθείρω*) *destruction, ruin* הָרַבָּה Lev 25. 31 Jer 44. 2;
 pl., Jes 52. 9, 58. 12 Ez 36. 4, 10 Esr 9. 9
- διάφραγμα, τό: *midriff, diaphragm* פָּרֶשׁ Ex 29. 14 Lev 4. 11; = διάφραξις
 διούσσω: *blow in different directions, disperse* הַפִּיץ Gn 15. 11; *blow or*
breathe through הַפִּיץ Ps 147. 18 הַפִּיץ Ez 21. 36; Pass., *blow* Job
 20. 26; cf. ἐκθύω
- διαχωρέω: *pass through* עָבַר Gn 15. 17 Ex 32. 27 Ez 9. 4, 5; *of coins, to*
be current עָבַר Gn 23. 16
- διεγείρω: *wake up* הָעִיר Ps 35. 23; *stir up, arouse* הָעִיר Joel 4. 9 Cant
 2. 7 Esr 1. 1, 5; *excite* הָעִיר Cant 2. 7; *raise* הָעִיר IIS 23. 18
- διεῖδον: inf. διῶδεῖν, aor. 2 with no pres. in use (*διοράω* being used),
see thoroughly, discern (on the Homeric usage v. δια-εἶδω); pl. δίοιδα,
 inf. διαιδέναι, Ep. διιδμεναι, *distinguish, discern* יָדַע Gn 3. 22
- διερωτάω: *cross-question; ask constantly or continually* דָּרַשׁ Dt 13. 15, 17. 4
- διηγέομαι: *set out in detail* הִגִּיד Gn 3. 11, 41. 25 Ex 13. 8 Jud 14. 12, 16
 IS 8. 9 הִגִּיד Gn 22. 20 Dt 17. 4 Jos 9. 24 Ruth 2. 11; *describe* Ez 43. 10
- διοδεύω: *travel through* אָשַׁר Prv 4. 14 [cf. אֶשֶׁר/όδεύω Ib 9. 6]
- διοικέω: *generally, control, manage, administer; abs., exercise authority,*
govern יָסַד Dt 3. 2 Jos 12. 2 Ps 29. 10 ICh 5. 8
- διοπτέω: *watch accurately, spy about* חָשַׁד Nu 13. 32; cf. θεωρέω

- διοπτῆρ, *ó*: *spy, scout* הָרַר Nu 14. 6; = διοπτῆρ, διοπτῆς; θεωρός
 διορίζω, διου-: *separate* הִפְרִיד Gn 30. 40 Dt 32. 8 Ruth 1. 17; Pass.,
 הִתְפַּרֵּד Ps 22. 15, 92. 10; *determine, declare*; c. inf. *determine one to be so*
 and so הִפְרִיד Prv 13. 18; *remove across the frontier, banish* הִדְרִישׁ Jud
 1. 27, 29, 30, 31, 32, 33 طرد [cf. ὑπάρχω, יָרַשׁ]
 διόρυγμα, τό: *siege-mine, subterranean passage under wall of besieged*
 fortress מְנִהָרָה Jud 6. 2
 διωθέω: *push away* הִדָּא IIR 17. 21 הִדִּיחַ Dt 13. 11, 14; cf. ἀπ-
 εἰς, μία, ἐν (*μία* only in late Ion. Prose)—Ep. εἰς, Dor ἑς (orig. ἐς, assim.
 ἐν(δ) . . .) as a Numeral, *one* (ἐν) אֶחָד Ez 18. 10 (εἰς) אֶחָד Zach 14. 9
 אֶחָד Ez 18. 10, 33. 30 واحد (واحد) Gn 22. 13 Jes 66. 17 אֶחָד Prv
 17. 10 (εἰς) אֶחָד Jes 40. 26 Ez 1. 23 הָד Ez 33. 30 (μία) אֶחָד Gn 17. 17
 (مِئَة, vernacular); εἰς עֲשֶׂהְיָ Ex 26. 7; in oppos., made emphatic
 by the Art., *ó* εἰς, ἡ μία הָאֶחָד Gn 19. 9, 42. 27, 32, 33 הָאֶחָד Ib 32.
 9; εἰς ἕκαστος *each one* אֶחָד־אֶחָד Ex 36. 4 אֶחָד־אֶחָד Lev 15. 2; *united*
 אֶחָד Ex 26. 6, 11; ἀπὸ μιᾶς *with one accord* אֶחָד Jos 9. 2; *at once* אֶחָד
 Prv 28. 18 אֶחָד־אֶחָד Esr 4. 13 אֶחָד־אֶחָד Nu 12. 4 אֶחָד Ib 35.
 22 (cf. παρ ποδός); *first*: אֶחָד Gn 1. 5, 8. 5; *one, i.e. the same* אֶחָד Ib 40.
 5 Eccl 2. 14, 3. 19, 20; *one opposite another* ἐν μὲν . . . ἐν δέ . . . אֶחָד
 אֶחָד Ex 25. 19; οὐ μίαν οὐδὲ δύο *not once nor twice* אֶחָד אֶחָד
 IIR 6. 10; v. p. 361
 εἰσακούω: *hearken or give ear to one* הִשְׁמָעוּ Gn 4. 23 Ex 15. 26 Nu 23. 13
 Dt 1. 45, 32. 1 Jud 5. 3 הִשְׁמָעוּ IS 15. 22 Jes 28. 23, 42. 23, 48. 18,
 51. 4 Jer 6. 10, 19 Zach 1. 4 Ps 17. 1 Cant 8. 13 Neh 9. 34
 εἰσβαίνω: *be imported* הִבִּיא IR 10. 11; causal in aor., *make to go into,*
put into הִבִּיא Gn 6. 19 Thr 3. 13 Dan 1. 2 הִבִּיא Gn 43. 18; εἰσβαλέω.
 causal of εἰσβαίνω; cf. ἀγω, εἰσ-, ἐπ-
 εἰσβάλλω: *make an inroad, fall upon* הִתְנַסֵּף Gn 43. 18; πρὸς-
 εἰσβασις, ἡ: *an entrance* הִסְבָּה Neh 12. 25 הִסְבָּה Ez 8. 5 הִסְבָּה Jud 19. 27
 IR 14. 17 IIR 12. 10 Jes 6. 4 ICh 9. 19, 22
 εἰσερχομαι: *go in or into, enter, visit* (בָּרַח) אֶרְכָּב Ps 139. 8
 εἰσιδεῖν: = εἰσορᾶω (*look into, look upon, behold*; generally, *look at or gaze*
upon steadily)—derivatives: אֶרְכָּב Job 16. 19 شاهد Gn 31. 4
 شهادۃ شهد
 εἰσένεω: *swim into* הִשָּׁה Jes 25. 11 אֶרְכָּב Job 40. 23; cf. πλέω
 εἰσόδιος, ον: *going or coming in*; οἱ εἰσόδιοι *visitors* عائد
 εἰσόδος or ἔσოდος, ἡ: *entrance—place of entrance, entry* אֶשְׁד Nu 21. 15; cf.
 a mountain-pass אֶשְׁד Dt 3. 17; *visit* عيادۃ; *study, investigation* אֶשְׁד
 Ib 33. 2

- εἰσποιέω: *to be adopted into a family* נִסְפַּח Jes 14. 1; *bring new persons into the public service* סִפַּח IS 2. 36; cf. ἀπτω
 εἰστίθηναι: *put into, place in* הֵנִיחַ Ez 5. 13, 16. 42; cf. ἀναπαύω
 εἰσφέρω: *carry in; bring in* אָסַף Jos 20. 4 IIR 22. 20 IICH 34. 28 נָאֲסַף
 Ex 9. 19 Nu 27. 13 IIR 22. 20 אָסַף Jud 19. 15; cf. ἀθροίζω
 εἰσφορά, ἡ: *property-tax levied for purposes of war; in Egypt, special tax; generally, contribution* אֲנָקָרָה Lev 2. 2, 9, 16, 24. 7 אָנָקָר
 Ez 27. 15 Ps 72. 10 زَكَاةٌ زَكَّوْهُ; v. δέκατος
 εἰσχειρίζω: *put into one's hands, entrust* סָפַר IS 26. 8 IIS 18. 28 הִסְפִּיר
 Dt 23. 16, 32. 30 IS 23. 20, 30. 15 Ps 31. 9, 78. 62 סָפַר Jes 19. 4
 εἰσχεύω: *pour in or into* יָצַק Ex 29. 7 Lev 8. 15 IIR 3. 11 Jes 44. 3
 Ez 24. 3 [cf. קָצַף/תָּהָא] הִצִּיק IIR 4. 5 הִצִּיק Lev 21. 10 Ps 45. 3
 εἶσω, ἔσω: *inside, within* בְּ IS 4. 18 הוּךָ Ex 14. 23 Dt 21. 12 IIS
 3. 27; τὸ ἔσω the inner הַיָּסוֹן Ez 41. 7, 47. 16; *inside, i.e. by the side of, the road* בְּ Ex 2. 5 Jer 41. 9 בְּ IS 4. 13; cf. Ἠγμένους; v. ὁδός
 ἐκβάλλω: *speak out, declare* בָּרַךְ Jes 52. 7 Ps 40. 10 בָּרַךְ
 ἐκβαίνω, ἐκβάω: *step out of, or off from, disembark, dismount* צָא Jos 15. 18 Jud 1. 14 *debouch from a defile; go out of, depart from* צָא Dt 33. 22; *leave, usually with the sense, outstep, overstep; go out of due bounds* צָא Jer 8. 5; *cause to go out* צָאבב Jes 47. 10; cf. ἀποσπρέω
 ἐκβακχεύω: Pass., *to be filled with Bacchic frenzy* שִׁכָּרָה Dt 28. 34 IS 21. 16 IIR 9. 11 Jer 29. 26 Hos 9. 7; Med., הִשְׁכִּיחַ IS 21. 15, 16
 ἐκβάλλω: *throw or cast out; expose on a desert island* בָּלַח Nah 3. 6; *expel afterbirth; let fall, drop; produce, of women (of premature birth); esp. in case of a miscarriage or abortion; hatch chicks; of plants, put forth fruit* הִבְלִיחַ Cant 8. 5 פָּלַח Job 39. 3
 ἐκβασίς, ἡ: *deviation, declension, departure; digression* בִּשְׁבָּת Jer 8. 5
 ἐκβολή, ἡ: ἐ. σίτου *the time when the corn comes into ear* שִׁבְלֵת Gn 41. 5; *shoot* שִׁבְלֵת Zach 4. 12; *mouth of a river* שִׁבְלֵת Jes 27. 12; *projection; (from Pass.) that which is cast out; earth thrown up by a mattock, upcast; = ἐκβολάς (anything thrown out)* שִׁבְלֵת Ps 69. 3, 16
 ἐκγεννάω: *beget; also bring forth* הָיָה Hos 4. 10 [cf. γένος: sort, kind] הָיָה Dan 3. 5] הָיָה Jes 14. 10; cf. ἐκκενόω
 ἐκγίγνομαι: *to be born of a father* הָיָה Jes 14. 10 (ΓΕΝ → γίγνομαι → γένος, poet. γέννα → γεννάω)
 ἐκγοητεύω: *strengthened for goheteúō (bewitch, beguile) غَشَى; abs. play the wizard* הָיָה Ps 58. 6 הָיָה Gn 30. 27, 44. 5 Dt 18. 10 IICH 33. 6)
 ἐκγονος, ον, ἑγγ-, ἑσγ-: *born of, sprung from, esp. Subst., grandchild; grandson* נָכֵד Gn 21. 23

- ἑκδετος: (ἐκδέω) *fastened* קָשָׁר Gn 44. 30
 ἐκδέω: *bind so as to hang from* קָשָׁר Jos 2. 18 Prv 3. 3; *fasten to or on*
 קָשָׁר Dt 6. 8 Prv 7. 3; *bind* קָשָׁר Gn 22. 9 קָשָׁר Job 38. 31
 ἐκδηλος, ον: *strengthened. for δῆλος, conspicuous* جَلِيّ ظَاهِر; *quite plain*
 صَرِيح
 ἐκδηλόω: *show plainly* הִגִּיד Jes 26. 21 Jer 11. 20, 49. 10 Ps 98. 2 Job
 20. 27, 41. 5 صَرַח
 ἐκδικέω: *avenge, punish; exact vengeance for* נָקַם Dt 32. 43 Jos 10. 13
 נָקַם IIR 9. 7 Jer 51. 36 נָקַם Gn 4. 15 נָקַם IS 14. 24 Jer 15. 15
 נָקַם Jer 5. 9; *avenge or vindicate a person, by taking up his*
cause נָקַם Ex 21. 20 נָקַם Ib. נָקַם Gn 4. 24 [cf. τίνω, ἐκ-]
 ἐκδιψάω: *to be parched with drought, of plant* הִיבֵשׁ Joel 1. 10, 12, 17
 Zach 10. 11; cf. ἐπαιδέομαι, ἐπαισχύνομαι Ib 1. 11
 ἐκδοσις, ἑσδοσις, ἡ: *giving in marriage* הִנָּח Cant 3. 11
 ἐκδοτήρ, ἐσδ-, ἐκδότης, ὁ: *one who gives his daughter in marriage* הִנָּח Ex
 3. 1, 18. 1 Jud 19. 4 [cf. ἐδωτής: *a betrother* הִנָּח Joel 2. 16]
 ἐκδότις, ἡ: *bride's mother* הִנָּח Dt 27. 23
 ἐκδύω, -ύνω: *take off, strip off* הִצִּיט Prv 25. 20 כִּסֵּט Lev 6. 4 IS 19.
 24 Cant 5. 3; *strip me, strip me of my cloak, strip cloak* הִצִּיט
 Gn 37. 23 Lev 1. 6 IS 31. 9 Ez 16. 39, 23. 26 Hos 2. 5; Med.,
strip oneself of a thing הִצִּיט IS 18. 4; Pass., *to be stripped of a thing*
of the clothes, to be put off הִצִּיט Ez 21. 20; cf. ἀπο-
 ἐκθεραπεύω: *strengthened. for θεραπεύω; cure perfectly* כִּפֵּא IIR 2. 21 Ez
 34. 4; Med., *get oneself quite cured* כִּפֵּא IIR 8. 29
 ἐκθερίζω: *reap or mow completely* קָצַר Job 24. 6
 ἐκθηράομαι, -ρεύω: *hunt out, catch* כָּדַר Jud 20. 43 קָדַר Hab 1. 4
 ἐκθύω: *sacrifice* הִפֵּיחַ Mal 1. 13; *destroy utterly* הִפֵּיחַ Job 31. 39
 ἐκκαθαίρω: *cleanse out, purify* הִוִּיר Lev 15. 31 הִטָּא Ps 51. 9
 ἐκκαίω, -κάω: *burn out his eyes* נָקַר IS 11. 2 נָקַר Jud 16. 21 [נָקַר Jes
 51. 1, v. ἐξορύσσω]; *light up, kindle* הִשִּׁיחַ Jes 44. 15 Ez 39. 9; Pass.,
to be kindled, burnt up הִשִּׁיחַ Ex 3. 2 Nah 1. 10 Neh 2. 3
 ἐκκαλέω: *call out or forth, summon forth; Med., call out to oneself* הִקָּהֵל
 Ex 35. 1 Dt 4. 10, 31. 28 Ez 38. 13 [cf. ἐπι-]
 ἐκκενόω: *empty out* הִנָּח Jes 19. 6 הִקָּהֵל Ez 28. 9 הִקָּהֵל Ib 32. 26 הִקָּהֵל
 Jes 14. 10; *clear out* הִנָּח IIR 29. 19; *to be exhausted* הִקָּהֵל Jes 53. 5
 [cf. διακενόω]
 ἐκκλησία: (ἐκκλητος) *assembly duly summoned* קָהָל Nu 10. 7 Jud 20. 2,
 21. 5, 8 IIR 30. 2; *an assembly* קָהָל Jer 44. 15 IIR 20. 14, 30.
 13 קָהָל Jer 51. 55

ἐκκλησιάζω: trans., *summon to an assembly, convene* לַקָּהָל Ex 35. 1

Nu 10. 7 Dt 31. 28

ἐκκλησιαστής: *member of the ἐκκλησία*; ἐκκλητος: (ἐκκαλέω) *selected to judge or arbitrate on a point, an umpire* חֲלִילָה Eccl 1. 1 [cf. Ib 1. 12; דָּבָר/בַּשִּׁיטָה: *judge*]

ἐκκλύζω: *wash thoroughly* רָחַץ Jes 58. 11

ἐκκόπτω: *cut out, knock out, gouge out* (W) the eyes קָצַץ [v. ἐκκαίω]

ἐκλανθάνω: *forget utterly* נָשָׁח Gn 40. 23; Act., *make one quite forgetful of* שָׁח Job 39. 17 נָשָׁח Gn 41. 51 נָשָׁח Thr 2. 6 נָשָׁח Jer 23. 27

ἐκλέγω: *pick or single out, esp. of soldiers* רָחַץ Nu 31. 3; *pick out for oneself, choose* קָצַץ Ruth 2. 2 קָצַץ Job 24. 6 קָצַץ Jer 27. 12; *pull out* רָחַץ Lev 14. 40, 43; *take toll of, levy taxes or tribute* קָצַץ Gn 47. 14 [cf. ἀπολέγω: *pick out, choose*; ἐξέλκω]

ἐκλείπω: *forsake, desert, abandon; fail one* פָּרַח Jer 50. 12; of the Sun or Moon, *suffer eclipse* פָּרַח Jer 24. 23 Jer 15. 9 [cf. ἀπο-]; *fail, be wanting* פָּרַח Jer 33. 9

ἐκλεκτός, ἡ, όν: (ἐκλέγω) *picked out, select* רָחַץ Nu 31. 5

ἐκλύω: *unloose* חָלַל; *dissolve* חָלַל

ἐκμάσσω: *wipe off, wipe away* חָלַח Jer 18. 23 Neh 13. 14

ἐκμεθύσκω: *make quite drunk* חָמַח Jer 63. 6 Jer 51. 7 חָמַח Dt 32. 42 IIS 11. 13 Jer 51. 39. 57

ἐκμετρέω: *measure out, measure* מָדַד IIS 8. 2 Ps 60. 8; *measure, calculate position by the stars* מָדַד Job 7. 4; cf. δια-

ἐκνέω: *swim out* קָנַח Job 40. 23 קָנַח Jer 25. 11 [cf. εἰσνέω; p. 638]

ἐκνίζω: *wash out, purge away* קָנַח Joel 4. 21; *wash clean, purify* קָנַח Job 10. 14 קָנַח

ἐκπαγέομαι: *to be struck with amazement, to wonder greatly*, only used in part.; *wonder at, admire exceedingly* אֲפַלְאָ IIS 1. 26 Ps 118. 23, 139. 14 Prv 30. 18

ἐκπαγλος, όν: *terrible, violent*; in later Poets the word freq. signifies *mercely, marvellous, wondrous* אֲפַלְאָ Ex 34. 10 Ps 139. 14 [cf. ἀπαλλητός]

ἐκπαιδεύω: *train thoroughly; teach one a thing* יָדַח Ps 18. 35

ἐκπεράω: *pass beyond* יָדַח Jer 46. 17; cf. δια-, διαπεραιώω

ἐκπέρθω: *destroy utterly, sack, of cities* חָרַח Ex 23. 24 Jer 49. 17

ἐκπέσσω, -ττω: *cook thoroughly* בָּשַׁל Ex 16. 23 Nu 11. 8 IS 2. 13 IIS 13. 8 IIR 6. 29 IIR 35. 13 בָּשַׁל Ex 12. 9 Lev 6. 21; hence, of plants, *ripen* בָּשַׁל Gn 40. 10

ἐκπετάνημι: *spread out, of a sail* פָּרַח Job 40. 11; *scatter something to the winds* פָּרַח Gn 11. 8 Jer 13. 24, 18. 17

- ἐκπήγνυμι, -ύω: *congeal* כָּפַדְךָ Job 10. 10; cf. ἐκψύχω
 ἐκπηδάω: *leap out, leap, jump* (W) קָפַץ Cant 2. 8; πηδάω פָּדַד
 ἐκπύμπλημι: *fill up* מָלַא IIR 21. 16 Jer 41. 9; *filled them full of* מָלַא
 Ex 35. 35 Job 22. 18; מָלַא Cant 5. 14; *satisfy* מָלַא Ps 107. 9;
fulfil מָלַא IR 8. 24 Ps 20. 6; *fill up or complete a number* מָלַא
 Ex 23. 26 [cf. ἐμπύμπλημι]
 ἐκπληξία, -is, ἡ: *consternation; terror caused by misfortunes; mental
 disturbance* מַשְׁלָּחָה Jes 21. 4 [cf. ἀπο-, πλῆξις]
 ἐκπληρόω: *fill up* מָלַא IIR 21. 16 Jer 41. 9; *make up to a certain
 number* מָלַא Ex 23. 26; *fulfil* מָלַא IR 8. 24 Ps 20. 6; cf. ἐκπύμπλημι.
 ἐκπλήσσω, -πτω: *drive out of one's senses by a sudden shock* מָלַאְךָ Jes 29.
 14; *amaze, astound* מָלַאְךָ Jud 13. 19 Joel 2. 25 IICb 2. 8
 ἐκπνέω, -είω: *breath out or forth; βίον ἐ. breathe one's last, expire; lose
 breath* נָשַׁח Gn 6. 17, 25. 17 Ps 88. 16, 104. 29 Job 13. 19, 27. 5;
metaph. lose power מָלַאְךָ Jer 4. 31; but simply, *blow, of wind* מָלַאְךָ
 Ps 147. 18
 ἐκπρίω: *saw off, excise* קָצַח IR 7. 9
 ἐκπυρόω: *burn to ashes, consume utterly* בָּעַר Dt 26. 14 IR 14. 10 Ez
 39. 9 מָלַאְךָ Gn 22. 2 Lev 14. 20 Jes 57. 6 Am 4. 10 מָלַאְךָ Ez 5. 2
 IICb 28. 3 מָלַאְךָ IIS 12. 31 IIR 16. 31 *to be heated, to be much
 heated* מָלַאְךָ Hos 7. 6; cf. ἐκπεράω
 ἐκπυρσεύω: *kindle* בָּעַר Ex 35. 3 Jes 50. 11 Jer 7. 13 IICb 4. 20 מָלַאְךָ
 Jer 36. 22 מָלַאְךָ Jud 15. 5 מָלַאְךָ Nu 8. 2, 3 Psn 15. 1
 ἐκπύρωσις, ἡ: *conflagration* מָלַאְךָ Ex 22. 5 מָלַאְךָ Nu 11. 3
 ἐκπωμα, ατος, τό: *drinking cup* נָבִיא Gn 44. 2 Ex 25. 31 מָלַאְךָ Jes 51.
 17 [cf. κύμβα, γαβαδόν]
 ἐκπωμάτιον, τό: Dim. of ἐκπωμα מָלַאְךָ Jes 51. 17 [cf. κύμβιον, γαβαδόν]
 ἐκρέω: *shed, let fall* נָפַל Job 36. 27 מָלַאְךָ Mich 1. 6 מָלַאְךָ Jes 48. 21
 מָלַאְךָ Mal 3. 10 Eccl 11. 3
 ἐκριζάω: *root out* קָרַע Eccl 3. 2 קָרַע Ps 52. 7 [cf. ἐξορύσσω]
 ἐκροος, contr. -ρους, ό: *emerge, issue* מָלַאְךָ Dt 23. 11 [cf. βόος]
 ἐκσποδιάζω: *remove ashes* מָלַאְךָ Ex 27. 3 Nu 4. 13
 ἐκστρώννυμι: *spread* מָלַאְךָ Ps 88. 10; Pass., κλίνει: *ἐξέστρωτο* Diogenes
 Cynicus, *Epistulae* 37. 3 (the couches are spread) מָלַאְךָ Jes 28. 20
 [cf. δια-]
 ἐκσώζω, Ep. ἐκσαόω: *preserve from danger, keep safe* מָלַאְךָ Job 33. 18
 מָלַאְךָ Jes 38. 17 מָלַאְךָ Dt 20. 4 Jud 2. 18, 7. 2 Jer 15. 20 Ez 36.
 29 Zeph 3. 19 Zach 12. 7 Ps 7. 2, 20. 7 מָלַאְךָ Gn 32. 12 Ex 5.
 23, 12. 27 Jos 2. 13 Jes 44. 17 Zeph 1. 18 Ps 7. 2, 70. 2 IICb
 32. 14 [cf. δια-, ἀπο-]

- ἐκτείνω: *stretch out* הַשִּׁיט Esth 4. 11 הָסֵה Jes 31. 3 Jer 6. 12, 15. 6;
stretch, spread הָסֵה IIS 16. 22, 21. 10; *extend* הָסֵה Esr 7. 28, 9. 9
 [cf. ἐκστρώννυμι]
- ἐκτελευτάω, -έω: *bring to an end, accomplish, end, finish* (W) כָּלָה Gn
 2. 2, 18. 33, 44. 12 Ex 5. 14 IR 6. 9 Ruth 2. 21, 3. 18 כָּלָה Gn 2. 1
 ἐκτέμνω: *cut out; circumcise females* חָתַן Ex 4. 25, 26 خَتَن
- ἐκτίθημι: *pick out for separate treatment* נִסַּל Jes 63. 9; א. p. 148
- ἐκτός (ἐχθός): (ἐκ) *without, outside* חָוָה Gn 6. 14 Lev 18. 9 Jud 12. 9
 Ez 41. 17 הוֹצֵה ICh 24. 8, 33. 15; *except, besides, apart from* חוץ
 Eccl 2. 25; א. ἔξωθεν, p. 170
- ἐκτρέπω: *turn away* דָּבַר Cant 5. 6
- ἐκτρέφω: *bring up from childhood, rear up* טָפַח Thr 2. 22 רָבָה Ez 19. 2
 Thr 2. 22 رَبَّى
- ἐκτρίβω: *rub out, i.e. to destroy root and branch; wipe out* דָּבַר ICh 22.
 10; cf. ἐκτρέπω, ἐνέπω
- ἐκτυπόω: *model or work in relief; Pass., formed on a model, to be shaped*
 הִקְבֵּעַ Prv 8. 25 Job 38. 6
- ἐκφέρω: *bring forth, in various senses: of women, bring to the birth*
 הָרָה Job 3. 3; *of the ground, bear fruit* הִפְרִיחַ Jes 17. 11; *publish,*
deliver הִכְבִּיר Job 35. 16 הִנְיָא Ez 12. 10 הִקְבִּיר ICh 30. 5
- ἐκβλέγω: *to set on fire* שָׁלַח Jud 1. 8 Ps 74. 7; א. κατα-
- ἐκχέω: *pour out, prop. of liquids; יָצַק* Lev 2. 1, 8. 15 IIR 3. 11 הִצִּיק
 IIR 4. 5 הוֹצֵק Lev 21. 10 Ps 45. 3 הִקָּיָה Jon 2. 11 كَب
 كَبَّ ; cf. eis-, ἐνθήκω
- ἐκλύχω: *lose consciousness, swoon* קָפַח Zeph 1. 12
- ἐμβάλλω: *let him fall into Achilles' hands* (Il. 21. 47) הִפִּיל IS 18. 25;
hand in, submit a petition הִפִּיל Jer 38. 26, 42. 9 Dan 9. 18, 20;
throw upon or against הִפִּיל Nu 35. 23 Jer 3. 12, 22. 7; *lay oneself*
to the oars, pull at the oar חָבַל Ez 27. 29 Jon 1. 6; *abs., draw*
lots הִפִּיל Jos 23. 4 Jes 34. 17 Jon 1. 7 Ps 22. 19 Prv 1. 14 Job
 6. 27 Esth 3. 7 Neh 10. 35, 11. 1 ICh 26. 13, 14
- ἐμβολή, ἥ: *the head of a battering-ram, battering-ram* קֶבֶל Ez 26. 9
- ἐμβολος, ó, or -ον, τό: *anything pointed so as to be easily thrust in, a peg*
 خَابُور; *brazen beak, ram* יוֹבֵל Jos 6. 4, 6
- ἐμμαπείως: (μαπέειν, μάρπτω) *quickly, hastily, speedily* מָהֵר Ex 32. 8
 Jos 2. 5 Zeph 1. 14 מָהֵרָה Nu 17. 11 Jes 5. 26 Joel 4. 4 Ps 147. 15
- ἐμπαιγμονή, ἥ: *mockery* בָּחָה Neh 3. 36
- ἐμπαιγμός, ó: *mockery, mocking* בָּח Gn 38. 23 Ps 31. 19, 119. 22
- ἐμπαίζω: *mock at, mock* בָּח IIR 19. 21 Prv 1. 7, 6. 30, 23. 22 Cant
 8. 7 הָבוּה Esth 1. 17

ἐμπειρος, ον: (πεῖρα) *experienced* or *practised* in a thing, *acquainted with* קָהִיר Prv 22. 29 Esr 7. 6

ἐμπλήρημι: *fill quite full* מָלֵא IIR 21. 16; *fill full of* מָלֵא Ex 35. 35 מָלֵא Cant 5. 14; *fill a hungry man with food* מָלֵא Ps 107. 9; *fulfil, accomplish* IR 8. 15 Ps 20. 5, 6 [Freq. written -πίπλ-, but the evidence of the best codd. of Att. writers is in favour of -πίμπλ-]

ἐμπιπίσκω: *give to drink* קָדַח Gn 2. 10, 24. 14 Nu 20. 8 Jer 35. 2 Joel 4. 18

ἐμπλεος, α, ον, Att. -πλεως, ων, Ep. ἐμπλειος, ἐμπλειος, η, ον; later ἐνίπλεος: *quite full of a thing* מָלֵא Ez 10. 12. 17. 3, 28. 12, 37. 1 Prv 17. 1

ἐμπολάω, -λέω: *get by barter or traffic; get by sale; purchase, buy* שָׁבַר Dt 2. 6 שָׁבַר Am 8. 5; *procure* שָׁבַר Gn 41. 36 Jes 55. 1 שָׁבַר Gn 42. 6 Dt 2. 28 Am 8. 6 [cf. ἀγοράζω]

ἐμπολή, ἡ: *merchandise* שָׁבַר Gn 42. 1 Am 8. 5 Neh 10. 32; *traffic, purchase* שָׁבַר Gn 42. 26, 44. 2

ἐμπορεῖον, τό: later form of ἐμπόριον (*trading station, mart; market-centre* for a district which had no πόλις) عَمْرٍاء

ἐμπόρευμα, τό: *merchandise* מַרְכָּלָה Ez 27. 24

ἐμπορεύομαι: *travel* שָׁבַר Jer 2. 10 Am 6. 2; שָׁבַר Ex 32. 27 Jos 1. 11 Jes 51. 23 Prv 4. 15; *travel for traffic or business, to be a merchant, to trade, traffic; import* מָכַר Ez 27. 3, 20, 23 [ἐμπορεύομαι, Pass.]

ἐμπορία, -ίη, ἡ: (ἐμπορος) *commerce*; mostly used of commerce or trade by sea מָכַר Ez 28. 5, 16, 18; *merchandise* מָכַר Is 26. 12

ἐμπορος, ον: *one who goes on ship-board as a passenger* שָׁבַר Jer 23. 2 Ps 8. 9; *wayfarer, traveller* שָׁבַר Jer 51. 23 Ez 5. 14 Thr 1. 12 عَابِر سَبِيل, عَابِر ضَرِيق; *merchant trader*, distd. from the retail trader (κάπηλος) by his making voyages and importing goods himself מָכַר Cant 3. 6 מָכַר Ez 27. 3, 20, 23; as Adj. = ἐμπορικὸς (τὰ ἐμπορικὰ χρήματα money to be used in trade שָׁבַר Gn 23. 16)

ἐμπροσθα, -θεν, sts. also -θεν: Adv. of Place, *before, in front* קִדְמָה IIR 15. 10 قُدَام; of Time, *before* قَبْل; of old קִדְמָה Mich 5. 1 Ps 74. 12 Thr 5. 21; as Prep., *before, in front of* קִדְמָה Jer 9. 11 قُدَام

ἐμóρων: *intelligent, sensible* عَقَارِم (Iraqi vernacular)

ἐναγής: = ἐν αἵναι ὤν, *under a curse* نَحْس; or *pollution* نَجِس

ἐναικίζω: *scourge*; αἰκίζω: *maltreat*; Pass., *to be tortured* מָכַר Dt 15. 2, 3 IIR 23. 35 Jer 9. 3; more freq. in Med. -ζομαι שָׁבַר Lev 5. 21, 23

ἐναίρω, also ἐννα-: *slay* נָחַר; cf. ἐναπα

ἐναντίος, α, ον: *opposite* = ἀντίος (which is rare in Prose) *on the opposite side, opposite* נֹכַח Jos 3. 16 נֹכַח Ex 14. 2, 26. 35, 40. 24 Esth 5. 1 עִמָּה IIS 16. 13; hence, *fronting, face to face* נֹכַח Ex 10. 10 Neh 12. 24 עִמָּה Ib.; *before* נֹכַח Gn 31. 32, 37 נֹכַח Jud 18. 6 Jes 57. 2 Ez 14. 4 Esth 5. 1; *in the opposite direction* נֹכַח Jos 15. 7 עִמָּה Eccl 5. 15; *in hostile sense, opposing, facing in fight* נֹכַח IR 20. 29, 22. 35; *contrary* עִמָּה Eccl 7. 14; *opposite, facing* נֹכַח Jos 8. 11 נֹכַח Nu 19. 4 עִמָּה Ex 25. 27; *in the face* נֹכַח Nu 25. 4 Ps 23. 5; *in hostile sense, against* נֹכַח Jes 59. 12 Eccl 4. 12 עִמָּה Ez 3. 8; cf. κατ-

ἐναπα: (ἐναίρω) only pl., *arms and trappings of a slain foe* הַרְגִּים Jes 10. 4, 14. 19; cf. ἐναρίζω

ἐναρίζω: (ἐναπα) *slay in fight* הָרַג Gn 4. 8, 25; generally, *slay* הָרַג Gn 4. 14, 15 Ex 4. 23 Lev 20. 15 IIR 17. 25 רָצַח Ex 20. 13 Nu 35. 27, 30

ἐναυγάω: *illuminate*; intr. *shine* נָאָה Jes 9. 1 הִנֵּי Ib 13. 10

ἐνεύγασμα, τό: *illumination* נֵאָה Jes 4. 5 Joel 2. 10 נֵאָה Jes 59. 9

ἐνδατέομαι: *distribute or fling about* נָדָה Ps 1. 4 נָדָה Lev 26. 36 הִפֵּיף Ps 68. 3; *speak in detail, i.e. in bad sense, reproach, revile* הִטִּיף Ez 21. 2 Am 7. 16 Mich 2. 6; *dwell on, celebrate* הִטִּיף Mich 2. 11; *scatter or shower abroad* נָסַף Jud 5. 4 Cant 5. 5 הִטִּיף Am 9. 13

ἐνδικος, Arc ἔνδικος, ον: (δίκη) of things, *according to right, just, legitimate* צָדִק Lev 19. 36 Dt 16. 20, 25. 15 צָדִיק Ib 4. 8; *truth* צָדִק Prov 8. 8 צָדִיק Jes 41. 26 צָדָא Dan 3. 14 حَقِيقَة; ἡ πόλις a city in which justice is done עִיר הַצֶּדֶק Jes 1. 26; of persons, *upright, just* צָדִיק Gn 6. 9, 18. 23 Dt 32. 4 Ez 3. 20 حَقِيقَة; Adv. ἐνδικῶς *right, with justice, fairly* בְּצֶדֶק Lev 19. 15

ἐνδον: Adv. *within* בְּתֵן IR 7. 20 Jon 2. 3; οἱ ἐ. *those of the house, the family, esp. the domestics* עֲבָדָה Gn 26. 14 Job 1. 3 [cf. ὁμήδης]; *below* מִתַּח Ex 26. 24 Dt 28. 13, 43 IIR 19. 30 Prov 15. 24 Eccl 3. 21 [cf. ἐνερθε]

ἐνδυμα, τό: *garment, covering* כְּעֻשָּׁה Jes 61. 3 כְּעֻשָּׁה Ib 3. 22 מַעֲלֵל Ex 28. 34, 29. 5 Lev 8. 7 Esr 9. 3; = δῦμα

ἐνδυτός, ον: τό, *garment, dress* צָדָן IIS 1. 24

ἐνδύω or ἐνδύνω, with Med. ἐνδύομαι: of clothes, *put on, wear* עָדָה Jes 61. 10 Jer 4. 30, 31. 4 (3) Ez 16. 13 Hos 2. 15 עָטָה IS 28. 14 Jes 59. 17 Jer 43. 12 Ps 104. 2, 109. 29 [δ/θ] עָטָה Ib 65. 14; *put on another, clothe in, clothe* עָדָה Jes 61. 10 Ez 16. 11 יָעַשׂ Jes 61. 10 עָטָה Jer 43. 12 הָעָטָה Ps 89. 46 הָעֵלָה IIS 1. 24 [δ/λ]

ἐνεγγυς: *falsa lectio* for ἐγγύς, of Places, *near, nigh, at hand, hard by, near to* עַל יָד Ex 2. 5 Nu 13. 29; cf. ἐγγίζω

ἐνέπω, lengthd. ἐννέπω, ἐνίσπω in later poets: *tell* or *tell of* תַּלַּח Job 15. 17 תַּלַּח Gn 24. 66 Ex 9. 16 תַּלַּח Hab 1. 5 Ps 88. 12 Job 37. 20; *tell news* or *tales* תַּלַּח Gn 40. 8, 41. 8, 12 Ex 10. 2, 18. 8 Job 15. 17; *speak* תַּלַּח Gn 12. 4, 24. 33, 27. 6 Ex 14. 2 IS 3. 9 תַּלַּח Ps 87. 3 Cant 8. 8

ἐνερθε and -θεν, ἐνερθα, also νέρθε and -θεν: Adv. *from beneath*, *up from below*; without sense of motion, *beneath*, *below* תַּחַת Job 36. 16 תַּחַת Ib., Gn 1. 7 Ex 38. 4 תַּחַת Ex 19. 17; esp. of the nether-world, οἱ ἔ. the gods *below* תַּחַת Dt 33. 27 תַּחַת Dt 32. 22 Ez 31. 14; cf. κάτω

ἐνέχω: Pass., *to be held, caught, entangled* תַּחַת Eccl 9. 12 תַּחַת Gn 22. 13 Eccl 9. 12

ἐνῆλατον, τό: as Subst. mostly pl., *rungs of a ladder*, which are fixed in the poles or sides תַּחַת Ex 20. 26; cf. ἀναβατήρες

ἐνθα, Adv.: Demonstrative, of Place, *there* תַּחַת Gn 2. 8, 48. 7 תַּחַת Ib 23. 13, 49. 31 הֵנָּה; also with Verbs of motion, *thither* תַּחַת IS 9. 6 תַּחַת Gn 19. 20, 24. 6; ἔ. καὶ ἔ. *hither* and *thither* תַּחַת IR 2. 36 תַּחַת IIR 2. 8; *whence*; with Verbs of motion, *whither* תַּחַת IS 9. 18 IR 22. 24; *at the place whence* תַּחַת Gn 15. 8 IIS 1. 3

ἐθάδε, Adv.: of Place, *thither* תַּחַת IS 20. 20; *hither* תַּחַת Gn 15. 16; after Hom. more freq., = ἐνθα, *here* תַּחַת Gn 33. 21 IS 21. 10 [cf. ὧδε] תַּחַת Nu 14. 19 IIR 4. 35 הֵנָּה, or *there* תַּחַת Ib. הֵנָּה: of Time, *here, now* תַּחַת Gn 15. 16 Nu 14. 19 Jud 16. 13

ἐθαπερ, Adv.: *there where, where*; stronger form of ἐνθα תַּחַת Gn 21. 17 Jud 5. 27, 17. 8 Ruth 1. 16, 17 תַּחַת Ib 1. 16

ἐθεμα, -θημα, τό: *thing put in, graft* תַּחַת = ἐν-μα: v. ἐντίθημι

ἐθεν, Adv.: Demonstrative, *thence* תַּחַת Gn 11. 8 Lev 2. 2; Relat., for ὅθεν, of Place, *whence* תַּחַת IIS 1. 3 תַּחַת Gn 3. 23; ἔ. μὲν . . . ἔ. δὲ . . ., *on one side . . . on the other . . .*, תַּחַת . . . תַּחַת IIR 4. 35, . . . תַּחַת . . . תַּחַת Ex 17. 12, 26. 13; ἔ. καὶ ἔ., *on both sides* תַּחַת . . . תַּחַת Ib.

ἐθέδε, Adv.: *hence* תַּחַת Gn 37. 17, 50. 25

ἐθουσιάζω, -ιάω: *to be inspired or possessed by a god, to be in ecstasy* תַּחַת IS 21. 16 Jer 29. 26 תַּחַת IS 21. 15

ἐθουσιασμός, ό: *inspiration, enthusiasm, frenzy* תַּחַת Dt 28. 28 IIR 9. 20

ἐνιαυτός, ό: (ἐνί, αὐτός) prop. *anniversary* (pl.); *lapse of a year* תַּחַת IS 17. 12; *ἐνιαυτῷ on the expiry of a year* תַּחַת Gn 18. 10 IIR 4. 16 [cf. τηλικάδε]; and so, *any long period of time, cycle, period* תַּחַת Dan 7. 25; *times* תַּחַת Esth 1. 13 Dan 11. 13; cf. ἔτος; v. προβαίνω

ἐνναίον, τό: *falsa lectio* for ναίον (= ναόν . . .) [ναός, temple; inmost part of a temple, shrine] מַעֲוֹן Ps 26. 8, 68. 6

ἐνναίω: dwell עָנָה Jes 13. 22 Hos 2. 17

ἐννοέω:—Att. also Dep. ἐννοοῦμαι—have in one's thoughts, consider, reflect; intend הִתְנַחֵם Gn 27. 42 نَوَى غنى; cf. ἐπι-

ἐνόπη, ἥ: (ἐνέπω) generally, voice; of things, sound נִיב Jes 57. 19

ἐνοχος, ον: = ἐνεχόμενος, held in, bound by; connected with אָחָז Eccl 9. 12 Esth 1. 6 נֶאֱחָזוּ Gn 22. 13 Eccl 9. 12 [cf. ἐνέχω]

ἐνριζόω: implant הִשְׁרִישׁ Ps 80. 10; Pass., metaph., to be rooted, grounded in שָׁרַשׁ Jes 40. 24 Jer 12. 2

ἐντατός: (ἐντείνω) stretched נִשְׁטַח Ex 6. 6 Jes 3. 16 Ps 102. 12 ICh 21. 16

ἐνταῦθα, ἐνθαῦτα, ἐντουῦθα, ἐνταῦτα: Adv. formed from ἔθα, but more common in Prose; of Time, at the very time, then תָּמָּ, תָּמָּ, תָּמָּ;

of sequence, thereupon תָּמָּ, תָּמָּ, תָּמָּ

ἐντείνω: stretch or strain tight נִשְׁטַח Jos 8. 26; esp. of any operation performed with straps or cords נִשְׁטַח Gn 33. 19 [cf. πηγνυμι] Jes 44. 13 Ps 104. 2 נִשְׁטַח Dan 11. 45 [cf. πηγνυμι]; pitch the tune high הִנֵּן

Jer 12. 8, 51. 55 Thr 2. 7 מִוִּזֵּן; place exactly in, esp. put into verse, set to music אָן Eccl 12. 9 מִוִּזֵּן [cf. τείνω, ἐντατός]

ἐντείχω: wall in, i.e. blockade צִוַּר Dt 20. 12 Dan 1. 1 ICh 20. 1

ἐντείχιος, ον, -χίδιος, ον: enclosed by walls קְטוּר Ez 46. 22

ἐντέμνω: cut קָטַע a victim בָּהֶה Ex 29. 17 Jud 19. 29 IS 11. 7 IR 18. 23

ἐντέρον, τό: in Hom. always pl., except Od. 21. 408, guts, bowels טֵעִי, טֵעִי טֵעִי IIS 16. 11 Jon 2. 1 Cant 5. 4 Thr 1. 20 מֵעֵי, מֵעֵי בֶטֶן Gn 25. 24, 30. 2 Jud 3. 21, 13. 5, 7 Ps 44. 26 Prv 13. 25, 18. 20 Cant 7. 3 Eccl 11. 5 מֵעֵי Cant 5. 14; ט. ἐντός

ἐντεῦθεν, Ion ἐνθεῦθεν, Adv. (related to ἔθεν, as ἐνταῦθα to ἔθα): of Time, henceforth מֵעַתָּה Jes 9. 6. 48. 6

ἐντήνω: pour in while molten נִסָּךְ Jes 40. 19 נִסָּךְ Ez 22. 21 הִתְחַיֵּךְ IIR 22. 9 Ez 22. 20 הִתְחַיֵּךְ Ib. הִצִּיק Jos 7. 23 הִתְחַיֵּךְ Ez 22. 22; to be cast הִצִּיק IR 7. 16 Job 37. 18 [cf. δια-, ἐκχέω]

ἐντηρέω: guard נִצַּר Cant 1. 6, 8. 11, 12 נִצַּר Prv 13. 3, 27. 18 [cf. τηρέω]

ἐντίθημι: generally, put in or into הִנֵּחַ Ez 5. 13 הִנֵּחַ Gn 50. 26; laid it to his heart (Od. 21. 355) נָתַן אֶל לִבּוֹ Eccl 7. 2 שָׁחַב IIS 13. 33, 19. 20 Dan 1. 8; engraft עָוַק Jes 5. 2 طَعِم

ἐντολή, ἥ: injunction, order, command, freq. in pl., orders, commands תּוֹרָה

- Gn 26. 5 Lev 7. 37 Nu 19. 2 Dt 33. 4 Jes 1. 10, 24. 5 Ez 22. 26, 43. 11, 12 Ps 78. 5 Prv 1. 8, 3. 1, 28. 4, 7 Dan 9. 10
- ἐντός: Prep., Adv., *within, inside*, opp. ἐκτός, כִּסְיִן Gn 25. 23 IR 7. 20 Jon 2. 3 בית Gn 6. 14 IIS 5. 9 ביתה Ex 28. 26 חדרים Prv 18. 8 חֶךְ Ex 14. 23 Dt 21. 12 IIS 3. 27 Ez 15. 4 בִּתְּךָ Gn 1. 6 Ex 9. 24 IICH 23. 20 חֶךְ Gn 19. 29; *within, i.e. on this side*, ἐ. Ἄλυσος ποταμοῦ בִּתְּךָ Jos 13. 9, 16; ὁ ἐ. inner, interior (W) יִתְּךָ (אִתְּךָ) Ez 40. 15 אִשָּׁן Dt 32. 10 אִשָּׁן; *between* בֵּתְךָ Gn 3. 8 Ez 6. 13, 29. 3, 31. 14; τὰ ἐ. the inner parts of the body עֲצָמֶיךָ Gn 15. 4 Jon 2. 1 Cant 5. 4 [cf. ἔνδον, ἑντερον]
- ἐντοσθε, -εν: = ἐντός, *within, inside* בֵּתְכֶם Ps 116. 19, 135. 9
- ἐντυγχάνω: *light upon, fall in with, meet with; find* מצא Gn 2. 20, 4. 14, 15, 8. 9, 31. 34, 35, 37, 36. 24 Ex 22. 5 Nu 20. 14 Dt 4. 29, 19. 5, 22. 3, 23, 27, 28; ὁ. ἀντιάω
- ἐνύπνιον, τό: (ὕπνος) *thing seen in sleep*, in appos. with ὄνειρος; *a vision in sleep* נֶאֱמָר
- ἐνώδιον, τό: = ἐνώπιον, *ear-ring* עֲרִיב Gn 24. 22, 47, 35. 4 Ex 32. 2 Jes 3. 21 Ez 16. 12 Prv 11. 22
- ἐνωθέω: *thrust in or upon* חָדַד IIS 15. 14
- ἐνωπαδῖς, Adv., = -ίως, -πιδίως, Adv.: (ἐνωπῇ) *in one's face, to one's face* חָדַד לְפָנֶיךָ Job 2. 5 חָדַד לְפָנֶיךָ Ib 1. 11 חָדַד לְפָנֶיךָ Job 16. 8
- ἐνωπῇ, Adv.: *before the face, openly* קִבֵּל IIR 15. 10; cf. ἐποπρό or ἐπὶ πρό
- ἐνώπιος, ον: *facing, to the front* לְפָנֶיךָ Gn 6. 13, 18. 22 Ex 16. 34, 17. 5; neut. ἐνώπιον as an Adv., *face to face; in person* פָּנֶיךָ IIR 14. 8
- ἐνωπίζομαι: (οὖς) *give ear, hearken to* חָא Ecc 12. 9 [cf. ἐντείνω] חָא Gn 4. 23 Ex 15. 26 Dt 1. 45, 32. 1 Jes 28. 23 Ps 17. 1, 54. 4, 140. 7, 143. 1
- ἑξ: six שֵׁשׁ Gn 7. 6 IIR 13. 19 Prv 6. 16 שֵׁשׁ Est 6. 15 שֵׁשׁ
- ἐξαγγέλλω: *tell out, proclaim, make known*, with collateral sense of *betraying a secret* גִּלֵּי IIS 19. 28 [cf. παραγγέλλω]
- ἐξάγγελος, ὁ, ἡ: *messenger who brings out news from within* מְרַגֵּל Gn 42. 9 Jos 2. 1 [cf. παραγγελεύς]
- ἐξαγορεύω: *tell out, make known, declare* אִשְׁהַר
- ἐξάγω: *lead out, lead away* הוֹצֵא Gn 15. 5, 45. 1; *bring out from* הוֹצֵא Gn 15. 7 Ex 12. 51 הוֹצֵא Ez 38. 8; *lead out to execution* הוֹצֵא Gn 38. 24 Jud 6. 30 Hos 9. 13 הוֹצֵא Gn 38. 25; *bring out of prison* הוֹצֵא Gn 40. 14 Jes 42. 7 Ps 68. 7, 142. 8 הוֹצֵא Dan 6. 24 הוֹצֵא Ib.; of merchandise, etc., *carry out, export* הוֹצֵא IR 10. 29 IICH 9. 28 [cf. ἐξοδάω]; *bring off, produce* הוֹצֵא Ps 104. 14; *draw off* water הוֹצֵא Ps 78. 16

- ἐξαγωγή, ἡ: *evacuation* צאה Dt 23. 14 צאה Jes 4. 4, 28. 8; cf. ἀκάκη
 ἐξαγωγήμος: *unsettled, migratory*, of people מוצא Ez 12. 4; *for drawing
 off water* מוצא IIR 2. 21; cf. ἐξοδισμός
 ἐξαγωγίον, τό: *duty on exports* מוצא IR 10. 28
 ἐξαγωνίζομαι: *fight, struggle hard* שָׁקַק Joel 2. 9 הִשְׁתַּקֵּק Nah 2. 5
 ἐξαιρετός, ἡ, ὅν: *taken out, and so, picked out, chosen, choice*; esp. of
 booty and things given as a special honour, not assigned by lot בכורה
 Jer 24. 2 בכורה Hos 9. 10 בכורים Ex 23. 16 Lev 2. 14
 ἐξαιρέω, ἐξαγρέω: *choose for oneself, carry off as booty* הָעֵלָה Esr 1. 11;
take out of a number, except הִצַּג Ex 10. 24; *remove people from their
 country*; generally, *remove* הָעֵלָה Gn 50. 24, 25 Esr 1. 11, 4. 2
 ICh 1. 4, 8. 11; *set free, deliver* חָרַר [non-biblical שְׁתַּרְרַר]
 ἐξείρω, Ep. ἐξαιέρω: *lift up, lift off the earth* הָעֵלָה Jer 38. 10 Ez 29. 4,
 37. 12 רִוַּם Ps 9. 14 הָרִים Gn 14. 22, 41. 44 Lev 2. 9, 6. 3 Esr 9. 6;
raise in dignity, exalt, magnify הָעֵלָה Ps 137. 6 רִוַּם Ex 15. 2 IS 2. 7
 Prv 14. 34 רִוַּם Jes 33. 10 Neh 9. 5 הָרִים Jes 14. 13 Ps 75. 8,
 113. 7 הִתְרִוּם Dan 11. 36; *remove* הָסִיר Gn 8. 13 Ez 21. 31 ICh
 34. 33 הָעִיר Joel 4. 7 הָעֵלָה Gn 50. 25 IIS 6. 2, 21. 13 Esr 1. 11
 ICh 15. 3, 12, 28 הָרִים Lev 4. 8, 19 Nu 17. 2, 18. 30, 32 Jes 57. 14
 Ez 21. 31 הִוַּם Lev 4. 10; *arouse, stir up* עִוַּר Cant 2. 7 הָעִיר Jes
 13. 17 Jer 51. 1 Ps 78. 38 Cant 2. 7 Esr 1. 1, 5; *to raise* הָעֵלָה IS 2. 6
 עִוַּר IIS 23. 18 Jes 10. 26 רִוַּם Ps 107. 25 הָרִים Gn 14. 22, 39. 18,
 41. 4; IS 2. 8 Esr 9. 6
 ἐξαίφνης: Adv., *on a sudden* غَنَةً عَلَى غَنَةً
 ἐξάλλασσω, -ττω: *change utterly or quite*, strengthd. for ἀλλάσσω הִחֲלִיף
 Gn 31. 7 Lev 27. 10; *changes of raiment*; *change one's clothes* (W)
 הִחֲלִיף Gn 41. 14 הִחֲלִיף Gn 35. 2; *take one thing in exchange for another*
 הִחֲלִיף Jes 9. 9
 ἐξαμαρτάνω: *miss the mark, fail, miss one's aim* הִחֲטִיא Jud 20. 16; *err, do
 wrong, commit a fault* אָשָׁם Lev 4. 13, 22 Jud 21. 22 Jer 2. 3; Pass.,
to be mismanaged, to be a failure נֶאֱשָׁם Joel 1. 18; cf. ἀό-
 ἐξαμάω (A): *mow or reap out, finish mowing or reaping* עָמַר Ps 129. 7
 ἐξανθέω: *put out flowers, bloom* הִנִּיךְ Cant 6. 11
 ἐξαπατάω: *deceive or beguile, deceive thoroughly* פָּתָה Jer 20. 7 Ez 14. 9
 פָּתָה Ib. הִתַּל Gn 31. 7; *beguile or assuage* פָּתָה Hos 2. 16; cf. πείθω
 ἐξαποστέλλω: *dispatch* שָׁלַח Gn 43. 4 ICh 24. 23; Pass., *to be dispatched*
 שָׁלַח Ob 1 Dan 10. 11; *send forth* שָׁלַח Jud 12. 9; *send away* שָׁלַח
 Ib 7. 8; *send away, dismiss*, e.g. a prisoner שָׁלַח Ex 8. 17, 28, 13.
 17, 14. 5 Lev 14. 7 Dt 21. 14, 24. 1 Jer 34. 9, 10, 11, 14, 16 Zach

9. 11; ἐ. τινὰ κενόν (קֵנִים) *send away* empty-handed שָׁלַח Gn 31. 42 Job 22. 9 (cf. Ex 21. 2, 11); *divorce* a wife שָׁלַח Dt 24. 1 Jes 50. 1 Jer 3. 8 Mal 2. 16 أَطْلَقَ سَرَّحَ; *destroy*, τὰ ὀχυρώματα ἐξαποστελεῖς ἐν πυρὶ LXX 4Ki. 8. 12, שָׁלַח IIR 8. 12 [cf. φλογίζω]; *expel* שָׁלַח Gn 3. 23 Dt 24. 1
- ἐξαποστολή, ἡ: *sending away* שָׁלַח Ex 18. 2; *discharge* of an engine or projectile أَطْلَقَ
- ἐξάπτω: *fasten from* or (as we say) *to* קָבַר Ex 26. 6 קָבַר Ex 28. 7; *set fire to* הָצִיחַ IIS 14. 30, 31 Jer 51. 30; *kindle* הִיטִיב Ex 30. 7
- ἐξαρτύω: *equip thoroughly, fit out* הָרִיק Gn 14. 14
- ἐξεγείρω: *awaken* הָעִיר Zach 4. 1; Pass., *to be awakened* הִתְעוֹרֵר Jes 51. 17; *wake up* הָעִיר Jes 50. 4; *raise from the dead* עוֹרֵר Jes 14. 9; *wake up, arouse* הָעִיר Jes 41. 2 Jer 51. 1 Ps 35. 23, 78. 38 Esr 1. 5 [cf. συν-, ἐξαίρω]
- ἐξελαύνω: *drive out, esp. drive out, expel from a place; banish* הָגִלָּה IIR 15. 29, 16. 9 (ἐλάω is a rare variant of ἐλαύνω, and mainly Poet.)
- ἐξέλκω: *draw, drag out* הָלַךְ Lev 14. 40, 43; *rescue from* הָלַךְ Ps 116. 8 خَلَّصَ; cf. ἀπαλλάσσω, ἐκλέγω
- ἐξερημόω: *make quite desolate; empty* (W) שָׁמָה Gn 24. 20
- ἐξετάζω: *examine well or closely, scrutinize, review* חָקַר Jer 17. 10 Ps 139. 1, 23 Prv 25. 2 חָקַר Neh 6. 12; *make inquiries into a thing from* חָקַר Dt 13. 15; *examine, approve* חָקַר Eccl 12. 9; *examine or question a person closely* חָקַר Prv 18. 17; *estimate; Pass., to be numbered* נִחַקַר IR 7. 47; cf. σκοπέω, δια-; v. p. 150
- ἐξέτασις, ἡ: *close examination, scrutiny, test* חָקַר Jud 5. 16 Prv 25. 3; *an inquiry* חָקַר Job 8. 8; *comparison* חָקַר Jes 40. 28 Ps 145. 3 Job 11. 7, 36. 26; cf. σκέψις
- ἐξετασμός, ὁ: = ἐξέτασις, (pl.), *test* נִחַקַר Ps 95. 4; cf. σκεμμός
- ἐξηγέομαι: *to be the leader of; lead, govern* הִסִּיעַ Ps 78. 52
- ἐξιάομαι: *cure thoroughly* אָסַף IIR 5. 11
- ἐξικνέομαι: *reach, arrive at a place* הָשִׁיג Prv 2. 19; *come to as a suppliant; approach* Jer 36. 25; *arrive at, reach an object* הָשִׁיג Lev 26. 5 Jes 35. 10; *accomplish* הָשִׁיג Zach 1. 6; *suffice* הָשִׁיג Lev 5. 11, 14. 22; v. p. 214
- ἐξισάζω: *make equal* הָשִׁיב Thr 2. 13
- ἐξισόω: *make equal* שָׁוָה IIS 22. 34 הָשִׁוָה Thr 2. 13; or *make even* יָשַׁר Jes 40. 3, 45. 2 הוֹשִׁיר Ps 5. 9 שָׁוָה Jes 28. 25; *bring to a level with* יָשַׁר IICH 32. 30 שָׁוָה Ps 131. 2; Pass., *to be reduced to a level with* נִשְׁתָּוָה Prv 27. 15; Pass., *is levelled, equalized, i.e. resolved in harmony* יָשַׁר IR 6. 35; *to be equal or like* שָׁוָה Esth 7. 4

- ἐξίστημι: *stand aside from, stray* (W) עָסָה Nu 5. 12 Prv 4. 15, 7. 25
 ἐξοδεύω: *march out* יָצָא Jes 37. 9 Jer 37. 5; *depart* יָצָא Gn 27. 30; *egress*
 יָצָא Ib 25. 26
 ἐξοδισμός, ὁ: = ἐξοδία (*expedition, journey*) מִצָּא Nu 33. 2
 ἔξοδος (A), ἡ: pl., *discharges from the bowels* צָאָה Jes 4. 4 Prv 30. 12
 צָאָה Dt 23. 14 Ez 4. 12; cf. ἐξαγωγή
 ἐξοιδαίνω: = -δέω, *swell or be swollen up* לְהִצָּבֹת Nu 5. 22
 ἐξοιμάζω: *wail aloud* הָהִים Ps 55. 3
 ἐξομοιάζω: *compare, liken* דָּמָה Cant 1. 9 הַמַּשְׁלִׁי Jes 46. 5 سَالَى; Pass.,
become or be like הִתְמַשֵּׁל Job 30. 19
 ἐξορίζω (A): *send beyond the frontier, banish* הוֹרִישׁ Nu 21. 32, 33.
 52; Pass., גָּזַר Jes 53. 8 ICh 26. 21 גָּזַר Ps 31. 23; *get rid of* יָרַשׁ Dt
 28. 42 פָּרַק Ex 32. 2 הִתְפַּרַּק Ib 32. 3
 ἐξορύσσω: *dig up* נָקַר Jes 51. 1; *uproot* (W) עָקַר Eccl 3. 2 יָרַשׁ Job 31.
 12; נָקַר *gouge out the eyes* Nu 16. 14; v. p. 525
 ἐξυψόω: *exalt, elevate* נִשָּׂא IIS 5. 12 Esth 5. 11, 9. 3 הִתְנַשָּׂא Nu 16. 3,
 23. 24, 24. 7 IR 1. 5 Ez 17. 14, 29. 15 ICh 32. 23
 ἐξω, Adv.: with Verbs of motion, *out or out of* הוֹצֵא Dt 23. 13 הוֹצֵא
 Ez 34. 21; without any sense of motion, *outside* הוֹצֵא Gn 15. 5 Dt 23.
 13, 14, 24. 11 IR 8. 8 ICh 5. 9 הוֹצֵא Ib 32. 5; ἔξω the *outside*
 הוֹצֵא Jud 12. 9 IIR 4. 3 Ez 47. 2 הוֹצֵא Ib 40. 44; ἔξω the *range of arrows*
 כְּמִסְתָּחֵי Gn 21. 16; *without, except, besides* הוֹצֵא Eccl 2.
 25 (ἐξω is Adv. of ἐξ, as εἰσω is of εἰς; cf. ἐξτός); cf. τόξον
 ἐξωθέω: *thrust out, force out* הוֹצֵא IIS 13. 18 נָתַק Ez 17. 9 הוֹצֵא Jos 8. 6
 נָתַק Jud 20. 31; even by pulling, *wrench out* נָתַק Ez 17. 9, 23. 34;
displace הוֹצֵא Job 9. 5; *expel, eject, banish* הוֹצֵא Esr 10. 3, 19 הוֹצֵא
 Prv 25. 1 Job 32. 15; *put forth* הוֹצֵא Jer 12. 3; cf. ἑξῆς
 ἐπαγαλλομαι: Pass., *glory in, exult in* הִתְהַלֵּל Jer 9. 22, 23 Ps 97. 7; cf.
 αἰνίζομαι, ἐπαίρω
 ἐπαγείρω: *gather together, collect*, of things הִתְגַּדַּר Jer 30. 23; of men,
assemble הִתְגַּדַּר Joel 4. 9
 ἐπαγκαλιζομαι: *embrace* חָבַק IIR 4. 16 חָבַק Prv 5. 20 Cant 2. 6 [cf.
 ὑπ-]
 ἐπαγλατίζω: *pride oneself on a thing, glory or exult in it* הִתְעַלֵּס Prv 7. 18
 ἐπαγωνίζομαι: *contend with* חָאָבַק Gn 32. 25, 26 חָאָבַק Gn 21. 9 Ex 32. 6
 חָאָבַק Jud 16. 25
 ἐπαιδω, contr. Att. ἐπάδω: *sing to or in accompaniment* נָצַח Hab 3. 19
 Ps 4. 1 ICh 15. 21
 ἐπαινετός: *praised, praiseworthy, laudable* مَحْمُود; ὁ ἐ. the *object of*
praise מִחְמָד Ez 24. 16, 21, 25 מִחְמָד Thr 1. 7 מִחְמָל Ez 24. 21

ἐπαινέω: used instead of *αἰνέω* (Poet. and Ion. Verb, very rare in good Attic); *approve, applaud, commend* שָׁבַח Eccl 8. 15; *assent, agree* אָמַן Gn 34. 15 IIR 12. 9 הוֹאִיל Ex 2. 21; *praise* שָׁבַח Jes 27. 2 Ps 83. 1 שָׁבַח Ib 145. 4, 147. 12 הִשְׁתַּבַּח Ib 106. 47; *undertake* הִיאִיל Dt 1. 5; cf. *αἰνίζομαι*

ἐπαίρω, Ion and poet. *ἐπαείρω*: *raise* הָעֵלָה IS 2. 6, 28. 8, 11, 15 Jer 38. 13 Ez 37. 13 Ps 30. 4, 40. 3, 137. 6 הָרִים Gn 14. 22, 31. 45 IR 16. 2 Jes 37. 23 רוּמָם Jes 1. 2 Ez 31. 4 Esr 9. 9; *lift* הָעֵלָה Gn 37. 28 IS 2. 14 IIR 2. 1 Jer 38. 10, 13 Ez 29. 4 Hab 1. 15 הָרִים Jos 4. 5 Ps 9. 14; *exalt, magnify* הָעֵלָה Ps 137. 6 הָרִים IS 2. 8 Ps 75. 3 Thr 2. 17 רוּם Job 17. 4 רוּמָם Ex 15. 2 Jes 25. 1 רוּמָם Jes 33. 10 Ps 75. 11 Neh 9. 5 הַתְּרוּמָם Dan 11. 36; *stir up, excite* הָעֵלָה Jer 50. 9 Ez 16. 40, 23. 46, 24. 8, 26. 3 הָעֵרַר Jes 13. 17, 42. 13 Jer 50. 9 Esr 1. 1 עוֹרֵר Zach 9. 13 Prv 10. 12 Cant 2. 7 רוּמָם Ps 107. 25; *praise, approve*; esp. in religious sense, *glorify* God הָלֵל IIS 14. 25 Ps 104. 35 ICh 16. 4, 23. 5 IICh 23. 12 הָלֵל Ez 26. 17 Ps 113. 3; Pass., *glorify oneself* הִתְהַלֵּל Jer 51. 3 הִתְהַלֵּל IR 20. 11 Prv 25. 14. 27. 1 [cf. *αἰνίζομαι, ἐξαιρέω, ἐξαιρώ, ἐπαγγαλλομαι*]

ἐπαίσσω, contr. *ἐπάσσω*: *assail, assault* הִקְיָץ Jes 7. 6; *make a sweep* הִנִּיחַ Jud 7. 21 إِنْقَضَى; *ἐπαρωτίσω*

ἐπαισχύνομαι: *to be ashamed* הִבִּישׁ Jer 10. 14 Hos 2. 7 הִבִּישׁ Gn 2. 25 *ἐπαυτιάομαι*: *bring a charge against, accuse; lay the blame upon* הָאָשָׁם Ps 5. 11

ἐπακούω: *hear* אָשַׁר Job 29. 11 (μακαρίζω: *congratulate* Gn 30. 13)

ἐπαλθέω: *heal, cure* شَالَح

ἐπανθέω: *bloom, be in flower* הִנִּיחַ Cant 6. 11 פָּתַח Ib 7. 13; *to be bright* נִסָּה Jes 59. 19 הִתְנַסָּה Zach 9. 16 [cf. *ἐξ-, ἐν-, ἐνθ-*]

ἐπάνω, Adv.: (ἄνω) *above, on the upper side or part* עַל פְּנֵי Gn 1. 2, 7. 18. 8. 8 IR 7. 42; *before, in front* פְּנֵי אֵל Nu 17. 8, 20. 10 Ez 41. 4 פְּנֵי Dt 16. 16 IS 1. 22, 2. 11, 17, 18 עַל פְּנֵי Ex 33. 19 IR 6. 3 פְּנֵי Gn 6. 13, 13. 9, 32. 17 Ex 17. 6. 33. 19 Jud 6. 13 Jes 66. 23 אֲנִי; *in the presence of* לְפָנֵי Ex 33. 19 Jud 13. 15 Ps 76. 8 Neh 6. 19; *in former times* לְפָנֵי Dt 2. 10, 12, 20 IS 9. 9 Job 42. 11 Ruth 4. 7 IICh 9. 11; cf. *ἐνωπαδῖς*

ἐπαράομαι: *imprecate curses upon; curse solemnly* הָאֵלָה IS 14. 24 IR 8. 31 בָּרַךְ IR 21. 10, 13 (?) נָאֵר Thr 2. 7 קָלֵל Gn 12. 3 Ex 22. 27 Dt 23. 5 IR 2. 8 IIR 2. 24 Jes 8. 21; cf. *κατ-*

ἐπάρχω: *rule over; rule besides* הִתְחַל Hos 7. 5; *begin* הִתְחַל Gn 6. 1

ἐπασκέω: Pass., *set on one against another* הִתְעַשָּׂק Gn 26. 20

- ἐπαυγάζω: *examine carefully* עָנַן IS 18. 9; cf. οἰωνίζομαι
 ἐπαυλέω: *accompany on the flute* לָלַח IR 1. 40 [cf. προσ-]
 ἐπαυλίջομαι: *encamp on the field; pass the night* אָחַל Jes 13. 20
 ἐπαύριον, Adv.: *on the morrow* מָחָר Ex 8. 25 מָחָר ICh 29. 21 מָחָר
 Jon 4. 7 מָחָר Gn 19. 34; הָיָה י. הָמֶרָא Gn 30. 33
 בַּיּוֹם מָחָר Gn 30. 33
 יוֹם הַמָּחָרָה Nu 11. 32
 ἐπεγγελάω: *laugh at, exult over* הִלְעִיב ICh 36. 16 הִלְעִיב Ib 30. 10 [cf.
 δια-, ἐγ-, κατα-]
 ἐπεγείρω: *awaken, rouse up* עוֹרֵר Jes 14. 9 הָעִיר Zach 4. 1; metaph.,
awaken, excite, stir up אָוִיר Jes 50. 11 [cf. ἀραιθω] זָרָה Prv 15. 18
 הַתַּעֲרָה Dt 2. 5, 9, 19 הַתַּעֲרָר Jer 30. 23 עוֹרֵר Zach 9. 13 Cant 2. 7
 הָעִיר Jes 13. 17 Jer 51. 1, 11 Cant 2. 7 [cf. ἐξ-, ἐξείρω]
 ἐπεῖδον, aor. 2, inf. ἐπιδεῖν, with no pres. in use, ἐδόρᾶω being used
 instead: *look upon, behold, see*; esp. of the gods, *look upon human*
affairs, הָעִיר Job 29. 11 شَاعِد
 ἐπειτα, ἐπειτε(ν): Adv., (ἐπί, εἴτα); of mere Sequence, without any
 notion of cause, *thereupon, thereafter, then* אַחֲרָיֶם Esr 4. 13 [cf. παρὰ
 πένδας, παρ ποδός] בְּעֵד; *just then, at the time* אֲדָן Dan 2. 15 אֲדָן
 Ib 2. 14 אֲדָן Esr 5. 5
 ἐπένδυμα, τό: *upper garment* כְּשִׁטָּה Jes 3. 22 כְּשִׁיל Ex 28. 34, 29. 5; cf.
 ἐνδύμα
 ἐπενδύνω, -δύω: *put on over* אָדָה Ex 29. 5 Lev 8. 7 כְּשִׁטָּה Ps 89. 46
 [cf. ἐκδύω, ἀπο-]
 ἐπειδύτης, ό: *robe or garment worn over another* אָבִיב Lev 8. 7, 13 אָדָה
 Lev 8. 7 אָדָה Ex 28. 8 Jes 30. 22 בָּדִים Ez 9. 2 Dan 10. 5 בָּהִים
 IIR 23. 7 [cf. βαδδίν] כְּשִׁטָּה Dan 3. 21
 ἐπεξέρχομαι: *carry out, accomplish, execute (W)* כָּצַע Zach 4. 9 Thr 2.
 17; cf. ἀποσώζω
 ἐπεργάζομαι: *encroach upon, esp. encroach upon sacred ground* קָרַע
 Gn 26. 20; cf. ἐπασκέω
 ἐπεργασία: *encroachment upon sacred ground* קָרַע Gn 26. 20
 ἐπέρχομαι: *come upon; esp. come suddenly upon* הִלָּךְ Prv 6. 11 הִתְהַלָּךְ
 Ib 24. 34; *go over or on a space, traverse, mostly of persons, walk on*
 הִלָּךְ Ps 104. 3, 142. 4 Prv 6. 28, 8. 20 Thr 5. 18 Eccl 11. 9 הִתְהַלָּךְ
 Gn 3. 8, 13. 17 IIS 7. 6, 7 Ez 28. 14 Job 18. 8 Esth 2. 11; *go the*
round of, visit הִלָּךְ Ps 55. 15 Prv 6. 11 הִתְהַלָּךְ Gn 3. 8 Zach 1. 10,
 11, 6. 7 Job 1. 7 (ἐπι-/ἐν/פעל/הת-)
 ἐπεύχομαι: *boast* תִּבְחַח
 ἐπέχω: *extend, spread out* הִחְוִיק Mich 7. 18 ICh 26. 8 מִשָּׁח Ps 85. 6

- נִמְסַךְ Jes 13. 22; simply, *hold* הַחֹיֵק Dt 25. 11 מִסַּךְ Jud 5. 14 Am
 9. 13 Cant 1. 4 مَسَك; of writings, *contain* הַחֹיֵק IICh 4. 5; *aim at*,
attack מִסַּךְ Jud 4. 6; *hold back, keep in check* קִתְּמַסַּךְ Gn 43. 31, 45. 1
 Esth 5. 10 עָקַב Gn 27. 36 [cf. κατ-]; *stay, pause, tarry* בַּעַשׁ Ex 32. 1
 Jud 5. 28; *preserve (W)* הַחֹיֵק Neh 3. 4, 6; cf. ὀφείζω
 ἐπιάλλω: *send upon* הַשְׁלִיחַ IIR 15. 37 [cf. διαστέλλω]; *lay hands upon* הַשְׁלִיחַ
 Gn 22. 12 Ex 22. 7, 24. 11 IS 26. 9 Ps 55. 21, 138. 7 Job 1. 12,
 28. 9 Esth 8. 7 ICh 13. 10 שָׁלַח Prv 31. 19; cf. ἐπιστέλλω
 ἐπιβοηθέω: *come to aid, succour* הַבִּישָׁה IIS 22. 17 [cf. ἀποσφύζω] עָזַב
 Jer 49. 25 הָעוֹרֵר IICh 28. 23
 ἐπιβρέμω: *make to roar* הַרְעִיב Ps 29. 3; *roar out* הַרְעִיב IIS 22. 14 Job
 37. 4
 ἐπιγαμβρευτής, ὅς: *one connected by marriage* בָּבִיב; Dt 25. 5, 7 וְבִיבָה; Ib 25.
 7, 9 Ruth 1. 15
 ἐπιγαμβρεύω: *take a woman to wife as her husband's next of kin* בָּבִיב;
 Gn 38. 8 Dt 25. 5, 7
 ἐπιγαυρόω: *make proud* בָּבִיב Zach 10. 6
 ἐπιγίγνομαι, -γίνομαι: of things, *come at the end* בָּנִיב; Jos 16. 7, 19. 11;
come upon, assault, attack בָּנִיב Jud 8. 21, 15. 12 IS 22. 17, 13 IR
 2. 25, 29, 31, 32, 34, 45; 1. p. 214
 ἐπιγίγνωσκαω, -γιώσκαω: *look upon, witness, observe* הַרְבִּיב IR 3. 21 Job
 31. 1 הַרְבִּיבָה; Jos 14. 15 Ps 33. 14 Cant 2. 3; *learn to know* הַרְבִּיב
 Ps 119. 100, 104 הַרְבִּיבָה Eccl 7. 16 [cf. σιγή, πένυμι, πέπνυμαι.]
 ἐπιγονυίς, ἰδος, ἥ: *part above the knee* لُحْدَا لُحْدَا; *part above the knee*,
great muscle of the thigh, taken as a sign of strength and vigour
 הַרְבִּיבָה Job 40. 17
 ἐπιγράφω: *mark the surface, graze* קָקַח Nu 21. 18; *write upon, inscribe*
 קָקַח Job 19. 23; cf. ἐγγράφω
 ἐπιδέχομαι: *receive* קָבַל Est 8. 30; *welcome* קָבַל ICh 12. 18 (19); *take*
on oneself, undertake קָבַל Esth 9. 23, 27 IICh 29. 16; *accept* קָבַל
 Prv 19. 20 Job 2. 10 ICh 21. 11
 ἐπιδέω (A): *bind up, bandage* חָבַשׁ Jes 30. 26, 61. 1 Ez 34. 4 Hos 6. 1
 Job 5. 18 חָבַשׁ Ps 147. 3 חָבַשָׁה; Jes 1. 6 Ez 30. 21; cf. ξεύγωμαι, ἐπι-
 ἐπιδιώκω: *pursue after* הַדְּבִיק Gn 31. 23 Jud 20. 45 IIS 1. 6
 ἐπιδωρατίς, ἰδος, ἥ: *deed* [nisi legendum ἐπιδωρά τις vel ἐπιδωρίς]
 لُحْدَا لُحْدَا [Arabic confirms correctness of ἐπιδωρατίς]
 ἐπίδοσις, ἥ: *free giving; free gift, esp. voluntary contribution to the state*,
'benevolence', benefaction נָדְבָה Ex 35. 29 Lev 7. 16 Ez 46. 12 הַדְּבִיקָה
 IS 9. 7; *devotion, addiction, to a thing* נָדְבָה Hos 14. 5 [cf. δόσις]

- ἐπιζητέω*: *seek after* שָׁקַח Gn 37. 16 Dt 4. 29, 13. 11 IIS 4. 8 Ez 7. 26 Hos 3. 5, 5. 15 Eccl 7. 28; *wish for* שָׁקַח Ex 2. 15 Nu 16. 10 IS 23. 10, 24. 10 IIS 20. 19 IR 11. 22 Jes 1. 12 Jer 45. 5 Ez 7. 25 Prv 17. 9 Esth 3. 6; *make further search for* שָׁקַח Gn 37. 16 IS 9. 3, 16. 16, 23. 14 Jos 22. 23 IR 1. 2, 3 Jer 5. 1 Ez 34. 4 Hos 2. 9 Cant 3. 1, 2 Ruth 3. 1 Esth 2. 2 שָׁקַח Jer 50. 20 Ez 26. 21 Esth 2. 23; *request* שָׁקַח Esth 2. 15, 4. 8, 7. 7; *seek for besides* שָׁקַח Prv 23. 35; *demand, require* שָׁקַח Gn 31. 39, 43. 9 IIS 4. 11 Dan 1. 20 Neh 5. 18
- ἐπιζητήσῃς*: *desire, craving* שָׁקַח Esth 5. 3
- ἐπιθάλλω*: *flourish* הִצְלִיחַ Gn 39. 2 Jud 18. 5 IR 22. 12, 15 Jes 55. 11 Jer 5. 28, 32. 5 Ps 1. 3 Dan 8. 12 ICh 22. 11 (10) IICh 7. 11; cf. ἀγλαΐζω, κατορθόω
- ἐπιθεωρέω*: *examine over again or carefully; inspect* שָׁבַר Neh 2. 13, 15 [cf. θεωρέω]
- ἐπιθήγω*: *whet or sharpen yet more* הִתְאָחַד Ez 21. 21 הִתְחַד Ez 21. 14, 15, 16
- ἐπίθημα*, ατος, τό: *something put on; hence, lid, cover* צִמְד Nu 19. 15
- ἐπικαίω*: *renew, restore* הָדַשׁ Jes 61. 4 IICh 24. 4, 12 קָדַשׁ Neh 3. 1 [cf. ἀνα-, ἐπικαίω]; שָׁחַד Ps 103. 5
- ἐπικαίω*: *burn on an altar* גִּיהָה Gn 8. 21 Ex 29. 18 Lev 2. 12, 26. 31 Ez 6. 13, 20. 28; *burn on the surface, scorch* אָכַל Ex 3. 2; *brand* עָקַק Lev 19. 28
- ἐπικαλέω*: *invite; call before one, summon, of the Ephors* הִקְהִיל Nu 20. 8, 10 Dt 31. 28 (הִקְהִיל) וַיִּקְהִלוּ, וַיִּקְהִלוּ IIS 20. 14
- ἐπικαλύπτω*: *cover over, cover up, shroud* כָּסָה Gn 38. 15 Lev 13. 12, 13 Nu 9. 15, 22. 5 Ps 78. 53 Job 36. 30 Neh 3. 37; Pass., *to be covered over, veiled* הִתְכַּסָּה Gn 24. 65 Jes 59. 6 Prv 26. 26 הִלְפָה Ruth 3. 8 צָלָה Cant 5. 14 הִתְעַלָּה Gn 38. 14 Jon 4. 8; *put as a covering, cover* כָּסָה Gn 38. 14 Ex 10. 5 Lev 17. 13 Jer 51. 51 Ez 32. 7 Ps 85. 3 Job 31. 33 כָּסָה Gn 7. 19 ICh 21. 16 הִתְכַּסָּה IR 11. 29 IIR 19. 1, 2; *conceal (W)* כָּסָה Jes 47. 11 [cf. ἐπικρύπτω]
- ἐπικάρμπω*: *bend into an angle* הִצְמִיד Ps 50. 19; Pass., *bend or turn, form a curved line* צִמְד IIS 20. 8
- ἐπικάρμψις*, εως: *curvature* צִמְד Gn 24. 22 Ez 16. 11, 23. 42 [cf. ἐπίθημα]
- ἐπικείμεναι*: *to lie in or on* הָצִיעַ Ps 139. 8; *to be laid upon* הָצִיעַ Jes 58. 5 הָצִיעַ Esth 4. 3; cf. κοιτάριον, Dim. of κοίτη, הָצִיעַ
- ἐπικεύθω*: *conceal, hide* כָּחַד Gn 47. 18 IS 3. 17, 18 Jer 50. 2 Job 27. 11 הִכְחִיד Ib 20. 12 הִתְכַּחַס IIS 22. 45; v. ἐπιψεύδομαι
- ἐπικόπτω*: *lop, pollard* גָּקַח Jes 17. 6; *dress blocks of stone* הָטַח Ps 144. 12 הָצַב Jes 51. 1

ἐπικρίνω: *select, pick out*; Med., *choose for oneself, pick out* לוּ הִקְרָה Nu 35. 11

ἐπικρύπτω: *throw a cloak over, conceal* חָבֵא Job 24. 4 הִחְבִּיא Jos 6. 17, 25 IR 18. 4, 13 Jes 49. 2 הִתְחַבֵּא Gn 3. 8 IS 14. 11, 22; freq. in Med., *disguise* הִתְחַבֵּר IR 14. 5, 6 חִתְּחַפֵּס IS 28. 8 IR 22. 30 Job 30. 18 IICH 18. 29, 35. 22; cf. *κατα-*, *ἐπικαλύπτω*

ἐπικτιίζω: *found in addition or anew* שָׁדַח Jes 61. 4 קָדַשׁ Neh 3. 1

ἐπικτυπέω: *make a noise upon; stamp on the ground with the feet* נָבַח Job 39. 24

ἐπικυδής: *glorious, distinguished, brilliant, successful* נִקְדָּח Gn 34. 19 Nu 22. 15 Dt 28. 58 IS 9. 6, 22. 14 IIS 23. 19, 23 Jes 3. 5 Nah 3. 10 [cf. *ἐγκυδον*]

ἐπικυδιάω: *vaunt oneself* הִתְכַּבֵּד Prv 12. 9

ἐπικυνέω: *kiss on the lips* נָשָׁק Cant 1. 2 [cf. *ἀσπάζομαι*]

ἐπικωκύω: *lament over* נָכַח Jer 31. 15 (14) Ez 8. 14

ἐπιλέγω: *say against one* שָׁחַד Ps 41. 8 [cf. *συλλέγω*]

ἐπιλείχω: *lick* לָחַץ Nu 22. 4 IR 18. 38 Jes 49. 23 קָקַח Jud 7. 6

ἐπιλήθω: Pass., *to be forgotten* נִשְׁכַּח Eccl 8. 10 [cf. *ἐκλειθάνω*]

ἐπιμαντεύομαι: *prophecy* נִבֵּא Ez 12. 10; cf. *ἐκδέρω*, *προ-*

ἐπιμενέω: *stay on, tarry, wait* נִחַם Job 39. 24; *persist in, cleave to* נִחַם Dt 28. 66 נִחַם Ps 78. 8, 37; *endure* נִחַם Dt 28. 59 IIS 7. 16 Jer 15. 18 Ps 78. 8, 37, 93. 5

ἐπινέμω: *allot, distribute* נָחַל Job 7. 3 Dan 1. 10, 11; *κατα-*: *distribute, allot, freq. of pasture; plunder, ravage* נָחַל Ps 68. 24

ἐπινοέω: *think on or of, contrive; have in one's mind, intend, purpose* נִחַח Gn 27. 42

ἐπινοτίζω: *sprinkle on the surface* נִזַּח Ex 29. 21 Lev 4. 6, 17, 5. 9, 14. 7

ἐπιξανθίζω: *brown over by toasting* הִצַּחב Esr 8. 27

ἐπιξύω: *grate over* קָצַץ Lev 14. 41 קָצַח Ib.

ἐπίουρος, ὁ = *οὔρος* (B), *guardian, watcher, ward* خَافِيز خَافِيز; *wooden peg, pin* خَابُور

ἐπιπαίζω: *mock at* הִצַּחב Esth 1. 17

ἐπιπετάννυμι: *spread over* נָפַח Dt 4. 27 Jes 28. 25

ἐπιπηδάω: *leap upon, rush at, assault* פָּסַח IR 18. 26

ἐπιπιέζω: *press upon* קָצַץ Job 16. 12; cf. *πιέζω*

ἐπιπίμπλημι: see p. 343

ἐπιποτίζω: *water* קָדַח Gn 2. 6, 10 Dt 11. 10 Ez 17. 7 Ps 104. 13 Eccl 2. 6 [cf. *ποτίζω*, a different word of which this is a compound]

ἐπιπταίρω: *sneeze* נָזַח IIR 4. 35

- ἐπιρράπτω: *sew or stitch on* תפר Ez 13. 18
 ἐπιρρέπω: *lean towards, incline* התרפק Cant 8. 5
 ἐπιρρήγνυμι: *break* נרם Nu 24. 8; cf. κατα-
 ἐπισεμνύνομαι: *pride oneself on a thing* התכבם IIS 22. 26
 ἐπισημαίνω, -σαμαίνω: *mark; indicate, signify; distinguish; ἐπισημαίνομαι*
 = ἐπισημειόομαι (*distinguish, observe*) זמן Esr 10. 14 Neh 10. 35,
 13. 31
 ἐπισκεπάζω: *cover over* כסה ICh 3. 5, 7, 8, 9 צפה Ex 25. 11 IR 6.
 15, 20 ICh 3. 6, 4. 9 צפה Ex 26. 32 Prv 26. 23 [cf. σκεπάζω,
 ἐπικαλύπτω]
 ἐπισκευάζω: *make afresh, repair, restore* בדר ICh 34. 10 פסג Ps 48. 14
 جبر (the Hebrew homologues incorporate the preposition)
 ἐπισκευή, ἡ: *repair, restoration* בדר IIR 12. 6
 ἐπισκιάζω: *throw a shadow upon* הצייל Ps 5. 12, 91. 4 Job 3. 23 הציל
 IIS 20. 6; *conceal, obscure* הסך Ex 40. 21 Job 38. 8
 ἐπισκοτέω: (σκότος) *throw a shadow over* הקדיר Ez 32. 7, 8; metaph.,
throw darkness or obscurity over הקדיר Ib 31. 15; = ἐπισκοτάζω,
 -τίζω
 ἐπισκότῃσι, ἡ: *darkening, obscurity, of the sun or moon in eclipse*
 קדרת Jes 50. 3 [cf. σκότῃσι]
 ἐπισπένδω: *pour upon or over, esp. as a drink offering* נסך ICh 11. 18
 נסך Gn 35. 14 Nu 28. 7 IIS 23. 16 נסך Ex 25. 29
 ἐπίστασις, ἡ: (ἐφίστημι) = ἐπιστάσις II (*authority, dominion*), *superin-*
tendence פקד Jer 37. 13
 ἐπιστατεία, ἡ: (ἐπιστατέω) *office of ἐπιστάτης* פקד Nu 3. 32, 4. 16; cf.
 παρακαταθήκη, ψήφισμα
 ἐπιστατέω: *to be an ἐπιστάτης, to be set over; to be in charge of, to have*
the care of נצב Ruth 2. 6 הפקיד Gn 39. 5 IIR 7. 17, 25. 23 פקד
 IIR 12. 12 הפקיד IIR 22. 5 ICh 34. 12; *stand by, aid* התיצב Ps
 94. 16 ICh 20. 6; *exercise the office of ἐπιστάτης* III (*president,*
overseer, superintendent, in charge of any public building or works)
 נצב Ps 4. 1 Esr 3. 8, 9 ICh 15. 21 ICh 2. 1 [cf. ἐπαίδω, ὑπάδω]
 ἐπιστάτης, ὁ: (ἐφίσταμαι) *one who is set over, chief, commander* נציב IS
 13. 3 IIS 8. 6, 14 ICh 8. 10 פקיד IIR 25. 19 Neh 11. 14 שוטר
 Dt 1. 15, 16. 18 Prv 6. 7 ICh 23. 4 ICh 26. 11; *supervisor* פקיד
 Gn 41. 34 Jer 20. 1 Neh 12. 42; *president, overseer, superintendent,*
in charge of any public building or works שוטר Ex 5. 10, 14, 15;
governor, administrator נציב IR 4. 19 ICh 17. 2 פקד Neh 11. 9
 ἐπιστεγάζω: *roof over* سق

ἐπιστέλλω: *enjoin, command* שָׁלַח Job 38. 35

ἐπιστρέφω: *turn about, turn round* פָּרַף; *turn towards* הִסִּיחַ Ez 21. 2, 7 [cf. ἐνδατέομαι]

ἐπισφάλλω: *trip up, make to fall* הִפִּיל Ez 6. 4

ἐπισχύω: *make strong or powerful* חִזַּק Ex 4. 21 Jes 54. 2 Nah 2. 2 Job 4. 3 IICH 11. 17 הִחֲזִיק Jer 51. 12 Ez 27. 9, 27 חִבֵּס Jes 9. 10 שָׁנַב Jes 9. 10 Ps 20. 2, 59. 2 שָׁנַב Prv 29. 25 הִשְׁמַח Job 36. 24 הִשְׁמִיחַ Job 36. 22 נִשְׁחַח Ps 73. 12; *to be or grow strong* חִזְּקָה Dan 11. 32 חִזְּקָה Nu 13. 20 IS 4. 9 IIS 3. 6 ICh 19. 13 IICH 1. 1

ἐπιταχύνω: *hasten on, urge forward* שָׁחַח Jes 5. 19 Ps 55. 9; cf. ταχίζω

ἐπιτείνω: = ἐπιτανύω, *stretch; stretch upon or over* הִשָּׁחַח Jes 54. 2 Jer 15. 6; *urge on, incite* הִשָּׁחַח Prv 7. 21; Pass., *suffer more intensely, to be tormented, racked, to be tortured* הִשָּׁחַח Am 5. 12 Mal 3. 5 Ps 27. 9 Prv 18. 5

ἐπιτελειώω: (τέλος) *complete, especially a sacrifice* כָּלַה Jud 3. 18 IS 13. 10 IIS 6. 18 IICH 29. 29

ἐπιτελέω: (τέλος) *complete, finish, accomplish* כָּלַה Gn 18. 33 IS 3. 12 Ruth 3. 18 ICh 27. 24 כָּלַה Gn 2. 1 Ps 72. 20 כָּלַה Jes 33. 1 כָּלַה Ib., Dan 8. 23; esp. of the fulfilment of oracles כָּלַה IIR 9. 26 כָּלַה Jes 44. 26; *bring to perfection* כָּלַה Job 22. 3; *pay in full* כָּלַה IICH 9. 15, 16 כָּלַה Gn 44. 4 Ex 21. 34 Jud 1. 7 IIR 9. 26 Jes 57. 18, 65. 6 Jer 16. 18 Prv 7. 14 כָּלַה Ps 65. 2 Prv 13. 13; *to have to pay, be subject to a burden* כָּלַה IIR 9. 15, 21; cf. ἀπο-

ἐπιτίθημι: *lay, put or place upon, of offerings laid on the altar* שָׁחַח Gn 22. 6, 9 שָׁחַח Lev 2. 15, 22. 22; *set meats on the table* שָׁחַח Gn 43. 31 IIR 6. 22 שָׁחַח Ex 25. 30 IIR 4. 43, 44 שָׁחַח Gn 24. 33; *turn towards* שָׁחַח Ez 6. 2, 13. 17, 21. 2, 7 שָׁחַח Ib 21. 21; *put on a covering or lid* שָׁחַח Ex 40. 19 שָׁחַח Ib 25. 21; *put to, add, grant or give besides* שָׁחַח Lev 22. 14 Jes 38. 5 הִשָּׁחַח IS 3. 17 IIR 20. 6; *impose, inflict burdens* שָׁחַח Jud 1. 28 Esth 10. 1 שָׁחַח Jos 17. 13; *place a helmet on his head* שָׁחַח Ex 29. 6 Esth 2. 17 שָׁחַח IS 17. 38; *laying one's hands upon* שָׁחַח IIR 13. 16 שָׁחַח Gn 48. 14; *make an attack* שָׁחַח IR 20. 12 Job 37. 15 שָׁחַח Neh 5. 7

ἐπιφαίνω: Pass., *come into view, show oneself, appear, of a divine manifestation* הוֹפִיעַ Dt 33. 2 Ps 50. 2; *show light, dawn* הוֹפִיעַ Job 3. 4, 37. 15

ἐπιφέρω: *bring a charge against, impute folly to* הִשָּׁחַח Lev 22. 16

ἐπιθέγγομαι: *simply, utter, pronounce* בָּטַח Lev 5. 4 Ps 106. 33

ἐπιθονέω: *bear hate or a grudge against* קִנָּא Nu 5. 14 Jes 11. 13 [cf. φθονέω]

ἐπίφθονος, ον: liable to envy or jealousy, jealous (W) אַקְּ Ex 20. 5 אַקְּ
Jos 24. 19 Nah 1. 2 [cf. φθονερός]

ἐπιφλεγέθω, -λέγω: heat, inflame; metaph., inflame, excite קִדְלֵהּ Jes 5.
11; metaph., to be brilliant קִרְלֵהּ Ex 9. 24 Ez 1. 4

ἐπιφυλλίζω: glean grapes in a vineyard לָלֵז Lev 19. 10 Dt 24. 21

ἐπιφυλλίς: (φύλλον) small grapes left for gleaners לִלְזֵז Jud 8. 2 Jes 17.
6, 24. 13 (φύλλον: leaf לִלְזֵז Lev 26. 36)

ἐπιχειρέω: make an attempt on, attack (י) חָלַץ Ex 24. 11 IS 26. 9

ἐπιχείρημα, τό: undertaking, attempt (י) חָלָץ Dt 12. 7; esp. of a
military enterprise (י) חָלָץ Jes 11. 14

ἐπιχλευάζω: jeer, make a mock of חָלַץ IIR 2. 23 Hab 1. 10

ἐπιχρίω: anoint, besmear חָשַׁב Gn 31. 13 Ex 29. 7, 30. 26 IS 9. 16;
cf. χρίω

ἐπίχρισις: smearing over חָשַׁב Ex 40. 15 Lev 7. 35 Nu 18. 8; cf. χρίσις

ἐπίχρισμα: unguent חָשַׁב Ex 25. 6; cf. χρίμα, -ισμα: anointing

ἐπίχριστος: smeared on חָשַׁב Ex 29. 2 IIS 3. 39 חָשַׁב Lev 4. 3 IIS 1.
14, 21; cf. χριστός

ἐπιχώριος, α, ον: of persons, οἱ ἐ. the people of the country, natives אֲרָזִי
Ex 12. 19, 48, 49 Lev 23. 42 [cf. ἐγχώριος: אֲרָזִי, אֲרָזִי, אֲרָזִי]

ἐπιψάύω: touch on the surface, touch lightly חָשַׁב Jes 59. 10 חָשַׁב Gn 27.
12, 21, 22 חָשַׁב Ib 31. 34, 37 Dt 28. 29 חָשַׁב Ps 115. 7; ἐπιψάω: stroke

ἐπιψεύδομαι: lie still more; feign חָשַׁב Ez 13. 19 חָשַׁב Dt 33. 29 Ps 18. 45
חָשַׁב IIS 22. 45 [cf. κατα-]; deceive חָשַׁב IIR 4. 16 חָשַׁב Zach 13. 4

ἐπιψηλαφάω: feel by passing the hand over the surface; ψηλαφάω: feel or
grope about to find a thing, like a blind man or hoodman-blind
חָשַׁב, חָשַׁב, חָשַׁב Gn 27. 12, 21-2, 31. 34, 37 Ex 10. 21 Dt 28. 29 Jes
59. 10 Ps 115. 7 Job 5. 14, 12. 25; cf. ἐπιψάύω

ἐπιψοφέω: rattle at or with, applaud חָשַׁב IIS 6. 16

ἐπιψύχω: cool חָשַׁב Jer 6. 7

ἐπογκόω: stuff חָשַׁב Nah 2. 13 חָשַׁב Prv 29. 21

ἐποικέω: to be settled near or with hostile views against חָשַׁב IR 21. 10

ἐποικίδιος, α, ον: presiding over the house חָשַׁב Ps 113. 9

ἐποπτεύω: keep watch חָשַׁב Jud 5. 28

ἐπόψομαι: fut. of ἐφοράω (observe) חָשַׁב Nu 23. 21 Jes 18. 4; look upon,
behold חָשַׁב Gn 15. 5 Ex 3. 6, 33. 8 Nu 21. 9 Hab 2. 15

ἐπωάδιος, ον: (ᾠόν) upon the eggs, hatched; ἐπωάζω: sit or brood upon
eggs חָשַׁב Dt 22. 6 Jes 59. 5 Job 39. 14 חָשַׁב

ἐπωδός, όν: (ἐπάδω) Subst. a charm for or against חָשַׁב Jud 17. 5, 18.
14 Hos 3. 4; = ἐπωδή; cf. ἐπενδύτης

ἐπωμής, ή: (ᾠμος) Poet. shoulder חָשַׁב Gn 9. 23, 49. 15 Job 31. 22

- ἐφαιρέομαι: *choose as successor* בָּכַר Dt 21. 16
 ἐφάμαρτάνω: *miss one's aim* אָחַזָּה Jud 20. 16 [cf. ἀό-, ἐξ-]
 ἐφάπτω, ἐπάπτω: as law term, *claim as one's property* טָבַח Mich 7. 3;
 Pass., *to be kindled* הִצִּיתָ Jud 9. 49 IIS 14. 30, 31 [cf. ἐξ-]
 ἐφέδρα, ἐπέδρη, ἥ: *stable* אֶרֶץ ICh 32. 28 אֶרֶץ Ib. אֶרֶץ Ib 9. 25
 ἐφεδρεία, ἥ: in war, *reserve; lying in wait; watchfulness* אֶרֶב Jos 8. 7
 אֶרֶב Job 37. 8, 38. 40 [cf. ἐνεδρεύω: *ambush*, ἐνεδρεία: *ambush*]
 ἐφεδρος, ον: generally, *one who waits to take another's place, a successor*
 נָצַח Jud 18. 7
 ἐφέλκω: *drag or trail after one*; οἱ ἐπελκόμενοι the stragglers of an army
 מִלְחָמָה Dt 25. 18
 ἐφέπω: *follow, pursue*, once in Hom. in hostile sense פָּעַל IIS 22. 5
 Jon 2. 6 Ps 40. 13 [cf. ἐμφοβαίνω]
 ἑφεσις, ἥ: (ἐφήμι) a law term, *appeal to a judicial tribunal* from a lower
 tribunal פָּעַל Eccl 5. 7 اِسْتِثْنَانٍ; (ἐφίεμαι) *aiming at a thing, appetite, desire*
 אָחַז Dt 12. 15, 18. 6 IS 23. 20 הָאֵיִךְ Gn 3. 6 Nu 11. 4 Ps
 21. 3; cf. ἀγάπη
 ἑφθβος, ἑφθβος, ὁ: (ἑφθ) *one arrived at adolescence* (i.e. the age of 18
 years) سَبِي شَاب; v. p. 127
 ἑφθβόσυνη, ἥ: *age of an ἑφθβος, adolescence* سَبَاب
 ἑφθγέομαι: *lead to a place* הָלַךְ Ex 15. 13 הָלַךְ Jud 15. 25 Jes 14. 1 Ez
 37. 14, 44. 30 [cf. ἀναπαύω] הָלַךְ Nu 23. 7 IIR 13. 11 Prv 18. 16
 הָלַךְ Dan 2. 25 [cf. ὑφ-]
 ἐφίημι: *long for, desire* אָחַז Dt 12. 20 Jes 25. 9 Prv 21. 10 הָאֵיִךְ Nu
 11. 4 Jer 17. 16 Ps 45. 12 אָחַז Ps 119. 131; cf. ἀγαπάω
 ἐφικνέομαι: simply, *reach or hit with a stick* פָּגַע Ex 5. 3 IS 22. 18;
reach, extend הָגִיעַ Gn 28. 12 Job 20. 6 ICh 3. 11, 12; *reach, attain*
 הָגִיעַ Jes 25. 12 ICh 28. 9; *to visit with* בָּגַע Gn 12. 17 בָּגַע Ps 73. 5
 בָּגַע Ex 5. 3 הפגיעה Jes 53. 6; v. p. 204
 ἐόλισται: *set over* הָצִיב ICh 17. 10; *set up* הָצִיב Gn 33. 20 IIS 18. 18
 Jer 31. 21 (20); *establish* הָצִיב Ps 74. 17; *ordain, prescribe* הָצִיב
 Esth 1. 8; *stop, cause to halt* הָצִיב Jes 21. 2 Ps 45. 10 Neh 4. 5;
stand by or near הָצִיב Ex 14. 13, 34. 5 Nu 23. 3 Zach 6. 5 Job
 1. 6; in hostile sense, *stand against* הָצִיב Dt 7. 24 Ps 2. 2 ICh
 11. 13; *halt, stop* הָצִיב Gn 2. 2, 3, 8. 22 Jes 24. 8 Job 32. 1
 ἐφόλκιον, τό: (ἐφέλκω) *small boat towed after a ship* نَوْرَكَة
 ἐφοπλίζω: *get ready; fit out, equip, make ready; arm oneself, get ready to attack*
 הָצִיב Nu 14. 44; cf. ὀπλίζω

ἐφοράω: *observe* راعى; *oversee* רעה Jer 23. 2, 4 Ez 34. 8, 23 Mich 5. 3, 5; of the gods, *watch over* רעה Gn 48. 15; cf. ἀλγέω, θυραυλέω, τρώγω ἐφόριος, α, ον: (ὄρος) *on the border or frontier*, ἀγορά ἐ., where the people of the adjacent states met for market and other purposes ליל IR 9. 11 Jes 8. 23; ἐφόρια, τά, *boundaries* גבול Gn 10. 19 IS 5. 6 גבולה Dt 32. 8 Jes 28. 25

ἐφόρος, ό: (cf. ἐπίουρος) *overseer, guardian, ruler* רצה Jer 56. 11 Jer 23. 1, 2 Ez 34. 2 Mich 5. 4 Zach 10. 3; at Sparta, ἐφόροι, οί, *the ephors*; title of magistrates at Heraclea, in the Eleuthero-Laconian cities, also of officials of corporations פרוטי (פוטסי) Gn 39. 1 פרה Ib 41. 45 פרה Ib 12. 15; cf. Κάβειροι, οί: *the Cabeiri*, divinities worshipped especially in Lemnos, Samothrace and Boeotia; sg. Κάβειρος; freq. in Boeotian inscr. (written -βει-); Καβειρίδες νύμφαι, and Καβειρώ, ή, *the sisters and mother of the Cabeiri* גבירה

ἐφύμνέω: *chant or utter over* זכר Jud 5. 3 IIS 22. 50 Jes 12. 5 Ps 21. 14, 33. 2, 47. 7, 8, 66. 2, 71. 22 זכן Dt 6. 7 זכה Jud 5. 11; *sing a dirge or mournful strain* זכה Ib 11. 40; *sing of* זכר Jud 5. 3 Jes 12. 5 ἐφύμνιον, τό: *burden, refrain* זכירה Dt 28. 37

καθά: Adv. for καθ' α, *according as, just as* כ (כתוב) Gn 47. 30 (כתוב) IR 2. 3 כב Lev 25. 52 Nu 6. 21, 7. 5; also καθάπερ, κατάπερ, *like as if, exactly as* כאשר Gn 7. 9, 8. 21; *like* (קראיבן) Ib 48. 5; = καθώς καθαγίζω: *devote, dedicate* קדש Ex 29. 1, 37 Nu 6. 11 IR 8. 64 הקדש Nu 3. 13 Dt 15. 19 Jud 17. 3 IIS 8. 11 ICh 26. 26; *make offerings* קדש Ex 29. 27; generally, *burn*, esp. *burn a dead body* דכן Ps 20. 4 καθαγνίζω: *purify* קדש Lev 16. 19 קדש Ez 48. 11; *hallow* קדש Ex 29. 1, 37 IR 8. 64 הקדש ICh 30. 8

καθαιμακτός: *bloodstained* כאדם Nah 2. 4

καθαιμάσσω, -ατόω: *make bloody, sprinkle or stain with blood*, Pass., כאדם Nah 2. 4

καθαίρεσις: *demolition, destruction* (W) קרבה Lev 26. 31 Jes 49. 19 Jer 25. 13 Ez 33. 24 Mal 1. 4 קרב Zach 14. 11; Mal 3. 24 קרבה Nu 21. 3; *subjugation* קרב Jes 43. 28

καθαίρῶ, κατ-, κατάγρημι, λαθελεῖν: of sorcerers, *bring down from the sky* התגור אֶת־ Dan 2. 34, 45; קור (קורין) Ib 2. 27, 4. 4 [cf. δικάζω, σπαράσσω]; *kill, slay; put down; annihilate, exterminate* (W) החריב IIR 19. 17 החריב Nu 21. 3 Dt 3. 6, 7. 2 Jos 6. 21, 10. 28 Jud 21. 11 IS 15. 8, 9, 18, 20 IR 9. 21 Jes 34. 2 Jer 25. 9, 51. 3 Dan 11. 44 קטל Dan 5. 19; Pass. קטרב IIR 3. 23 קטרב Ex 22. 19 קטל Dan 5. 30, 7. 11 קטל Ib 2. 14, 3. 22 קטל Ib 2. 13

- [cf. ἀτείνω] جزر; *remove utterly from*, Pass., גָּזַר Jes 53. 8 Ps 88. 6 ICh 26. 21 [cf. ἐξοπίλῳ]; *raze to the ground, demolish* בָּחַר ICh 34. 6 Jer 51. 58; Pass., גָּזַר Jer 51. 58; as law-term, קָהַר Ez 29. 12 Jes 23. 13 Jer 51. 58; *as law-term, condemn* גָּזַר Ez 37. 11 Thr 3. 54 Jes 34. 2; simply, *decide* גָּזַר Job 22. 28 Esth 2. 1; *fetch down as a reward or prize* גָּזַר Lev 27. 28 Mich 4. 13; Pass., קָהַר Lev 27. 29 Esr 10. 8; cf. καθιερῶ, fut. καθέδομαι: *sit down, take one's seat*; יָשַׁב Ps 29. 10; cf. ἵζω
- καθιερεύω: *sacrifice, offer* קָרַב Lev 1. 13, 7. 29, 23. 3, 16 Nu 28. 2, 26, 27
- καθιερῶ: *dedicate, devote* הִוִּיר Nu 6. 2, 5, 12 קָהַר Lev 27. 28; Pass., הִוִּיר Hos 9. 10 קָהַר Lev 27. 29 [cf. ἱερῶ: Jos (6. 24) 7. 1]
- καθίζω, κατ-: causal, *make to sit down, seat* הִיִּיב IR 2. 24, 21. 9, 10, 12 Thr 3. 6 ICh 23. 20; *set, place* הִיִּיב Gn 47. 6, 11; *encamp* הִיִּיב IS 30. 21; *set up* יָשַׁב Ez 25. 4; *marry* הִיִּיב Esr 10. 2, 10, 14, 17, 18 Neh 13. 23, 27
- [καθίζω, in the sense 'marry', is a Hebraism used exclusively by the LXX; the genuine homologue is συνοικέω, cf. p. 214]
- καθικετεύω, κατ-; strengthd. for ἱκετεύω (supplicare, beseech; *beg of one that* חָכָה Jes 30. 18 פָּנָה Gn 23. 8 Ruth 1. 16 اَلتَّشَلُّعُ إِلَى شَيْءٍ entreat earnestly חָכָה Jes 8. 17, 64. 3 Ps 33. 20 Job 32. 4 הַפְּנִיעַ Jes 53. 12, 59. 16 Jer 36. 25; cf. ἱκετεύω; p. 214]
- καθικατέομαι: *reach, touch* הִגִּיעַ Jes 6. 7 Jer 1. 9 Ps 88. 4 Ez 3. 13; καθικατέομενον, τό, *that which comes to one, one's share of an inheritance, הִגִּיעַ Eccl 8. 14*
- κάθισμα: *seat* מוֹשֵׁב IS 20. 18, 25 Ez 28. 2 Ps 132. 13 כִּסֵּא Cant 1. 12; cf. ἵσμα
- καθιστάνω, -ημι: *set down* חָבַל; *set up, erect*, of stones הִצִּיב Jer 31. 21 (20); *replace, restore* הִסָּה Gn 31. 39; *set in order, array*, of soldiers הִצִּיב Gn 21. 28; *ordain, appoint* הִצִּיב Neh 13. 13 צִוָּה IR 1. 35; *to be established or instituted, prevail* נָצַח Ps 82. 1, 119. 89 [cf. σέβωμαι]
- καθοράω, κατ-; fut. κατόψομαι, 3 sg. pf. καταψάμαι, aor. 1 καταψάμην: *look down* הִבִּיט Jes 51. 6, 63. 15 Ps 33. 13, 104. 32; *see distinctly* הִבִּיט Hab 1. 5; *descry, perceive* הִבִּיט Nu 23. 21; *behold* הִבִּיט Ib 12. 8, 21. 9 Jes 51. 1, 2, 63. 5 Hab 2. 15 Ps 13. 4, 84. 10, 91. 8, 119. 15; *observe* הִבִּיט Jes 18. 4 Hab 2. 15 Ps 119. 15 Job 6. 19; *to look and see whether* הִבִּיט Thr 1. 12
- καθώς: Adv. = καθά; of Time, *as, when* כַּאֲשֶׁר Gn 18. 33, 20. 13
- κάπ: Ep. for κατὰ before π, φ

- καταβάλλω, Ep. 3 sg. κάββαλε, imp. καβαλόντων: *throw down; drop*
 הפיל Dt 25. 2 IIR 6. 5 חלל IIR 4. 39; *strike down* with a weapon,
slay הפיל Ib 19. 7 Ez 6. 4 Prv 7. 26; *cast down* or *away, cast off,*
reject הפיל Jud 2. 19 Ps 106. 26; *let fall, drop* הפיל Jud 2. 19 IS 3.
 19; *throw down* seed, *sow* הפיל Ps 106. 27; *let fall, drop; set down*
 חבב Cant 8. 5; *to be the author of, commit to writing* כתב Ex 24. 12,
 34. 1 (a spurious or secondary homology; cf. γράφω, κατα-)
 καταβαπτίζω: *dip* טבל Gn 37. 31; Pass., *to be submerged* נטבל Jos 3. 15
 הפל Jer 38. 22; *drown* טבל Job 9. 31 טבע Ex 15. 4; cf. καταδύω
 καταβάπτω: *dip; soak, v. καταβαπτίζω; dye, colour* תיטיב IIR 9. 30; Pass.,
deep-coloured טבול Ez 23. 15
 καταβιβρώσκω: *eat up, devour* כער Ex 22. 4 הכעיר Ib. [cf. δια-]
 καταβολή: *throwing down, esp. begetting* חבל Job 39. 3; *paying down,*
esp. by instalments; money as a deposit by way of caution חבל
 Ez 18. 12 חבלה Ib 18. 7; *periodical attack* of illness, חל Hos
 13. 13 Ps 18. 5
 καταβρέχω: *drench, soak, steep; Pass.,* חרבב Lev 7. 12; cf. δια-
 καταβρύκω: *bite in pieces, eat up* כרסב Ps 80. 14; cf. κατατρώγω
 καταγελάω: *laugh, jeer at; laugh scornfully, mock; deride* חלעב IIR 36.
 16 חלעב Ps 22. 8 Job 21. 3 Neh 2. 19, 3. 33 IIR 30. 10
 καταγιγνώσκω: *lay as a charge against a person, pronounce a verdict against;*
 חסב Ps 105. 22; Pass., *to be condemned* חסב Ib 58. 6; cf. ἀνα-
 καταγλωττίζω: *use the tongue against another* חלץ Ps 101. 5 חלץ Prv
 30. 10
 κατάγνυμι, late pres. κατάσσω, κατεάσσω: *break in pieces, shatter* נדב
 Dt 7. 5, 12. 3 Jes 45. 2 IIR 34. 4 נדב Job 30. 13 נדב Lev 14. 45
 Dt 7. 5 Jud 6. 30 חרב Dt 12. 3 IIR 31. 1; Pass., *to be broken, to be*
shattered נדב Jes 9. 9 חרב Jud 6. 28 חרב Lev 11. 35; c. p. 166
 καταγράφω: *prescribe, ordain* כתב Jes 10. 1; cf. καταβάλλω
 κατάγω: *reduce to a state* חציב Jer 51. 34 Job 17. 6; cf. προσ-
 καταδάκνω: *bite* חציב Jer 8. 17; cf. δακνάω; p. 157
 κατάδεσις, -σμος: *binding fast; binding by magic knots; hence, spells,*
enchantments, in pl. קשרים Jes 3. 20 Jer 2. 32
 καταδέω: *bind fast* קשר Gn 44. 30 Dt 6. 8 Jos 2. 18 IS 18. 1 קשר Jes
 49. 18 Job 38. 31
 καταδιώκω: *follow hard upon, pursue closely* חרבב Gn 31. 23 Jud 18.
 22, 20. 45 IS 31. 2 IIR 1. 6
 καταδουλεύομαι, -λίζω, -όω: *reduce to slavery, enslave* חלל Ps 137. 3
 καταδύω or -δύνω: *go down, sink, set, esp. of the sun* שקע Nu 11. 2
 Jer 51. 64 Am 8. 8, 9. 5; causal, *make to sink, rarely in prose,*

- ἔκδω Ex 15. 4 הִסְבֵּעַ Jer 38. 22 הִסְקִיעַ Ez 32. 14 Job 40. 25; cf. ἐκδέω, καταβαπτίζω
 κατάθεσις: *payment down, payment; in Law, promise, covenant* הַשְׁמָה Lev 5. 21
 καταθραύω: *break in pieces, shatter* פָּרַק IR 19. 11 שָׁבַר Ex 9. 25, 34. 1 IIR 11. 18 Jes 21. 9 Jer 43. 13 Ps 29. 5, 48. 8
 καταθρώσκω: *leap down* נָהַר Lev 11. 21; cf. ἐκ-
 καταθύω: *sacrifice* זָבַח IR 3. 2, 8. 5 ICh 30. 22, 33. 22 שָׁחַי
 καταιδέομαι: *feel shame or reverence before another, stand in awe of him* הִתְיַדָּה Dan 9. 4 Esr 10. 1 Neh 9. 3; *to be ashamed to do a thing* הִתְיַדָּה Lev 5. 5, 16. 21, 26. 40 Dan 9. 20 Neh 1. 6
 καταίθω: *kindle* אָזַר Jes 50. 11
 καταίνεσις: *betrothal* خُطْبَةُ خطوبه
 καταίνεω: *grant, promise; esp. promise in marriage, betroth* خُطِبَ
 καταισχύνω: = καταχέζειν (*befoul*) קָדַשׁ IS 21. 6 Jes 65. 5
 κατακαίνω: = κατακτείνω (*kill, slay*) הִקְצַע Nu 25. 4 IIS 21. 6 הִקְצַע Ib 21. 13
 κατακαίω: *burn completely; to be burnt* אָכַל Ex 3. 2 Nah 1. 10 Neh 2. 3
 κατακενόω, strengthd. for κενόω: *empty, make space empty* הֶאֱוִיחַ Jes 19. 6 חָלַל Ez 28. 9 בָּנָה Gn 24. 31 Lev 14. 36 Jes 40. 3 Mal 3. 1 חָלַל Ez 32. 26 חָלַל Jes 53. 5; *desert* הֶעֱזַב ICh 28. 9 חָלַל Thr 2. 2 פָּנָה Zeph 3. 15
 κατακηλιδόω, strengthd. for κηλιδόω: *stain, soil* אִמָּלְתִּי Jes 63. 3; Pass., נָאֵל Jes 59. 3 Thr 4. 14 גִּלַּל Jes 9. 4; metaph., *defile, sully* נָאֵל Mal 1. 7; Pass., הִרְגָּאֵל Dan 1. 8 נָאֵל Mal 1. 12 Esr 2. 62
 κατακινέω, strengthd. for κινέω: *set in motion, simply move* הָנִיעַ IIS 15. 20 IIR 19. 21 Am 9. 9 Dan 10. 10; *alter* הִנֵּה IIR 25. 29 Jer 2. 36 הָנִיעַ Eccl 8. 1 הִשְׁתַּנֵּה IR 14. 2; *disturb* הָנִיעַ IIS 15. 20 IIR 23. 18
 κατακλείς or κατάκλεις, -κλήτης: *sheath for a sword* הִסְתֵּר IS 17. 51 IIS 20. 8 Jer 47. 6; cf. τὸ ξυρόν
 κατακληρονομέω: *leave as an inheritance* הִנְחִיל IS 2. 8 ICh 28. 8 הִנְחִיל Lev 25. 46
 κατακληρώω, -ουχέω: *receive as one's portion, esp. of a conquered country, divide among themselves, portion out; assign as a portion, portion out to colonists* הִנְחִיל Nu 33. 54
 κατακοιμάω: (καίμαι) causal, *put to sleep* הִשְׁכִּיחַ IIS 8. 2 IR 3. 20, 17. 19 הִשְׁכִּיחַ IIR 4. 32 Ez 32. 32 [cf. καίμαι, κοιτάζω]
 κατακόπτω: *cut down, fell, of trees* נִקְחָה Jes 10. 34 קָצַע Nu 15. 32; *cut in pieces, cut up* קָצַע IIR 18. 4 Jes 2. 4 ICh 34. 7 קָצַע Ex 39. 3 IIR

24. 13 Ps 46. 10 קָצַע Ex 5. 7 IR 17. 12; Pass., *cut down, massacre, butcher* קָצַע Job 4. 20; in a military sense, *cut in pieces, 'cut up'* קָצַע Zach 11. 6 קָצַע Nu 14. 45 Dt 1. 44; Pass., קָצַע Jes 24. 12 Jer 46. 5; generally, *break in pieces, destroy, fretted in pieces* קָצַע IICh 15. 6 קָצַע Job 4. 20; cf. *συν-*; p. 224
- κατακροάομαι: *listen attentively* קָרַע Job 36. 2
- κατακρύπτω: *hide, conceal, cover* (W) קָרַע Job 17. 13 Cant 2. 5 קָרַע Jos 6. 17 IIR 6. 29; Pass., קָרַע (קָרַע) IIR 6. 9 קָרַע Job 24. 4 קָרַע Prv 28. 12 [cf. קָרַע] קָרַע Jes 42. 22; *use concealment, conceal oneself or one's true nature* קָרַע Gn 3. 8 IS 13. 6 IIR 11. 3 קָרַע IS 28. 8 IR 22. 30; cf. *ἐπι-*
- κατακυλίνδω, -κυλίω: *roll down* קָרַע Jer 51. 25 [cf. ἀπο-]
- καταλείπω: *bequeath* خَلَّفَ (cf. γεννάω: *beget*); *leave, forsake, abandon* קָרַע Dt 31. 6 Jos 1. 5; *leave alone* קָרַע IIR 4. 27 Job 7. 19
- κατάλειψις: *posterity* خَلْفَ; cf. γένος: *offspring; progeny* (W)
- καταλευκόω: *whiten* קָרַע Jes 1. 18 Joel 1. 7 Ps 51. 9
- καταλέω: *grind* קָרַע Joel 1. 6 Prv 30. 14 Job 29. 17 קָרַע Ps 58. 7
- καταμαρτυρόμαι: *foretell against; or about one* קָרַע Ez 12. 10; cf. ἀναφέρω
- καταμεγαλυχέομαι: *strengthd. for* μεγαλυχέομαι, *exalt oneself against* קָרַע Ps 35. 26
- καταμεθύσκω: *make drunk, intoxicate* (W) קָרַע Jer 51. 7 קָרַע Dt 32. 42 Jer 51. 57
- καταμελέω: *give no heed to, neglect* קָרַע Jes 58. 7 Ps 35. 2
- καταμύω, Ep. καμμύω: *close the eyes* קָרַע Jes 33. 15 קָרַע Ib 29. 10 קָרַע IS 4. 15 IR 14. 4
- κατανείφω, -νίφω: *snow all over, cover with snow; metaph., sprinkle as with snow* קָרַע Ps 68. 10
- κατανίζω (pres. -νίπτω): *wash well* קָרַע Gn 49. 11 Ex 19. 10 Mal 3. 2; *wash out, purge* קָרַע Jer 4. 14 Ps 51. 4, 9
- κατανικάω, strengthd. for νικάω: *conquer, vanquish; generally, overpower* קָרַע Ps 44. 6
- κατανίπτης: *washer; at Athens, he who washed the peplos of Athena* קָרַע Jes 36. 2
- κατανοτίζω: *bedew* מָוַע Ps 65. 11 קָרַע Am 9. 13 (?) נָדַי
- καταντίον, Adv.: *facing one* קָרַע Ps 139. 5 קָרַע Dan 2. 6, 9, 10 נָדַי [cf. κατέναντα, -τίον]
- κατανύσσω: *stab, gouge* קָרַע Nu 16. 14 Jud 16. 21 [cf. ἐξορύσσω]

- καταξέω: *carve* קָרַח Nu 21. 18; in Pass., קָח IR 6. 35 Ez 8. 10 קָחַח Job 19. 23; cf. ἐπιγράφω
- καταξηραίνω: *dry up* הִיָּדַר IIR 19. 24 Jes 50. 2; Pass., הִרַב Jud 16. 7
- καταξιώ: in bad sense, *degrade* הוֹלַת Thr 1. 8
- καταξυράω: *shave close* הִלַּח Gn 41. 14 Lev 14. 9 Nu 6. 9 גִּלַּח Jud 16. 17, 22 Jer 41. 5 הִלַּחַח Lev 13. 33 Nu 6. 19 הִקְרַח Ez 27. 31 קָרַח Ib 29. 18; cf. ξυρίζω
- καταπαλταφέτης: *artilleryman* קָלַע IIR 3. 25
- καταπάλτης, -πέλτης: (πέλλω) *engine of war for hurling bolts, catapult* קָלַע IS 17. 50; cf. σφενδόνη
- καταπάσσω: *sprinkle, strew over* הָסַח Ex 29. 21 Lev 4. 6, 14. 7, 16 Nu 19. 4, 21 Jes 52. 15 טָשָׁ [cf. δια-, καταρραίνω, διασπείρω]
- καταπήγνυμι, -ύω: *stick fast in something* דָּבַק Dt 28. 21 הִדְבִּיק Ez 3. 26 [cf. ἐπι-]
- καταπίμπλημι: *fill quite full* מָלֵא Dt 6. 11 IIR 21. 16 Ps 129. 7; *fill full of* מָלֵא Ex 28. 3, 35. 35 Jes 33. 5 Jer 51. 14, 34
- καταπνέω, -είω: *blow or breathe upon or over* הִפֵּחַ Ez 21. 36
- καταποικίλλω: *deck with various colours or in diverse modes, mottle*; Pass., קָבַע Ex 28. 20; *embroider (W)* קָבַע Ib 28. 39
- καταπονέω: *subdue after a long struggle; handle roughly, crush, damage; maltreat, oppress* מָצַח Gn 15. 13, 16. 6, 31. 50 Ex 1. 11. 22. 21 Nu 24. 24 Dt 26. 6 Jes 60. 14; esp. in Pass., מָצַח Jes 53. 4 Ps 119. 71 מָצַחַח Gn 16. 9
- καταπρίω: *saw up, saw asunder, cut into pieces* הִפֵּחַ Jer 18. 21 Ez 35. 5 Ps 63. 11; cf. πρίω, בָּרַא, נָשַׁר Jos 17. 15. 18 ICh 20. 3
- κατάπυγος, ον: = καταπύγων, ό, ή, *given to unnatural lust* קָדַשׁ Dt 23. 18 IIR 23. 7 קָדַשׁ Gn 38. 21 Dt 23. 18 Hos 4. 14
- καταπυγοςύνη: *unnatural lust* קָדַשׁ IR 14. 24, 22. 47
- καταπύγων: *the middle finger (used in an obscene gesture)* אֶצְבָּע Jes 58. 9
- καταπύθω: *putrefy* הִבְאִישׁ Ex 5. 21, 16. 24 Eccl 10. 1 עָטַן Ib. עָטַן; Pass., *become putrefied* הִבְאִישׁ ICh 19. 6 טָעַן
- κατάραμα: *curse* מָאָרַח Mal 3. 9 Prv 3. 33, 28. 27
- καταράσμαι: *call down curses upon, curse, execrate* הָאָלַח IR 8. 31 אָרַר Gn 5. 29 אָרַר Thr 2. 7 קָלַל Gn 8. 21, 12. 3 Ex 21. 17, 22. 27 IIS 16. 7 IIR 2. 24 Job 3. 1 Neh 13. 2, 25 הָאִיר Jes 27. 11; Pass., אָרַר Mal 3. 9 קָלַל Job 24. 18 מָאָרַח Nu 5. 18 יָאָר Nu 22. 6 [cf. ἐπι-]

καταράσσω, -πτω, καταρράσσω, -πτω: *dash down, break in pieces* רָצַץ Ps 74. 14 Job 20. 19 ICh 16. 10 רָצַץ Jud 10. 8 הָרִיץ Jud 9. 53

καταρραίνω: *besprinkle, sprinkle* יָרַה Ps 139. 3 וָרַק [cf. κατασπείρω]

καταρρακτήρ, -της (from καταρράσσω), or καταράκτης (from καταράσσω): as Subst., *waterfall, cataract* شلال

καταρρήγνυμι and -ύω: *break down; tear in pieces* נָדַם Nu 24. 8; Pass., *to be broken down; to be broken in pieces; comminuted, crumbling soil* הִקְרַעַע Jes 24. 19

καταρρυσόμαι: Pass., *become wrinkled* تَقَنَّصَ نَفس

καταρχή: *beginning* הֶחֱלָה Gn 13. 3 IIS 21. 9, 10 הֶחֱלָה Hos 1. 2 [cf. γένεσις]

κατάρχω: *begin* הֶחֱלָה Gn 6. 1 הֶחֱלָה Ib 4. 26

κατασβέννυμι or -ύω: *put out, quench* כָּבַה IIS 21. 17 Jes 1. 31; metaph., כָּבַה IIS 14. 7; of passions, כָּבַה Cant 8. 7

κατασείω: *shake down* נָעַר Neh 5. 13; *throw down* נָדַה Ps 36. 12; *shake the head in token of contempt* הִנִּיד Jer 18. 16; cf. κατακλύω

κατασκευάζω: *furnish, equip fully; prepare, make ready for* בָּנָה Ex 19. 11 בָּנָה Nu 21. 27 בָּנָה IR 5. 32 Ps 78. 8 הִבְנָה Piv 21. 31 Est 7. 10; *construct, build* בָּנָה Jud 16. 26 בָּנָה Hab 2. 12 בָּנָה IR 6. 19 ICh 33. 16, 35. 20 הִבְנָה Ez 40. 43 Zach 5. 11; generally, *prepare, arrange, establish* בָּנָה Gn 43. 16, 25 Ex 16. 5 Jos 4. 4 Jer 51. 12 Zeph 1. 7 Ps 7. 14 Esth 6. 4 ICh 22. 3 (2); *establish* בָּנָה IIS 7. 16 בָּנָה Ib 7. 13 Hab 2. 12 בָּנָה IS 13. 13 IIS 5. 12 IR 2. 24 Ps 103. 19 ICh 12. 1 Jes 16. 5; *prepare for the purpose* בָּנָה Est 7. 10 ICh 28. 2; *prepare oneself or make ready for doing* בָּנָה Ez 38. 7 הִתְכַּנֵּן Ps 59. 5 בָּנָה Est 7. 10

κατασκευάσμα: *work of art, esp. building, structure* מְבָנָה Ex 15. 17 IR 8. 13, 49 Jes 4. 5 Ps 104. 5 מְבָנָה Est 3. 3 מְבָנָה Zach 5. 11; in pl., *engines of war; contrivance* מְבָנָה IR 7. 27, 28

κατασκηνάω: = -νόω, *take up one's quarters, encamp* שָׁכַן Gn 14. 13, 35. 22 Nu 24. 2 Mich 4. 10 Ps 120. 5; generally, *rest* שָׁכַן Ex 24. 16, 40. 35 Jos 22. 19 IIS 7. 10; *settle, of birds* שָׁכַן Jes 13. 21 Ez 17. 23 Ps 55. 7; cf. σκήνμα/שָׁכַן

κατασκοπέω: *spy out, reconnoitre* تَجَسَّسَ

κατάσκοπος: *one who reconnoitres, scout, spy* جاسوس

κατασπείρω: *sow, plant* זָרַע Jes 40. 24; *beget* הִזְרִיעַ Gn 1. 11 Lev 12. 2; *spread as in sowing* יָרַה Lev 26. 33 Jer 31. 10 (9), 49. 32 Ez 12. 15, 20. 23 Piv 15. 7, 20. 8, 26; Pass., *to be spread abroad, dispersed* יָרַה Jes 30. 24; *besprinkle* יָרַה Ps 139. 3 יָרַה Jes 1. 6 Job 18. 15

- κατασπένδω: *pour as a drink-offering* נָסַךְ ICh 11. 18 הִסִּיךְ Gn 35. 14 Nu 28. 7 IIS 23. 16 [cf. ICh 11. 18] Jer 7. 18, 44. 17 Ps 16. 4; Pass., הִסִּיךְ Ex 25. 29, 37. 16
- κατασπεύδω: *urge, hasten on* בָּהֵל ICh 35. 21 בָּהֵל Esth 8. 14 הִבְהִיל ICh 26. 20; *make haste, hasten* בָּהֵל Eccl 5. 1, 7. 9 הִבְהִיל Esth 6. 14
- καταστέφω: *deck with garlands, crown, wreath* הִכְתִּיר Ps 142. 8; *encircle* כִּתֵּר Jud 20. 43 Ps 22. 13
- καταστολίζω: *clothe, dress* (Pass.) חָתַל Ez 16. 4 חֲתָלִים Ib.
- κατασώχω: *tub in pieces, pound* דָּכָא Ps 51. 10 Prov 22. 22 Job 19. 2 Thr 3. 34 דָּכָא Job 22. 9 הִדְכָא Job 5. 4 הִדָּק Ex 30. 36 IIS 22. 43 IIR 23. 6, 15 Mich 4. 13 ICh 15. 16, 34. 4, 7 הִדָּק Jes 28. 23; cf. δαίζω
- καταταχέω: *accelerate* הָחֵץ Jud 20. 37 Jes 5. 19, 60. 22; *escape by superior speed* הָחֵץ Ps 55. 9
- κατατείνω: *rack, torture; overwork* הָטָה Am 5. 12 Mal 3. 5; *tend; strive earnestly* הָטָה Ex 23. 2; *stretch* הָטָה Jer 6. 12; *stretch, extend downwards* הָטָה Gn 24. 14 Ps 88. 3, 116. 2; v. p. 183
- κατατέμνω: *cut in pieces, cut up* נָתַח Lev 1. 6. 12 Jud 19. 29, 20. 6 IS 11. 7 הָתַם Ez 24. 10
- κατατεύχω: *make, construct* בָּצַב Job 10. 8
- κατατήκω, -τάκω: *melts* הִנִּיחַ Ez 22. 20 הִנִּיחַ Ez 22. 20 הִנִּיחַ Ib. הִנִּיחַ Ib 22. 22
- κατατίθημι: *place, put, lay down* הִנִּיחַ Lev 16. 23 Nu 17. 19, 19. 9 Dt 26. 4 Ez 5. 13, 37. 1; *deposit* הִנִּיחַ (נָתַח) Esr 6. 1 נָתַח Ib 6. 5 אָתַח Ib 5. 15; *deposit in the tomb, bury* הִנִּיחַ IR 13. 30; *sow seed* שָׂח IS 2. 20; *lay down, make a road* נָתַן Ps 18. 33 הִתִּיר IIS 22. 33 [cf. Ps 18. 33]; *dish up, serve* שָׂח Gn 43. 31 IS 9. 24 הִרָס Gn 24. 33; *lay down in a place; of the dead, bury* הִנִּיחַ IR 13. 31 הִרָס Gn 50. 26; *make a testamentary disposition* צִוָּה Gn 49. 29, 33, 50. 16; v. p. 148
- κατατιλάω: *make dirt over* עָלָל Job 16. 15, κατα τῆς κεφαλῆς κατατετιλάσαι, Artemidorus Daldianus 2. 26 [cf. καλλίδω]; Pass., הִקְטִיל IS 31. 4
- κατατίλλω: *pull to pieces* שָׁלַח Jos 9. 5
- κατατρίβω: *of clothes, wear out*—hence metaph., οἱ τὰ βήματα κατατριβότες, i.e. *constant frequenters* of the tribune, Isocrates, *Epistolae* 8. 7; cf. וְעַל בְּמַתֵּי יְדֻרְכָּנִי Hab 3. 19—הִדְרִיךְ Job 28. 8; *of persons, wear out, exhaust* הִדְרִיךְ Jud 20. 43
- κατατριβω, strengthd. for τρίβω: *grind* חָרַק Ps 35. 16 Job 16. 9 חָרַק; cf. βρύκω, τρίβω

κατατρώω: *wear out, exhaust* הִסְרִיחַ Job 37. 11 יָנַע Jos 7. 3 Eccl 10. 15 הִנָּע Jes 43. 23, 24 (τρώωσις/יגיעה/סרח Dt 1. 12 Jes 1. 14 Eccl 12. 12 *exhaustion, distress*)

κατατρώω: *eat up, esp. fruits and vegetables* כָּרַס Ps 20. 14

κατατυχάνω: *hit one's mark, reach the object of; abs., to be lucky or successful* הִשָּׁכִיל Dt 29. 8 Jos 1. 7, 8 IS 18. 5, 14, 15 IR 2. 3 IIR 18. 7 Jes 52. 13 Jer 10. 21, 20. 11 Ps 101. 2 Prv 17. 8 (?)

κατατύπτω: *pound* הִתְדַּפֵּק Jud 19. 22 דָּק (κατα-/פעל)

καταυγάζω: *shine upon, illuminate* הִנִּיחַ IIS 22. 29; intr., *shine brightly* הִנִּיחַ Jes 13. 10

καταυλέω: *play on the flute* הָלַל IR 1. 40

καταυλίζομαι: *to be under shelter of a hall, house, tent* אָהַל Jes 13. 20 [cf. οὐν μὲν καταυλίσθητε, Euripides *Rhesus* 518, Now to your tents (W)] לָאָהֳלֶיךָ הִרְאָל IR 12. 16]; cf. αὐλίζομαι

καταφάρμακεύω: *dose with drugs; anoint with drugs or charms* רָקַח IICH 16. 14 [cf. הרקה/enchanted potion]; *poison* הִפְרִישׁ Prv 23. 32

καταφέρω: *bring down* הִדְבִּיר Ps 18. 48, 47. 4 [cf. IIS 22. 48]

καταφείγω: *flee and take refuge, flee for protection* הִעֲרַח Jer 4. 6, 6. 1

καταφθέγγω: *sound loudly* הִתְהַנֵּה Jes 8. 19

καταφθείρω: *destroy* חָרַב Dt 12. 3 IICH 33. 3 חָרַב Jud 6. 28 חָרַב Lev 11. 35; cf. καταγνυμι

καταφθίω: *ruin, destroy* אָבַד Nu 33. 52 Dt 12. 2, 3 IIR 11. 1, 21. 3 Jes 26. 14 Jer 12. 17, 15. 7 Ez 22. 27 Ps 9. 6 Prv 1. 32 Thr 2. 9 Esth 3. 9 אָבַד; = καταφθινύθω

καταφλέγω: *burn up, consume, burn down* (W) בָּלַע Nu 4. 20 Ps 21. 10 בָּלַע Jes 10. 18 Ez 22. 31 Zach 5. 4 שָׁלַח Jud 1. 8 IIR 8. 12 Ps 74. 7; v. ἐκ-, ἐκπυρόω

καταχέω, -εύω: *pour, shower down* יָצַק Job 36. 27 יָצַק Lev 2. 1, 8. 15 IIR 3. 11, 4. 4, 41 Jes 44. 3 Ez 24. 3 Job 29. 6, 38. 38 הִצִּיק IIR 4. 5 הִצִּיק Lev 21. 10 יָצַק Ex 9. 33 كَبَّ سَفَكَ; metaph., יָצַק Jes 44. 3 הִצִּיק Ps 45. 3 יָצַק Jer 42. 18 Job 3. 24 Dan 9. 11 יָצַק Jer 42. 18 Nah 1. 6; *cause to flow* הִסְכִּיב Job 38. 37; *to have metal melted* יָצַק Mal 3. 3 יָצַק Ps 12. 7 ICh 28. 18 יָצַק Ex 25. 12, 26. 37 IR 7. 46 יָצַק Job 28. 2 IICH 4. 3 הִצִּיק Jos 7. 23 הִצִּיק IR 7. 23 Job 37. 18 יָצַק Ez 22. 21, 24. 11 הִתִּיר IIR 22. 9 Ez 22. 20 Job 10. 10 הִתִּיר Ez 22. 20 הִתִּיר Ib 22. 22 [cf. πήκω, ἐν-, ἐπι-, κατα-]

καταψεύδομαι: *tell lies against, speak false of, accuse falsely* כָּזַב Job 34. 6 כָּזַב Job 24. 25 כָּחַשׁ Jos 24. 27 Jes 59. 13 Jer 5. 12 Prv 30. 9;

- say falsely, pretend, feign, invent* כָּזַב Nu 23. 19 IIR 4. 16 Ez 13. 19 Ps 78. 36, 89. 36 Prv 14. 5 Job 6. 28 כָּהָשׁ Gn 18. 15 IR 13. 18 Hos 4. 2 Zach 13. 4 Ps 18. 45 Job 8. 18 כָּהָשׁ Dt 33. 29 הִתְכַּחֵשׁ IIS 22. 45; *Pass., to be wrong, in error* כָּחַשׁ Lev 5. 21, 22; cf. *ψεύδομαι*: *give a false account of*; *v. ἐπικεύθω*
- καταψήχω*: *rub down, pound in a mortar* כָּתַשׁ Prv 27. 22 כָּתַת IIR 18. 4 Jes 2. 4 IICH 34. 7 כָּתַת Ib 15. 6 כָּתַת Nu 14. 45 כָּתַת Jer 46. 5 Mich 1. 7 כָּתַת [cf. *σώχω, ψάω, κατα-*; *ἰγδίον, -ισμα, -ίζω*]
- καταψύχω*: *cool, chill* כָּתַר Jer 6. 7
- κατεγγυεύω*: *give security* תָּקַע Prv 6. 1, 11. 15; cf. *πήγνυμι*
- κατέναντα, -τίον*: *Adv. over against, opposite* נֶגֶד Ex 19. 2 Jos 3. 16, 5. 13. 8. 33 Job 10. 17 נֶגְדָה Ps 116. 14 נֶגְדָה Gn 2. 18 קִדְמָה Ez 39. 11 נֶגְדָה
- κατεργάζομαι, ἐργάζομαι, ἐργάδδομαι*: *work, labour, esp. of husbandry* יָצַע Jos 24. 13 Jes 62. 8 עָבַד Gn 2. 15, 4. 2 Jer 27. 11; but also of all manual labour—with brass חָרַשׁ Gn 4. 22; *do something to* חָרַשׁ Prv 14. 22; chiefly in bad sense, *do one* !!! חָרַשׁ IS 23. 9; *perform rites* עָבַד Ex 13. 5 Nu 18. 6 פָּלַח Dan 3. 12; *prevail upon* חָרַשׁ IICH 34. 33; *till the land* חָרַשׁ Am 9. 13 פָּלַח Ps 141. 7 [cf. *σολέω*] פָּלַח Prv 7. 23 نَحَّ [cf. *ἐποστριάω, ἐπηδέω*]
- κατερημόω*: *strip entirely off* הִצָּרָה Lev 20. 18. 19; cf. *ἐξερημόω*
- κατέρχομαι*: *go down* יָרַד Ex 15. 5; *go down to the grave* יָרַד Gn 37. 35 Ez 32. 30; *from high land to the coast* יָרַד Jon 1. 3; *of a river, come down* יָרַד Dt 9. 21
- κατέχω, κατίσχω*: *hold fast* הִחָזִיק Ex 9. 2 Dt 22. 25 IS 17. 35 IIS 15. 5 Jes 41. 13 Jer 50. 33 Mich 7. 18 Neh 4. 11; *hold back, withhold* נִצָּח Ex 10. 24 (cf. *ἐξαιρέω*); *restrain oneself from* הִחָזִיק Nu 6. 3; *cling to* הִחָזִיק Jer 4. 1, 56. 2, 4 Jer 8. 5 Prv 3. 18, 7. 13 Job 2. 3, 27. 6; *possess, occupy, esp. of rulers* הִחָזִיק IIR 15. 19 Dan 11. 21; *hold fast, have one in their power* הִחָזִיק Jer 6. 24, 49. 24 Mich 4. 9; *occupy in right of conquest* הִחָזִיק Dan 11. 7; *follow close upon* הִחָזִיק Neh 3. 4; cf. *קִוּ* Jer 20. 7 *ἐχῶ*: *take advantage of*
- κατηλογέω*: *make of small account* בָּרַךְ IR 21. 10, 13; cf. *εὐλογέω*
- κατικετεύω, καθ-*: *strengthened for* *ἰκετεύω* (בָּעַ) Gn 23. 8 Ruth 1. 16 *entreat earnestly* הִפְגִּיעַ Jer 36. 25
- κατισχυρεύομαι*: *strengthen oneself* הִתְחַזַּק Gn 48. 2 Nu 13. 20 IS 4. 5 IIS 10. 12 IR 20. 22 Dan 10. 19 IICH 1. 1
- κατισχύω*: *strengthen, encourage* חָזַק Dt 1. 38, 3. 28 Jos 11. 20 IIR 12. 7 Jes 41. 7 Ez 13. 22 Dan 10. 18, 19 Esr 6. 22 IICH 29. 34, 35. 2 חָזַק IIR 15. 19 Ez 27. 9, 30. 25 Dan 11. 1

κατοικίζω: *settle, establish* הוֹשִׁיב IIR 17. 6, 24 Jer 32. 37 Ez 26. 20
 נָסַן Nu 14. 30 Jer 7. 3, הוֹשִׁיבִין Gn 3. 24 Ez 32. 4; *colonise, people*
a place, Pass., הוֹשִׁיב Jer 5. 8, 44. 26; *bring home and re-establish there,*
restore to one's country הוֹשִׁיב Ez 36. 11

κατοικισμός: (in pl.) = κατοίσις, *habitation* בִּוֹשֵׁב Ex 10. 23 IR 10. 5
 Ez 6. 14, 34. 13, 48. 15 Ps 107. 4 ICh 6. 39

κάτοικος: *inhabitant, esp. of military colonists* תוֹשֵׁב Gn 23. 4 Ex 12. 45
 Lev 22. 10, 25. 40, 45, 47 IR 17. 1; cf. οἰκέτης, οἰκητής

κατοιμῶζω: *bewail, lament* הָהִיט Ps 55. 3

κατορθόω: *metaph., keep straight, set straight* אָצַד Jer 3. 12, 9. 15
 אָצַד Ib. יָצַד Prv 3. 6, 4. 25, 15. 21 הוֹשִׁיב Jer 45. 2 Ps 5. 9;
Pass., succeed, prosper; intr. as in Pass., go on prospering, succeed, opp.
 πταίνειν (כָּסַל, נָפַח *stumble, trip, fall*) הִרְשִׁיעַ Prv 12. 2; of success in
 war הִרְשִׁיעַ IS 14. 47; cf. pp. 633-4

καταθέω: *push down; Pass.*, דָּחָה Ps 36. 13

κατάωμος: *low in the shoulder or forequarter* קִתְּףָּ Ex 28. 12 Dt 33. 12
 Jer 46. 7 Ez 24. 4, 34. 21 Job 31. 22 [cf. ἐπ'ωμῖς: *poet., shoulder*
 קִתְּבָּ Gn 9. 23, 21. 14 Jer 10. 27 Job 31. 22]

μετερμηνεύω: *translate* עָרַב; freq. in Pass. עָרַבְתִּי Est 4. 7 [spurious
 homology; cf. μεταγράφω]

μετέλω, imp. 3 pl. μέλειν Od. 21. 377, Ep. μετέλασεν: *let loose, let go*
what is bound, stretched or held back נָטַשׁ IS 4. 2; *release a*
prisoner, set one free to do as he will, dismiss, a wife, dismiss (W)
 נָטַשׁ ICh 23. 8; *Pass., let loose (as if from a leash)* נָטַשׁ Jer 33. 23;
give up, abandon נָטַשׁ Jud 6. 13 Jer 12. 7 Prv 17. 14; of liquids,
let flow, let drop נָטַח Jud 5. 4 Joel 4. 18 Job 29. 22 Cant 5. 5, 13
 נָטַח Hos 12. 15 הִטִּיף Am 9. 13 Mich 2. 11 נָטַח Prv 17. 14; of
 words, *utter* הִטִּיף Ez 2. 12 Am 7. 16; *throw aside, give up* נָטַח IS
 10. 2; *abandon, neglect* נָטַח Jud 6. 13 IS 17. 28 Prv 1. 8; *permit*
 נָטַח Gn 31. 28 נָתַן Nu 21. 23; cf. ἀντεῖπον

μείγνυμι or μίγνυμι, also μ(ε)γύω: *mix, strictly of liquids* בָּהַל Jer 1.
 22 [cf. μιγμός] מִשְׁךָ Ps 102. 10 מִשְׁךָ Ps 28. 3; generally, *join,*
bring together, in various ways: מִשְׁךָ Cant 1. 4; in hostile sense, *join*
battle hand to hand מִשְׁךָ Jud 20. 37; *come to; mix in fight* מִשְׁךָ Ib
 4. 7; in Hom. and Hes. most freq. of the sexes, *have intercourse*
with, both of the man and the woman מִיגָּ Cant 7. 3 [cf. μίξις]

μεταβαίνω: *pass over* סָבַב IR 2. 15 Ez 42. 19; *pass from one state to*
another, make a transition; pass to another place or state סָבַב Nu 36. 7

μεταβιβάζω: *causal of μεταβαίνω, carry over, transfer* סָבַב IR 2. 15

- הִסֵּב IIR 16. 18 Jer 21. 4; *lead in a different direction, change the course or form* וָסֵב Nu 34. 4 סֵבב Ps 114. 3, 5 סֵבב IIS 14. 20 הִסֵּב IR 18. 37 Jer 21. 4 Ez 7. 22 Esr 6. 22 IICH 35. 22; *go after, follow in pursuit eagerly* סֵבב Jer 31. 22 (21)
- μεταγινώσκω: *change one's mind, repent* הִתְיַדָּה Dan 9. 4 Esr 10. 1 Neh 9. 3; c. acc. rei, *change one's mind about, repent of* הִתְיַדָּה Lev 5. 5, 16. 21, 26. 40 Dan 9. 20 Neh 1. 6 [γινώσκω is an associate verb of εἶδω/יָדַע. Like יָדַע, but unlike εἶδω, it has preserved the meaning of 'carnal knowledge'. It has also preserved the meaning of 'repentance', which εἶδω also had, and of which there is a clue in τὸ συνειδός (*sub v. σύννοια*) meaning *acknowledgement*, and in הִתְיַדָּה, for הִתְיַדָּע—like הִקְצִיעַ/הִקְצָה in Lev 14. 41]
- μεταγράφω: *copy, transcribe; rewrite, alter or correct what one has written; translate* תִּרְגֵּם Esr 4. 7
- μεταίρω, μεδ-: *lift up and remove, shift* הָעִיר Joel 4. 7
- μεταίχμιος, μεδ-: *between two armies; but usu. Subst. -ov, space between two armies* בֵּינֵם IS 17. 23
- μετακινέω: *change, alter* שָׁנָא IIR 25. 29 Ps 34. 11 Pass. יִשָּׁנָה Thir 4. 1 הָנִיחָה IR 14. 2
- μετακομίζω: *transport; Med., cause to be carried over* הִשָּׁקֵב Dan 2. 44
- μεταλλάσσω, -πτω: *change, alter* הִלָּךְ Gn 41. 14 הִתְלָךְ Ib 31. 7, 35. 21 *exchange, interchange* הִתְלָךְ Lev 27. 10 Jes 9. 9; *substitute* הִתְלָךְ
- μετανοέω: *change one's mind or purpose, change one's opinion and think that it is not; repent* הִתְנַחֵם Gn 6. 6 Ex 13. 17 IS 15. 29 Jer 15. 6 הִתְנַחֵם Nu 23. 19; cf. ἐπι-
- μεταξύ, μετοξύ: *prop. in the midst* קִצָּה Gn 47. 2 Ez 33. 2 קִצָּה Jud 18. 2 IR 12. 31 הִתְקָה Gn 19. 29, 23. 10 Ex 3. 2, 12. 31 Nu 3. 12, 4. 2 Dt 4. 15; *in the middle of* בֵּתוֹךְ הִתְקָה Gn 15. 10 Nu 35. 5 Jos 6. 22 בֵּתוֹךְ הִתְקָה Gn 1. 6 Ex 2. 5 Nu 2. 17 Ez 11. 23; c. ἐπὶ
- μεταφέρω: *carry across, transfer, divert, shift* הִשָּׁלַךְ Jer 22. 17 הִשָּׁלַךְ Jer 16. 13 Jon 1. 4 הִשָּׁלַךְ IIS 17. 13 הִשָּׁלַךְ Gn 47. 2 Jos 7. 7 Ps 136. 14 Esth 8. 2 IICH 35. 24; c. p. 148
- μετέρχομαι, μεδ-: *come or go among* הִתְהַלָּךְ IS 12. 2, 25. 15, 30. 31; *go to another place, migrate, change one's abode* הִתְהַלָּךְ Ps 105. 13; *follow, come after* הִתְהַלָּךְ IS 25. 27; *in hostile sense, pursue, prosecute* הִתְהַלָּךְ Job 16. 3; *punish, seek to avenge, visit a crime upon* חָסַן IR 2. 5 Job 6. 25
- μετέχω: *partake of, share in, to be in the secret, partake of something in common with another* הִמְתִּיק Ps 55. 15

- μέτοικος: *occupant of the same house with another* מֵיֶזֶן Ex 3. 22
 μετωπίas: *having a broad or high forehead* גִּבַּח Lev 13. 41
 μετώπιον: = μέτωπον: *prop. the space between the eyes, brow, forehead*
 גִּבַּח Lev 13. 42 جَبْهَة جَبِين Ex 28. 38 Ez 3. 7
- παραβαίνω: *overstep, transgress, sin against a god* עָבַר Nu 22. 18 Jud
 2. 20 IS 15. 24 Jes 24. 5 Prv 27. 12 Dan 9. 11 IICh 24. 20; Med.,
offend against, commit an offence against הִתְעַבֵּר Prv 14. 16, 20. 2,
 26. 17; *pass over, omit* עָבַר Dt 26. 13 Am 7. 8 Mich 7. 18 Prv 19.
 11 העביר IIS 12. 13, 24. 10
- παραγγελεύς: *informer, accuser* רָכִיל Lev 19. 16 Jer 9. 3 Prv 11. 13
 παράγγελμα: *message transmitted by beacons, mobilization* רִגֵּל Job 12. 5
 παραδίδωμι (late -δίδω): *hand over to another, transmit; deliver up, sur-
 render; with collat. notion of treachery, betray; give up to justice*
 רָדָה Dt 20. 20; cf. ἀνα-
- παραδόσιμος: *handed down, transmitted, hereditary, handed down by tradition*
 מִן־דָּרָשׁ Jes 14. 23 Ob 17 מִן־דָּרָשׁ Ex 6. 8 Dt 33. 4 Ez 11. 15, 25. 10
 [cf. LXX]
- παράδοσις: *handing down, bequeathing, transmission, handing over, transfer;
 transmission of legends, doctrines, etc., tradition; that which is handed
 down or bequeathed, tradition, doctrine, teaching* מִן־דָּרָשׁ, cf. παραδόσιμος
- παρακαταθήκη, παρακαθήκα: *deposit of money or property entrusted to
 one's care* פְּקָדוֹן Lev 5. 21, 23; of persons entrusted to guardians,
ward פְּקָדוֹן Jer 52. 11; of persons under the protection of the state,
sacred trust פְּקָדוֹן Gn 41. 36 [cf. κατατίθημι, פְּקָדוֹן Lev 5. 23]
- πάραλος, ον: (ἄλς) *by or near the sea; ἡ πάραλος γῆ the coast-land of
 Attica* פְּלִשְׁתָּה Ex 15. 14 Joel 4. 4 Ps 87. 4 [(—ק, ג, ט); cf. Πελασγίη];
 hence οἱ Π. *the people of the coast-land* פְּלִשְׁתִּים Gn 10. 14, 21. 32
 פְּלִשְׁתִּי IS 17. 8, 21. 10 IIS 21. 17 [cf. Πελασγός]
- παράλυσις: *disabling of the nerves, paralysis* פְּלִצוֹן Jes 21. 4 Job 21. 6
- παραμυθέομαι: *encourage, exhort* נָאֵץ IIS 12. 14 חָץ חַת console, comfort
 נָחַם IIS 13. 39 הִנְחֵם Gn 24. 67 Jer 31. 15 (14) Ps 77. 3 נָחַם Jes
 49. 13 Jer 31. 13 (12) Ruth 2. 13 Thr 1. 2 נָחַם Jes 54. 11, 66. 13
 הִנְחֵם Gn 37. 35; cf. ἀνίστα/ναι/ναι not to heed; slight, p. 137
- παραμύθημα: *consolation* נָחַם Hos 13. 14 נָחַם Ps 119. 50 נָחַם Jes 57. 18
- παραμυθητής: *consoler* נָחֵם IIS 10. 3 Nah 3. 7 Thr 1. 2
- παραμυθητικός: *consolatory, a letter of consolation* נָחֵם Zach 1. 13
- παραμυθία: *encouragement, exhortation; consolation* נָחֵם Jer 16. 7 Ps 94.
 19 נָחַם Ps 119. 50 [cf. παραμύθημα]

- παρανομέω*: *transgress the law, act unlawfully; commit a crime or outrage*
 חָנַף Jer 3. 1, 9, 23. 11 Ps 106. 38 חָנִיף Nu 35. 33 Jer 3. 2; cf.
 ἀνομος/חָנַף/חָנִיף; ἀνόμημα/חָנַף; ἀνομία/חָנִיף
παρπατάω: *deceive, cajole* הָתַל Gn 31. 7 Ex 8. 25 Jud 16. 10 Jer 9. 4
 Job 13. 9 הוֹתֵל Jes 44. 20 [cf. ἐξ-; פְּהִתְלָה Ib 30. 10: ἀπάτημα,
beguilement, deceit, stratagem]
παρτηρέω: *with evil design, lie in wait for, watch one's opportunity* נִסֵּר
 Lev 19. 18 Jer 3. 5 Ps 103. 9; cf. τηρέω
παρέχω: *furnish, supply, provide* נָהַל Gn 47. 17 IICh 28. 15
παρίστημι: *make to stand, place beside* הִצִּיב Gn 21. 28, 29
παροικέω: *live in a place* שָׁכַן Gn 14. 13 Jer 25. 24 Joel 4. 17 Mich
 4. 10 Ps 74. 2 IICh 6. 1; cf. ἐπ-, προσ-
πάροικος: *neighbour* שָׁכֵן Ex 3. 22, 12. 4 IIR 4. 3 Ez 16. 26 Prv 27. 10;
sojourner in another's house שָׁכֵן Ex 3. 22; = μέτοικος
παρόραμα: *oversight, error (pl.)* עָלוּם Ps 90. 8
παροράω: *look past, i.e. overlook* הֶעֱלִים Lev 20. 4 IS 12. 3 Jes 1. 15;
 Pass., נֶעְלַם IR 10. 3; *disregard, neglect* הֶעֱשִׁילָה Dt 22. 1 Jes 58. 7
 Ps 55. 2; cf. καταμελέω (spurious; at best, secondary)
παροργίζω: *provoke to anger* הָרַגִּז IS 28. 15; cf. ὀργίζω
παρωτίς: *lock of hair or curl by the ear* פֶּאֶה Lev 19. 27 Jer 9. 25
περιβάλλω: *throw round or over oneself, put on; Pass., have a thing put*
round one כָּרַבֵּל ICh 15. 27 (כ/כ)
περίβλημα: *garment, robe* מָרְבֵּד Prv 31. 22 (—π. Α Δ)
περιβολή: *covering, garment, dress* כָּרַבֵּלָה Dan 3. 21 כָּרַבֵּל Ib., Ib 3. 27
περιδέραιον: *necklace* תַּלְאֵה (π/ק, ρ/ל), كِرْدَان (ك) ; cf. δέραιον צִדְרֹן
περιέχω: *surround so as to guard* הִקִּף IICh 23. 7; *beleaguer* הִקִּף
 IIR 6. 14
περίζωμα, -σμος: *girdle worn round the loins* מִתְבָּרָה Jes 3. 24; *apron* שִׁטְרָה
περιζώννυμι: *gird upon a person* אָזַר IIS 22. 40 Jes 45. 5 Ps 30. 12 [cf.
 καταίθω]; *gird oneself with* הִתְאָזַר Ib 93. 1; cf. ζώνη, אֶזְרָא
περικόπτω: *trim off* קָצַף IIR 16. 17, 18. 16, 24. 13; cf. ἀναξύω
περιοχή: *generally, compass, extent; aggregate* מִרְסָה Esth 4. 7, 10. 2
περιρραντήριον: *utensil for besprinkling, esp. whisk for sprinkling water*
at sacrifices, or vessel for lustral water מִיָּקָה Jer 15. 7 מִיָּקָה Ex 27. 3
 Nu 7. 13 Zach 9. 15; = ραντήριον; v. καταρραίνω
περιφέρω: *carry round, carry about with one* עָרָה Jes 22. 6; cf. φερέω
προάγγελος: *announcing beforehand; Subst., harbinger* מְלָאָךְ Gn 16. 7,
 19. 1, 22. 11, 28. 12, 31. 11, 32. 4, 48. 16 Ex 3. 2, 14. 19, 23. 20
 Nu 20. 14, 16, 22. 22 Jos 7. 22 Jud 2. 1, 5. 23, 6. 11 IS 29. 9

- IIR 5. 10 Jes 18. 2, 42. 19 Hag 1. 13 Mal 2. 7 Ps 78. 49, 91. 11, 103. 20, 104. 4 Prv 16. 14 Job 33. 23 سَلَتْ مَلَاكَ رَسُولَ [cf. προσ-αγγέλλω]
- προαγορεύω: (in Att. fut. is προερῶ, aor. προείπον, pf. προείρηκα) *declare* or *proclaim publicly*; *order publicly*; *give public notice* הוֹחִיר Ex 18. 20 Ez 3. 17-21; cf. ἀγοραῖν/צהרים
- προαγωγός: *leading on*; Subst., *pander*, *pimp*, *procurer* (W) قَوَاد (W); cf. قَاد/ήγεμαι, قَاد/ήγεμῶν
- προαιρέω: *prefer* בָּכַר Dt 21. 16; cf. ἐξ-
- προβαίνω: *step forward*, *advance*; of hair, *grow*; of persons, οἱ προβεβηκότες τῇ ἡλικίᾳ *advanced in age* אָבָה Gn 24. 1 Jos 13. 1, 23. 1 (LXX: προβεβηκὼς ἡμερῶν, π. τῶν ἡμερῶν, π. ταῖς ἡμέραις); IS 17. 12
- προβολή: *advanced body* of cavalry פָּרָבָר ICh 26. 13 פָּרָבָר IIR 23. 11
- πρόγονος: (γίγνομαι) *forefather*, *ancestor*; freq. in pl. אֲבוֹתָם Dt 32. 7
- προδίδωμι: *give up*; *surrender*, *give up* רָדָה Dt 20. 20 [cf. παρα-]
- προεγγυάομαι: *furnish security* or *guarantee* עָרַב Gn 44. 32 Prv 6. 1, 11. 15 Neh 5. 3 רָבַב Ib 5. 2
- προθύρωμα, ατος: = πρόθυρον, *front door*, *door-way*, esp. of the entrance to the αὐλή (*open court*, *court-yard*; later *court* or *quadrangle* round which the house was built; generally, *court*, *hall*); of the entrance to the μέγαρον (*hall*; *house*, *palace*) פְּרָשְׁדֵן Jud 3. 22 (spurious); προστάς, ἄδος: *vestibule*, *porch*, *portico*
- προίξ, προικός: *gift*, *present*; בְּרֵכָה Gn 33. 11 IS 30. 26 IIR 5. 15; after Hom., *marriage-portion*, *dowry* בְּרֵכָה Jos 15. 19
- προκάλυμμα: *veil*, *curtain* פָּרָכָה Ex 26. 31, 33 [cf. παρα-, πυργῶτις]
- προκαλύπτω: *put as a screen*; *cover over*; Med., *veil* הִקְצֵלָה Gn 38. 14; cf. κάλυψις/כפרה
- προκόμιον: *frontal tuft*, of human beings פָּרֵעַ Nu 6. 5
- προλαβή: *hilt* לְהַב Jud 3. 22
- προλαλέω: *converse first*; *state*, *announce before* כִּלְלֵם Gn 21. 7; cf. ἀπο-, ὑπερ-
- προλείπω: *forsake*, *abandon* הִרְפֵּה Dt 31. 6 Cant 3. 4; ο. κατα-
- πρόμος: (πρό) *foremost man*; later, generally, *chief* (רֹבֵד) Jer 39. 3 (רֹבֵד Ib. (רֹבֵד)) IIR 18. 17; cf. βραβεύς
- πρόρρησις: *prediction*, *prognosis* אָמְרָה Ps 119. 38; *precious instruction* or *warning* אָמְרָה Ib 119. 67; αἱ π. *public notices*, as *proclamation*, *instruction*, *order*, *public command* (W) רָצִין ICh 16. 7 רָצִין Esr 3. 7
- προσαγγελία: *bringing of tidings*, *message* בְּשׂוּרָה IIS 18. 25, 27
- προσαγγέλλω: *announce*, *bring tidings* בְּשַׂר IS 4. 17 IIS 1. 20 IR 1. 42;

- = προσάγω, announce, report; denounce רַצַּל IIS 19. 28 [cf. Ib 16. 1-4; παρ-]
- προσάγω: introduce, present (W) הַצִּיג Gn 43. 9; introduce at court הַצִּיג Ib 47. 2 [cf. εἰσ-]; bring or draw to oneself, attach to oneself, bring over to one's side; draw to oneself, embrace נָשָׁב IIS 1. 26; bring or draw to oneself, attach to oneself, bring over to one's side, recruit (W) הַצְבִּיחַ Jer 52. 25; cf. κατ-
- προσαγωγεύς, -γός: tale bearer, hence 'agent provocateur' of tyrants רַבִּיל Lev 19. 16 Jer 9. 3 Ez 22. 9 Prv 11. 13 [cf. παραγγελεύς]
- προσαγωγός: attractive, persuasive נָשָׁב IIS 1. 23 Prv 23. 9, 24. 4 Cant 1. 16; cf. προσάγω
- προσαινέομαι: choose and associate with, take for one's companion or ally נָשָׁב Gn 37. 2; cf. συνεδίζω
- προσαυλέω: perform on the flute הָלַל IR 1. 40 [cf. ἐπ-]
- προσβάλλω: strike against, make an attack or assault upon, attack, charge הָתַל Gn 43. 18 הָתַל־Ib.; throw oneself upon another's protection הָתַל־Dt 9. 18, 25 Est 10. 1 [cf. ἀντιβολέω]
- πρόσβασις: (προσβαίνω) means of approach, access, esp. uphill קְבוּאָה Jud 1. 24 IIS 3. 25 IICH 23. 15
- προσβολή: attack, fit of disease בְּהִלָּה Lev 26. 16
- πρόσδεξις: acceptance רַצֵּן Ex 28. 38 Lev 22. 20 Jes 58. 5, 61. 2 Ps 19. 15
- προσδέχομαι, -κομαι: receive favourably, accept רַצֵּן Jer 14. 10 Eccl 9. 7 IICH 10. 7; admit רַצֵּן Lev 26. 41; undertake רַצֵּן Ps 50. 18; take a liability upon oneself, guarantee הִסֵּךְ Jes 30. 18; await, expect רַצֵּן Job 14. 6 [cf. Ib 7. 2] הִסֵּךְ Jes 30. 18 הִסֵּךְ Job 3. 21; wait for הִסֵּךְ Jes 8. 17 Hab 2. 3 Ps 33. 20; wait: הִסֵּךְ IIR 7. 9, 9. 3
- προσδοκάω, -έω: expect, whether in hope or fear הִסֵּךְ Jes 5. 2, 4, 59. 9, 11, 64. 2 Jer 13. 16 Job 3. 9, 30. 26 Thr 2. 16 תִּרְצֶה; expect, look for a thing הִסֵּךְ Gn 49. 18 Jer 8. 15 Job 7. 2 [cf. Ib 14. 6]; expect, wait for a person הִסֵּךְ Jes 40. 31, 49. 23 [cf. Jer 17. 13 Ps 71. 5] Ps 37. 9 Thr 3. 25 הִסֵּךְ Jes 8. 17, 25. 9, 60. 9 Mich 5. 6 Ps 25. 5, 21 Job 17. 13; cf. ἐλπίζω (spurious)
- προσδοκία: expectation הִסֵּךְ Jer 14. 8, 17. 13 Est 10. 2 ICh 29. 15
- προσδοκία: expectation, whether in hope or fear הִסֵּךְ Jer 29. 11 Hos 2. 17 Ps 71. 5 Prv 19. 13 Job 6. 8, 8. 13, 11. 18, 14. 19 Thr 3. 29
- προσεγγίζω: bring near הִקְרִיב Gn 27. 25, 48. 10 Ex 21. 6; intr., approach הִקְרִיב IS 14. 18; cf. συν-
- προσεννέπω: command הִצַּו Gn 49. 28 Ex 16. 23, 19. 8 Nu 23. 2 הִצַּו Ps 19. 3

προσερίζω, ποτερίσδω: *strive with or against* הִתְחַרְחַר Jer 12. 5, 22. 15

Ps 37. 1 Prv 24. 19; *provoke to anger* הִתְחַרְחַר Ps 37. 7, 8; cf. συν-
προσέρχομαι, ποτέ-: *come or go to* הִתְהַלַּךְ Jud 21. 24; in hostile sense,
attack חָרַץ IIS 5. 24; cf. ῥύζω

προσήκω, ποθή-, ποθά-: freq. in Part. as Adj., προσήκων, *befitting, proper, meet, becoming* (W); τὰ π. *what is fit, seemly* אֲרִיךְ Esr 4. 14

πρόσθεν, -θα, and in Poets -θε: of Place or Space, *before, in front* קִדְמָה

Jes 9. 11 Ps 139. 5 נִדְמָה; of Time, *before, formerly, erst, of old* קִדְמָה

IIR 19. 25 Jes 23. 7, 51. 9 Jer 46. 26 Mich 5. 1 Hab 1. 12 Ps 74. 2,

12 Thr 2. 17 קִדְמָה Jes 23. 7 Ez 16. 55 נִדְמָה

προσκαθέζομαι: *sit down before a town, besiege* שָׁאט Ez 16. 57, 28. 24,
26; *watch carefully* שָׁחַט Zach 4. 10

προσκαίω: *set on fire* הִשִּׁיק Jes 44. 15 Ez 39. 9; metaph., *to be in love with* הִשִּׁיק Gn 34. 8 Dt 7. 7, 10. 15 [spurious(?); cf. ἀγαπάω]

πρόσκειμαι: generally *to remain in place; to be attached or devoted to* הִשִּׁיק Gn 34. 8; *devote oneself to the service of a god* הִשִּׁיק Ps 91. 14 [spurious(?); cf. ἀγαπάω, προσκαίω]

προσκόπτω: *stumble or strike against* נִגַּף Ps 91. 12 Prv 3. 23 הִתְנַגַּף Jer 13. 16; cf. πταίω; הִתְנַגַּף, p. 209

προσκυλίω: *roll to, roll up*; metaph., in Pass., *wallow in* הִתְהַלַּךְ IIS 20. 12; cf. κατα-, συγ-

προσκυνέω: *make obeisance to the gods or their images, fall down and worship* בָּרַךְ Ps 95. 6 IICH 6. 13 כָּרַע IR 8. 54, 19. 18 Jes 45. 23 Ps 95. 6 Esr 9. 5 IICH 7. 3; esp. of the Oriental fashion of *prostrating oneself* before kings and superiors אֶבְרָךְ Gn 41. 43 כָּרַע IIR 1. 13 Esth 3. 2, 5 כָּרַע; v. p. 116

προσλαλέω: *talk to or with* דִּבֶּר Gn 21. 7 Job 8. 2, 33. 3 Ps 106. 2 [cf. προ-]

προσλαμβάνω: *borrow* לָוָה Dt 28. 12 Jes 24. 2 Ps 37. 21 Prv 22. 7 Neh 5. 4; *lend a hand, help, assist* לָוָה Eccl 8. 15 הִלָּוָה Ps 37. 26, 112. 5; *co-operate with* נִלָּוָה Ps 83. 9

πρόσοδος, πόθοδος, πόσοδος: *solemn procession to a temple with singing and music* תּוֹדָה Jer 30. 19 Jon 2. 10 Ps 42. 5, 69. 31, 100. 1, 4, 147. 7 Neh 12. 27, 31, 38, 40; cf. σύνοδος

προσοργίζομαι: Pass., *to be angry at* הִתְהַרְהַר IIR 19. 27; cf. παρ-

πρόσοψις: *appearance, aspect, mien* תִּפְאֳרָה Jes 44. 13 [cf. ὄρασις; προσοράω, fut. -όψομαι; φάντασις]

προσπαλαίω: *wrestle or struggle with* נָבַל Mich 7. 6

προστάς, -άδος: *vestibule, porch, portico* פְּרָסֶדִין Jud 3. 22 [cf. Dim., προστάδιον; προθύρωμα]

προστάσσω, -ττω: *place or post at a place*; Pass., נָחַת IIR 6. 9

προστίθῃμι, ποτι-: *impose, inflict* נָתַן IR 12. 4 שָׂם Ex 1. 11 Esth 10. 1; *add* יָסַף Lev 22. 14 Dt 19. 9 Jer 45. 3 IICH 9. 6 נִסְתָּף Ex 1. 10 Jer 36. 32 הוֹסִיף IR 10. 7 IIR 20. 6 Ps 71. 14 Neh 13. 18 IICH 28. 13 סָפַה Nu 32. 14 Dt 29. 18 Jes 29. 1, 30. 1 Jer 7. 21 הִסְפֵּה Dt 32. 23; *continue or repeat an action* יָסַף Gn 8. 12, 38. 26 הוֹסִיף Gn 8. 10, 21 Ex 9. 34 IIR 24. 7; *continue* יָסַף Nu 11. 25 IS 27. 4 הוֹסִיף Jos 7. 12 Hos 9. 15

προστρέχω: *run to or towards, run up* הִרְיָץ IS 17. 17; *join or side with* הִרְיָץ Ps 68. 32

προσφάγιον: (φαγεῖν) = ὄψον: (ὄψω) *cooked or otherwise prepared food, a made dish, eaten with bread and wine*; cf. פֶּתֶל־בֶּן Dan 1. 5, 8

προσφέρω, ποσ-, ποτι-: *bring to or upon* הוֹבִיל Jer 23. 7 Jer 31. 9 (8) הוֹבִיל Jer 55. 12 Hos 12. 2 Ps 45. 16; *present, offer* הוֹבִיל Zeph 3. 10 Ps 68. 30, 76. 12 הוֹבִיל Jer 18. 7 נָשָׂא IR 9. 11 Est 1. 4

προσφθονέω: *oppose through envy, regard with envy* נִסְבָּ Gn 26. 14 Jer 11. 13 Ez 31. 9

προσφόρημα: = προσφορά III. 2 (*food, victuals* נֶשֶׂא IICH 17. 11 נֶשֶׂא Gn 43. 34 IIS 11. 8 Am 5. 11)

πρόσχωρος: *neighbour* גָּר Ex 3. 22 גָּר

πρόσωπον: *face, countenance*, Hom., always in pl., even of a single person אַפִּים Gn 3. 19, 19. 1 פְּנִים Gn 32. 31; *one's look, countenance* פְּנִים Gn 4. 6, 31. 2; *person (pl.)* פְּנִים Lev 19. 15; *bodily presence* פְּנִים Job 2. 5

συγγενής: *of the same kin, descent, or family, akin to*; Subst., *kinsman, retainer*; συγγενής represented a title bestowed at the Persian Court by the king as a mark of honour, 'cousin' בֶּן־בִּן Jer 51. 23, 28, 57 Ez 23. 6, 12, 23 Esr 9. 2 Neh 2. 16, 5. 17 בֶּן־בִּן Jer 22. 15; = συγγενεύς, σύγγονος; cf. ζωγάτης, LXX

συγγίγνομαι, συγγίν-: *have sexual intercourse with* הִסִּי Mich 6. 14

συγγιγνώσκω: *to be a party to a thing, join in a plot with* הִתְקַדְּמָה Ex 1. 10

συγκαλέω: *call to council, convoke, convene, assemble* (W) הִקְהִיל Ex 35. 1 Lev 8. 3 Nu 10. 7, 16. 19 Dt 31. 12, 28 IR 8. 1 ICH 28. 1 IICH 5. 2 [cf. ἐκ-]

συγκαλύπτω: *cover or veil completely* חָלַץ Cant 5. 14 חָלַץ Gn 38. 14; cf. ἐπι-, προ-

συγκάμπτω: *bend down* כָּנַע Jes 44. 15, 17, 19, 46. 6 سجد; συγκεκαμμένω τῷ σκέλει of a person mounting a horse מָצַדְתִּי IIR 9. 25 [secondary; cf. κάμπτω, συνωρίς]

συγκεράννυμι, -νύω, poet. συγκεράω: *mix, blend with; mix together*; more freq. in Pass., *to be mixed or blended with, coalesce* הִתְעַרְבָה Ps 106. 35 Esr 9. 2; of friendships, *to be formed by close union; form a close friendship with any one*; of persons, *to be closely attached, to be close friends with, become deeply involved in* הִתְעַרְבָה Prv 14. 10, 24. 21; cf. φύρω

συγκλείς, κλείτος, ἡ (i.e. συγκλής, κλήτος), Thessalian for σύγκλητος: *called together, summoned*; οἱ σ. *invited guests*; σ. ἐκκλησία at Athens, *an assembly specially summoned* הִלְכֵּךְ Dt 7. 6 Mal 3. 17

σύγκλεισις, -λησις, ξύγκλησις: (συγκλείω) *a locking up, safe storage* הִלְכֵּךְ Eccl 2. 8 ICh 29. 3

συγκλείω, -κλητῶ, ξυγκλήω: *shut or coop up, hem in, enclose* הִסְגִּיר Lev 13. 4; *shut close, close, close the doors* סָגַר Jos 6. 1 Jes 24. 10, 22 Jer 13. 19 Eccl 12. 4 הִסְכִּיל Prv 16. 23 [cf. Ib 17. 28]; *close up the ranks, the part that was not closed up, of a gap in the line*, סָגַר Gn 2. 21 IR 11. 27; *connect closely together*; Pass., *linked, compacted* סָגַר IR 10. 21 [cf. κλείω (A)]; הִסְכִּיל is a debatable homologue]

σύγκλιнос: *sharing one's couch*, = συγκλίτης: *one who lies with one* הִלְכֵּךְ Ps 45. 10 Dan 5. 2 Neh 2. 6; *companion at table*; pl., *comrades at table*, perh. a group of ἐφῆβοι הִסְכִּיל Jes 49. 20

συγκλίνω: *lay together* הִלְכֵּךְ Dt 28. 30; Pass., *lie with*; of the woman הִלְכֵּךְ Jes 13. 16 Zach 14. 2 הִלְכֵּךְ Jer 3. 2; *inflect similarly* הִלְכֵּךְ Gn 48. 14

συγκοιμάομαι: Pass., *sleep with, lie with* הִלְכֵּךְ Q Jes 13. 16 Zach 14. 2 הִלְכֵּךְ Q Jer 3. 2

συγκομιδή: of harvest, *gathering in*; in Pass. sense, *being gathered together, crowding* הִלְכֵּךְ Ez 22. 20 קָבַץ Jes 57. 13

συγκομίζω: *bring together, collect* קָבַץ Dt 30. 3, 4 Jes 11. 12 Jer 31. 8 (7), 10 (9), 49. 5 Ez 16. 37 Mich 4. 12 קָבַץ Ez 38. 8 הִלְכֵּךְ IR 15. 22 Jer 50. 29, 51. 27; Pass., קָבַץ Jos 9. 2 Jud 9. 47 IS 7. 7, 22. 2; *help in burying or cremating* קָבַץ Hos 9. 6

συγκόπτω: *chop up* הִלְכֵּךְ Jes 2. 4 Joel 4. 10; *thrash soundly* הִלְכֵּךְ Ex 5. 14 Dt 25. 3 IR 20. 37; cf. κατα-

συγκρύπτω: *cover up or completely, conceal* הִלְכֵּךְ Prv 28. 12 הִלְכֵּךְ IS 28. 8 IR 22. 30; cf. ἐπι-

συγκυλίομαι: *swamp* הִלְכֵּךְ Gn 43. 18; = συγκυλινδέομαι (*roll about or wallow together*) הִלְכֵּךְ IIS 20. 12; cf. προσ-, προσβάλλω

- συμβαίνω: of events, *come to pass, fall out, happen*; τὸ συμβεβηκός *chance event, contingency* חֲבִיבָה ICh 10. 15 חֲבִיבָה IR 12. 15
 συμβάλλω: *jumble up together*; generally, *join, unite* לְהוֹבִיל Hos 7. 8
 συμβιβάζω: *teach, instruct* כִּוֵּן Dt 32. 10
 συμμετρέω: *to be commensurate with* דִּתְמַן IR 17. 21
 συμπληθύω: *multiply* אִלְמַן Job 16. 10
 συμπυρόω: *burn up* רָעַב Dt 18. 10 Ez 16. 21, 20. 31; cf. ἐκ-
 συμφέρω: *bring together, gather, collect* הָסֵא Gn 6. 21 Ex 3. 16 Nu 11. 16, 21. 16 Dt 11. 14; *confer benefit, be useful or profitable* שָׁפַר Ps 16. 6; literally, *to be carried along with, follow* beyond the grave הָסֵא Gn 25. 8 Nu 27. 13 Dt 32. 50 Jud 2. 10
 συμφλάω: (φλάω, -άζω) *crush in pieces* גָּלַפְלַפְלַ Job 9. 6
 συμφλέγω: *burn up, burn to cinders* הִתְלַקַּח Ex 9. 24 Ez 1. 4
 συμφορά, -ρή: *mishap, misfortune, calamity* (W) חֲבִיבָה Jes 1. 28 Jer 4. 6, 20 Prv 16. 18 Thr 2. 13, 3. 47; rarely in good sense, *good luck, happy issue* שָׂשׂוֹן Gn 49. 21; cf. συμφέρω
 συμφωνία: *harmonious union of many voices or sounds, concert; band, orchestra* חֲבִיבָה Dan 3. 5, 15 חֲבִיבָה Ib 3. 10
 συμψεύδομαι: *tell a lie together* חֲבִיבָה Dt 33. 29 חֲבִיבָה IIS 22. 45 [cf. ἐπι-, κατα-]
 συναγείρω: *gather together, assemble*; Pass., *gather together, come together, assemble* הִתְקַבְּצוּ Jer 30. 23
 συνάγνυμι: *break to pieces, shiver* הִתְקַבְּצוּ Jos 9. 13 Mich 1. 4
 συνάγω, ξυ-: *bring together, gather together* הִתְקַבְּצוּ Jos 8. 16 Jud 6. 34, 35 הִתְקַבְּצוּ Jud 4. 10, 13 IIS 20. 4, 5 הִתְקַבְּצוּ Ex 9. 19 Jes 10. 31 Jer 4. 6 הִתְקַבְּצוּ Jud 7. 23, 24, 10. 17 IS 13. 4 הִתְקַבְּצוּ IS 10. 17
 συναλλαγή: *intercourse, esp. for purposes of conciliation; conciliation, reconciliation, making of peace* מִלְּחָמָה
 συνάλλαγμα: generally, in pl., *dealings, transactions* מִלְּחָמָה Jes 16. 8
 συναντάω, -τιάζω, -τίζω: *meet face to face, of two persons; meet with, encounter* מִלְּחָמָה Am 3. 3; *meet together, assemble* מִלְּחָמָה Nu 10. 3, 4 IR 8. 5 Neh 6. 2, 10; *meet in battle* מִלְּחָמָה Jos 11. 5
 συνάντησις: *meeting* מִלְּחָמָה Ex 27. 21 Job 30. 23
 συνάπτω: *join together, link, join, associate* הִתְקַבְּצוּ ICh 20. 35, 37 הִתְקַבְּצוּ IS 26. 19 (συν-/μετα-/לְהוֹבִיל)
 συναράσσω: intr., *dash together, of enemies*, הִתְקַבְּצוּ Gn 25. 22
 σύνδεσμος: *that which binds together, bond of union, fastening*; metaph., *bond of union* חֲבִיבָה Ez 20. 37 [cf. δέσμος]; = σύνδεσις (*binding together*; πρὸς τὴν τῆς κονίας so as to bind the mortar or stucco) חֲבִיבָה

- Dt 27. 2, 4 Jes 33. 12 Am 2. 1 שֶׁר Dt 32. 17 Ps 106. 37 שֵׁד; *conspiracy*
 סוד Gn 49. 6 Ps 64. 3; cf. σύνοδος
 συνδέω: *bind or tie together; bind them together, side by side; generally,*
bind together, unite שֶׁר Dt 27. 2, 4 אָסַר Jes 22. 3
 συνεγγίζω: *draw near* הִתְנַצֵּץ Jes 45. 20; cf. προσ-
 συνεγείρω: *revive* הִתְעוֹרֵר Jes 51. 17
 συνεδρεύω, -ριάζω, -ριάομαι: *sit in council, hold a council* סוד Job 29. 4
 συνέδριον: *council* סוד Jer 23. 18 Ez 13. 9
 συνερίζω: *contend together* הִתְהַיָּרָה Jer 12. 5, 22. 15; cf. προσ-
 συνέρχομαι, fut. -ελεύσομαι; aor. 2 συνήλθον, pf. συνελήλυθα: *to go to-*
gether, or in company הִתְהַלֵּךְ Gn 6. 9 IS 25. 15; of sexual inter-
 course, σ. τῷ ἀνδρὶ לְהַעֲלֵל IS 31. 4 Jer 38. 19 ICh 10. 4, σ.
 γυναιξί Jud 19. 25 [cf. συνέλευσις]
 σύνεσις, ξύ-: (συνίημι) *faculty of quick comprehension, mother-wit, sagacity*
 בִּינָה Jes 11. 2, 29. 14, 24 הַבִּינָה Ex 31. 3 Dt 32. 28(?); cf. πυνυτή
 συνετός: (συνίημι) *intelligent, sagacious, wise* זָבִין Gn 41. 33 Dt 1. 13;
 τὸ σ. = σύνεσις(?); cf. πυντός
 συνήδομαι: *rejoice together; rejoice at a thing* הִתְשַׂדֵּן Neh 9. 25 [cf.
 הִשְׂדוּתָהּ]
 συνθεάομαι: *view or see together; examine together* הִשְׁתַּעֲשַׂע Jes 41. 23; *take*
in at a glance הִתְנַצֵּץ Gn 24. 21
 συνθήκη: = θήκη (case, chest) مَسَدُوق
 σύνθημα: *agreement, covenant* مِيثَاق
 συνδραύω: *break in pieces, shiver* שָׁבַר Ex 9. 25, 34. 1 IR 19. 11 IIR
 11. 18 Jer 43. 43, 52. 17 Thr 2. 9 ICh 34. 4 [cf. κατα-]
 συνίημι, ξυν-: *come together* הִתְבָּוֵן Jer 9. 16; *take notice of* הִתְבָּוֵן Job
 11. 11; *observe* הִבֵּן Prv 7. 7 Dan 8. 5 הִתְבָּוֵן IR 3. 21 Jes 14. 16,
 52. 15 Ps 37. 10 Job 30. 20, 31. 1, 37. 14, 38. 18; *understand* זָבִין
 IR 3. 9 Jes 6. 10, 40. 14 Dan 1. 17 הִתְבָּוֵן Ps 107. 43, 119. 100
 Job 26. 14; (Subst.) *intelligent* זָבִין Prv 17. 10; cf. σύνεσις
 συνισόομαι: *to be or be made identical* נִשְׁתָּהוּ Prv 27. 15
 συνίστημι, -τάνω, -τάω: *combine, associate, unite* נִסַּד Ps 2. 2 הִנְסַד Ib
 31. 14; *organize* اِخْتَدَ stand together הִתְיַצַּב Ex 19. 17 Nu 11. 16;
 in hostile sense, *meet in fight, be engaged with* הִתְיַצַּב ICh 11. 14 Ps 2. 2,
 94. 16; of friends, *form a league or union, band together* הִתְיַצַּב ICh 11.
 13; *arise, take shape or body, come into existence, exist* הִנְסַד Ex 9. 18;
league themselves with one side or the other הִתְיַצַּב Ps 2. 2 [cf. ἐφ-]
 συννάζω: *join in youthful wantonness* נָעַר Gn 37. 2 [cf. νεανιεύομαι, -ίζω]
 σύννομος: *feeding in herds or together, of birds that flock together, living*

- with, associated with; sharing or partaking in a thing; abs. as Subst., σύννομος, ὁ, ἡ, partner, consort, mate; of a paramour שׁוֹלֵבִית Cant 7. 1 שְׁנִימִית IR 1. 3, 15, 2. 17 שְׁנִימִית Ib 2. 21, 22 [cf. ἐκρήγη]*
- σύνοδος: assembly, meeting, especially for deliberation סִד Ps 29. 8, 111. 1; pl., of political clubs נִאֲדִי; also of private meetings or gatherings for discussion סִד Jer 6. 11, 15. 17; or conspiracies סִד Gn 49. 6 Ps 83. 4 Prv 11. 13; = συνουσία, sexual intercourse שְׂדָה Eccl 2. 8; of things, coming together, constriction, κυάνεαι σύνοδοι θαλάσσης, of the Straits of the Bosphorus, Euripides, Iphigenia Taurica, 393; coming together resulting from juxtaposition; meeting, junction אֶסֶד Nu 21. 15 Dt 3. 17; cf. σύνδεσμος*
- σύνοιδα, pf. with pres. sense: know something about a person, esp. as a potential witness for or against him; τὸ συνειδός acknowledgement הוּדָה Lev 7. 12–13 Jos 7. 19 [cf. πρόσκοδος]*
- συνοικέω: dwell or live together; live with הִתְעַדָּר IR 17. 20; live with in wedlock, of the man, הִתְעַדָּב Esr 10. 18 Neh 13. 23 [cf. καθίζω]*
- σύνοικος, σύνφοικος: dwelling in the same house with שָׁרָן Ex 3. 22; cf. persons living in the same city or country, fellow-inhabitants שָׂרָן Ib 12. 4 Prv 27. 10 Ruth 4. 17; cf. μέτ-*
- συνόμνυμι, -ύω: pledge one's oath to a thing, promise by oath שָׁבַע Gn 24. 7, 50. 24 Lev 5. 22 Jer 4. 2 [cf. ὁμνυμι]*
- συνοξύνω: bring to a point שָׁן Ps 64. 4, 140. 4 שָׁן; cf. ἐφύμνέω*
- σύνοξυς: pointed שָׁן Prv 25. 18 שִׁנִּים שְׁנוֹנִים*
- συνωρέομαι: buy up שָׁבַע Prv 31. 16 שָׁן Dan 2. 8*
- συνωρίς, ἵδος: (συνήριος) pair of horses (with or without a chariot or carriage); of mules שָׁבַע IS 14. 14 IIR 5. 17; generally, a pair or couple of anything שָׁבַע Jud 19. 10 IS 11. 7 IR 19. 19 Jes 21. 7; of things, manacles for the hands and for the feet שָׁבַע Gn 24. 22 שָׁבַע Nu 31. 50 IIS 1. 10 שָׁבַע Jes 3. 20 שָׁבַע*
- συρράπτω: sew or stitch together, sew up (W) שָׁבַע Ez 13. 18*
- συρρήγνυμι: break to pieces שָׁבַע שָׁבַע Jes 24. 19*
- συσκοτάζω: make dark, συσκοτάσω τὰ ἀστέρα αὐτοῦ (LXX Ez 32. 7) שָׁבַע Ez 32. 8 [cf. ἐπι-]; intr., grow quite dark, ὁ οὐρανὸς συνεσκοτάσσε νεφέλαις (LXX) שָׁבַע IR 18. 45; συσκοταζόομαι: Pass., become quite dark שָׁבַע Ib.; cf. ἐπισκοτέω*
- σύστασις: (συνίσταμαι) conflict حֶזְבֵּה; knot of men assembled حֶזְבֵּה; political union, more general than ἐταιρεία or σύνοδος, حֶזְבֵּה حزب; contingent*

- of four light-armed *λάχοι* (32 men) *حزب*; *conspiracy* *עצב* Hos 4. 17;
political constitution *دستور*
- σύστημα, -ταμα*: *body of soldiers, corps* *מצב* IS 13. 23, 14. 1 IIS 23. 14
מצב Jes 29. 3 *מצבה* IS 14. 12; *college of priests or magistrates*
מצב Jes 22. 19 *מַעְמָד* Ib.; *accumulation of sediments* *מַעְרִים* Ps 75. 9
- ὑπεράνω*: *above* *מַעַל* Gn 1. 7, 7. 17 Ez 41. 17, 20 (*אנא* *מַעַל*)
ὑπεράνωθεν: *from above, above* *מִמַּעַל* Gn 22. 9 IR 8. 23 Jes 45. 8 Job
 3. 4 (*ὑπερ* *מַעַל*, *אנא* *מַעַל*, *נ* *מַעַל*)
ὑπερεπαινέω: *praise above measure* *חַבַּח* Ps 117. 1 Eccl 4. 2; cf. *ἐπαινέω*
Ῥερίων: *Hyperion*, in Hom. *the Sun-god*; he always joins *Ῥερίων*
Ῥέλιος or *Ῥέλιος Ῥερίων* *עֲלִין אֵל* Gn 14. 18–22 Ps 78. 35;
Ῥερίων stands alone for *Ῥέλιος* *עֲלִין* Nu 24. 16; some derive it
 from *ὑπὲρ ὤν*, *he that walks on high*; others simply bring *Ῥερίων*
 from *ὑπὲρ*, *the God above* *עֲלִין* Dt 32. 8 Ps 7. 18, 91. 1 Thr 3. 38
ὑπερλαλέω: *speak too much* *מְלַל* Job 8. 2 [cf. *ἐπι*-, *πρὸς*-]
ὑπερμεγέθης, -άθης: = *ὑπέρμεγας* (*immensely great*), *monstrous* (W)
قَطِيع (*مَرِيع* (*م*/*م*, *م*/*م*, *م*/*م*—metathesis) (*ف*/*ف*, *ع*/*ع*, *ث*/*ث*)
ὑπεροράω, fut. -όψομαι: *overlook, take no notice of, remiss*: *עֲבַר* Mich 7. 18
עֲבַר IIS 12. 13, 24. 10 *عَبَّر*; *despise, disdain* *בָּזַ* Jes 37. 22 Prov
 30. 17 Cant 8. 7
ὑπεροψία: *contempt, disdain* *בָּזַ* Gn 38. 23 Ps 123. 3, 4 *בִּזְיָה* Neh 3. 36
ὑπερπεράω: *pass beyond* *הַעֲבִיר* Jer 46. 17
ὑπερυψόω: *exalt exceedingly* *הַגְבִּיר* Ez 21. 31
ὑπερφύτης: *overgrown, enormous; monstrous, extraordinary* *רָבַח* Gn 14. 5
 Dt 2. 11 ICh 20. 6, 8 *רָבַח* IIS 21. 20, 22; cf. *εὐ-*
ὑπερῶν: *the upper part of the house, where the women resided* *אֶפְרִיִן*
 Cant 3. 9 (in LXX, *φορεῖον*: *litter, sedan-chair*); *upper chamber or*
story *עֲלִין* IIR 1. 2 Ps 104. 3, 13 *עֲלִין* Ib 91. 9
ὑπηρεσία: (*ἐρέτης*) *service* *שִׁרְתָּה* Nu 4. 12; = *ὑπηρετεία*; cf. *θεραπεία*
ὑπηρεσιον: *cushion on a ruler's bench* *כִּבִּיר* IS 19. 13; *riding-pad or*
saddle-cloth *بَرْدَعَه*
- ὑπηρετέω*: *to be a servant, do service; minister to, serve* *שִׁרְתָּה* Gn 39. 4,
 40. 4 Nu 1. 50, 8. 26, 18. 2 Dt 10. 8, 18. 5 IS 2. 11 IR 1. 4, 15, 19.
 21 Jes 56. 6, 60. 7 Ez 20. 32, 44. 11, 12 ICh 15. 2 ICh 8. 14,
 31. 2; = *-εύω*; cf. *θεραπεύω* (*secondary*)
- ὑπηρέτης, -έτας*: *underling, servant, attendant, subordinate; servitor* in the
 cult of Mithras *מִיִּתְרָה* Am 6. 10 *מִיִּתְרָה* Nu 11. 28 IIS 13. 17, 18

IIR 4. 43, 6. 15 Jes 61. 6 Ps 104. 4 Prv 29. 12 Est 8. 17 IIC 23. 6
[cf. θεραπευτής]

ὑπνον: a kind of lichen أشنة

ὑπνος: sleep, slumber נממה Prv 23. 21 נִמְנָם נִמְנָם Prv 6. 4, 10 שָׁנָה Ps 132.

4; of waking from sleep, ἐγείρει τινα ἐξ ὑπνου (Od.

Job 15. 44) וְלֹא־יָעֲרֹוּ מִשְׁנָתָם Zach 4. 1 וְיַעֲרִיבוּ כְּאִישׁ אֲשֶׁר יַעֲרֹוּ מִשְׁנָתוֹ

14. 12; of the sleeper, ἐγρετο δ' ἐξ ὑπνου (Il. 2. 41) הִקְעֹרְרִי הַתְּעֹרְרִי

Jes 51. 17 הִקְעֹרְרִי Ib 64. 6

ὑπνώω: fall asleep, sleep יָרַח Gn 2. 21 Jer 51. 39 Ps 4. 9, 13. 4

נָמַם Jes 5. 27 Ps 76. 6 (וַיִּשָּׁן) וַיִּשָּׁן

ὑπνωδία: sleepiness, drowsiness תַּנְמָה Ps 132. 4 Job 33. 15

ὑπόγυιος: nigh at hand עַל־קָדֹם Nu 2. 17 Neh 3. 2; recent, ὑπογυϊότατος

חֲדִיִּת חֲדִיִּד Cant 7. 14

ὑποδείκνυμι: set a pattern or example; generally, teach, indicate יָסַר Jer

2. 19 Ps 94. 12 Prv 31. 1

ὑποδέω: bind on, fasten under, esp. underbind the feet, i.e. shoe, because
the ancient sandals or shoes were bound on with straps; mostly

in Med., bind under one's feet, put on shoes הִנְעִיל Ez 16. 10 IIC 28. 15

נָעַל

ὑποδηλώω: hint at, suggest הִתְעַוְּלָה Ps 141. 4

ὑποδηλώσις: insinuation (pl.) עֲלִילָה Dt 22. 14, 17 Ps 141. 4

ὑπόδημα: (ὑποδέω) sole bound under the foot with straps, sandal; ὑπόδημα

κοῖλον is a shoe or half-boot, which covered the whole foot;

ὑπόδημα is sts. used alone in this sense נָעַל Gn 14. 23 Dt 25. 9

Ps 60. 10 Cant 7. 2 Ruth 4. 7 הִנְעִיל נָעַל Dt 33. 25; = ὑμῆλα

ὑποδμῶς: servant חֲדָם

ὑποζύγιον: beast for the yoke, beast of draught or burden (oxen, mules,

horses) הֶצֶן Jes 49. 22 حِصَان; cf. τὰ γόνατα

ὑποθήκη: pledge, deposit, mortgage, security given עֲבוֹת Dt 24. 10-13

ὑπόθημα: ὑποθήκη (sup.) כֶּסֶף Neh 5. 7, 10 כֶּסֶף Dt 24. 10 Prv 22.

26

ὑποκάτω: Adv. below, under תַּחַת Gn 7. 19; subordinate פָּתָה IR 20. 24

Ez 23. 6 Neh 5. 15, 12. 26 פָּתָה Ib 2. 7 פָּתָה Ib 5. 14 פָּתָה IIR

18. 24 Hag 1. 1 Neh 3. 7

ὑποκάτωθεν: = ὑποκάτω (sup.); lower תַּחַת Jos 18. 13 IR 6. 6 תַּחַת

Jud 1. 15

ὑποκύω: used only in Med. ὑποκύναι, of the woman, conceive, become

pregnant הִבְלָה Cant 8. 5 חָמַם Gn 30. 38, 39 (מִלְבָּ, מִלְבָּ, terminal מִלְבָּ)

- ὑπονοέω: *suspect* קָנָה Nu 5. 14 חָמַן; cf. διαφθονέω
 ὑπονοητής: *suspicious person* ظَنِين طَنُون
 ὑπόνοια: (ὑπονοέω) *suspicion, conjecture, guess, (pl.), in bad sense*, קָנָה
 Nu 5. 14 קָנָה Ib 5. 25, 29; *the real meaning which lies at the bottom*
of a thing, deeper sense, esp. covert meaning (such as is conveyed by
myths and allegories) אֲפָיִים Prv 25. 11
 ὑπόνομος: as Subst., *underground passage, mine* מִכְצָן Dan 11. 43
 ὑποπρό, or ὑπὸ πρό: *just before* קָדָל IIR 15. 10; Thessalian ὑππρό, of
 Time, *before* قَبْل
 ὑποσκελίζω: *trip up one's heels, upset*; כָּשַׁל Lev 26. 37 Jes 3. 15; Pass.,
 נָהַסֵּל Dt 25. 18 נָכַשַׁל Dan 11. 19; cf. παταίω; σόαλω, v. pp. 155,
 643-4
 ὑποσκελισμα: *fall given by tripping up*; -μός: *tripping up* קָשָׁלֶן Prv 16. 18
 כָּשַׁלֵּל Jes 8. 14 נָכַשַׁל Lev 19. 14; cf. πατασμα
 ὑποτίθημι: *advise, counsel, admonish* הִשָּׂה Job 11. 6; *put down as a deposit*
or stake, pawn, pledge, mortgage נָשָׂה Jes 24. 2 עָבַשׁ Dt 15. 6; of the
mortgagee, lend money on pledge נָשָׂה בֶּה־ Jes 24. 2 Neh 5. 7 נָשָׂה בֶּה־
 Ib 5. 10, 11 נָשָׂה IIR 4. 1 Jes 50. 1 הִצַּבִּיתִי Dt 15. 6, 8 הִשָּׂה בֶּה־ Ps
 89. 23 הִשָּׂה בֶּה־ Dt 24. 10; *hazard, risk* עָבַשׁ Joel 2. 7; v. p. 163
 ὑπουλος: (οὐλή) of sores, *extending inwards, under the surface of the flesh,*
enclosed; metaph., with festering sores underneath. unsound beneath
 עֲפָלִים Dt 28. 27 IS 5. 6, 6. 4; cf. ὄπλον
 ὑποφθονέω: *feel secret envy at* קָנָה Prv 23. 17
 ὑπόφαμμος: like ὑφαμμος, *having sand under or on it, sandy* יָשִׁיבֵן Nu 21.
 20 Jes 43. 20 יָשִׁיבֵן Ps 107. 4 יָשִׁיבֵן Dt 32. 10 יָשִׁיבֵן Jes 43. 19 [cf.
 ὑάμμη]
 ὑπίος: *laid on one's back*; ὑ. μέρη, in animals, *the under parts, i.e. the*
belly [cf. כָּף Gn 32. 26, 33 Dt 2. 5]; to hold out *the hollow of the*
hand, so as to receive something כָּף Gn 40. 11 IR 17. 12 [cf. Gn
 32. 26, 33 Nu 7. 14 Dt 2. 5 IIR 11. 12]; lift the *upturned hands*
in prayers כָּף Ex 9. 29 IR 8. 22, 38 Esr 9. 5; generally, of any-
thing turned downside up; from the upturned helmet, with the hollow
uppermost; a half wheel with the concave side uppermost גִּב IR 7. 33; of
land, flat, horizontal, sloping evenly, of Egypt, Hdt. 2. 7 פֹּסֵט Gn
 10. 6 Ez 27. 10 פֹּסֵט Gn 41. 45 (פֶּרֶס) Ib 37. 36 [cf. Αἴγυπτος
 تَبَطَى تَبَطَى]

XII. THE SUFFIX -ζω

L. Generally, the suffix -ζω has the same effect as a prefixed preposition, so that verbs in -ζω have for homologues compounds in *פעל*, *פעל*, *הפעיל*, and *הפעל*, as well as *התפעל* and the *קל*.

Like the prefixed preposition, the suffix -ζω is sometimes incorporated in the homologue, e.g. *ἀγαπάζω*/אהב/השק/הפץ/אהב/אהב. *חשק/עشق/חב*. Note incidentally the parallel interchange between the gutturals ה and ח; and that between ק and כ, which vindicates the Ashkenazi pronunciation of ק.

<i>ἀγαπάζω</i> , Ep. and Lyr. form of	<i>ἀγριζέω</i> זרע Dt 4. 2 diminish
<i>ἀγαπάω</i> אהב Gn 29. 30,	<i>gradually, subtract, deduct;</i>
37. 3 Jud 16. 4 IR 11. 1 Ps	(atavism) cf. <i>ὠφαιρέω</i>
34. 13, 45. 8 <i>to be fond of,</i>	<i>עורר</i> Zach 9. 13 <i>rouse to fight,</i>
<i>prefer; generally, love, seldom</i>	<i>incite, rouse to anger</i>
<i>of sexual love, for</i> <i>ἀπάω</i> (ערב)	<i>העיר</i> Jes 13. 17
Ez 16. 37 <i>ראה</i> Ob 12 <i>(أغرم)</i>	<i>התיריד</i> Lev 26. 6 <i>חرض rouse</i>
<i>אהב</i> Gn 27. 9 <i>desire; Lev 19.</i>	<i>to anger, challenge, provoke,</i>
18, 34 <i>to be fond of</i>	<i>irritate; cf. ἀπειθίζω</i>
<i>אהוב</i> Neh 13. 26 <i>Pass., to be</i>	<i>سرق purloin, steal, filch</i>
<i>regarded with affection; cf.</i>	<i>ἀγιάζω, ἀγιαζώ קדש</i> Nu 17. 2, 3
<i>ἀγαπητός</i>	<i>hallow, make sacred, esp. by</i>
<i>נאהב</i> IIS 1. 23	<i>burning a sacrifice; sanctify</i>
<i>אה</i> Dt 12. 20 Jes 26. 9 Ps 132.	(W); cf. <i>καθαρίζω</i>
13, 14; v. p. 136	<i>נקדש</i> <i>Pass., Ex 29. 43 Jes 5. 16</i>
<i>הנאהב</i> Nu 11. 4	<i>התקדש</i> Ez 38. 23
<i>הפץ</i> Gn 34. 19 IS 19. 1 IIS	<i>הקדש</i> Jes 29. 23 ICh 30. 8
20. 11 Eccl 8. 3 ICh 28. 9	<i>קדש</i> Gn 2. 3 Lev 25. 10 IR
<i>to be fond of, desire, to be well</i>	8. 64 <i>devote, dedicate</i> <i>קדש</i>
<i>pleased; cf. κουφίζω</i>	Ex 13. 2 <i>קדש</i> Ez 48. 11 ICh
<i>השק</i> Gn 34. 8 <i>to be fond of;</i>	31. 6 <i>הקדש</i> Nu 3. 13 Dt 15.
cf. <i>ἐκσώζω</i>	19 Jos 20. 7 Jud 17. 3 IIS
<i>קבל</i> Prv 19. 20 ICh 12. 18	8. 11 Neh 12. 47 ICh 26. 26
(19) <i>welcome, receive grate-</i>	<i>قدس; cf. καθ-</i>
<i>fully; cf. κομίζω</i>	<i>ἀγατάζω עלו</i> Hab 3. 18 <i>take</i>
<i>حב عشق قبض قبل هوى ود</i>	<i>delight in</i>

- עלץ IS 2. 1
 גיל Joel 2. 23
 התעלס Prv 7. 18
 נעלס Job 39. 13 only in Med.
 and Pass., *adorn oneself with*
 a thing, *take delight in*
 ἀγλαΐζει θάλλει צלח IS 10. 6
 Jer 12. 1, 22. 30 Ez 17. 9, 10
 הצליח Gn 24. 21 Jud 18. 5
 Ps 1. 3 ICh 7. 11 *sprout,*
grow, thrive, esp. offruit trees;
of persons, thrive, flourish,
be prosperous; cf. φλογίζω
 ἀγνίζω נקה Job 10. 14 *wash off,*
cleanse away, esp. by water;
cleanse, purify; cf. νίζω
 Pass., נקה Jer 2. 35
 התקדש IIS 11. 4 ICh 5. 11,
 30. 3, 17 Med., *purify oneself*
 καθ-קדש Lev 16. 19 *cleanse,*
purify
 ἀγοράζω כרה Dt 2. 6 *buy in*
the market; generally, buy
 שבר Gn 41. 57 اشترى
 סחר Gn 34. 10 *frequent the*
ἀγορά, occupy the market-place
 ἀγωνίζομαι האבק Gn 32. 25
fight; generally, contend for
victory; struggle; wrestle (W)
 צחק Gn 21. 9, 26. 8; cf. καχάζω
 שחק Prv 29. 9
 שחק IIS 2. 14; cf. ἐπ-
 שחק Joel 2. 9
 جادل جاهد خاضم تختصر تشاجر كد
 نازع ناظر تنافس ناقش
 עצב IR 1. 6 העציב Ps 78. 40
 أغاظ أغضب أجهد اجتهد سعى كد
 ἀθροίζω, ἀ- (= ἀγελίζει) אסר
 Hos 10. 10 *form a party*
 נסר Hos 10. 10 *gather together,*
collect, muster
 עדר ICh 12. 38 (39)
 עור IR 1. 7 ICh 5. 20
 עטר IS 23. 26
 עצר ICh 13. 20, 20. 37
 חרד IS 13. 7, 16. 4
 דגל Cant 5. 10 *collect round*
 one جيش حشد حشد
 αἰνίζομαι, αἰνίζω = αἰνέω, Poet.
 and Ion. Verb, very rare in
 good Att. Prose, ἐπαινέω
 being used instead: אבה
 Gn 24. 5 *to be content with,*
acquiesce in; agree, assent
 אוח Gn 34. 15
 הואיל Ex 2. 21
 הלל Ps 113. 1 Prv 31. 28
 ICh 23. 12 *praise, approve,*
applaud, commend; esp. in
religious sense, glorify
 הלל Prv 12. 8; cf. ὀλολύζω
 התהלל Jer 9. 22, 23 Pass.,
 Prv 31. 30; cf. ἀγάλλω
 אמר Jes 3. 10
 חמד Jes 1. 29 Ps 68. 17 حمد
 הטח Ex 15. 2
 התעננ Jes 57. 4
 ענה Jes 27. 2 Ps 88. 1
 שבה Ps 117. 1
 השתבח Ps 106. 47 تسبح
 ענה Nu 21. 17; esp. *compliment*
publicly
 הואיל Dt 1. 5 *agree to or under-*
take to do
 יעד Ex 21. 8, 9 وعد تعهد
to promise or vow
 נעד Am 3. 3

- Ps 63. 9 Ruth 1. 14 *cling fondly, follow eagerly, cleave to*; cf. *διώκω*
 נשך Gn 27. 27 Ps 85. 11 Ruth 1. 9, 14 *באס take leave of*; from the mode of salutation in use, *kiss, embrace*; cf. *τοξάζομαι, σκευάζω, κυνέω*
 נשך Gn 29. 13, 31. 28
 אֲנִי-אֶזְרָא נה Jes 9. 1 Job 18. 5 *appear bright, shine*
 אֶנ-הִנֵּה IIS 22. 29 *illumine, shine*; cf. *די-*
 הוֹחִיר Dan 12. 3
 אֲלִיזֹמַי אהל Gn 13. 12 *take one's abode, lodge, live in a place*; cf. *אֶנ-*
 אֶנ-אֶהָל Jes 13. 20 *take up one's quarters during the night*
 לֶן Ps 55. 8 Ruth 1. 16, 3. 13
 אֶפְאָגְנִיזֹו קדש Ex 19. 10 IR 8. 64 *purify, consecrate*; cf. *אֶגִּיזֹו*
 קדש Ez 48. 11
 הקדיש Nu 3. 13 Jud 17. 3
 אֶפְאָנִיזֹו אפס Gn 47. 15 Jes 16. 4 Ps 77. 9 *disappear*
 פנה Jer 6. 4 Cant 6. 1
 פסס Ps 12. 2
 נשך Jer 48. 8 Prv 14. 11 *destroy*
 השמיד Dt 2. 22 Mich 5. 13 *make away with, do away with, remove, destroy*
 באדִיזֹו פסע Jes 27. 4 *walk, march; generally, go, proceed*
 פסע Am 4. 4; cf. *עדה* Job 28. 8
 בִּדֵּא IR 12. 33 Poet. Verb. *speak, say*; cf. *פּאָרִיזֹו, פּעֹדֹו*
 בטח Prv 12. 18
 בטא Lev 5. 4
 בִּסַּר Ps 40. 10
 הביע Ps 94. 4, 119. 171; cf. *πηγάω*; p. 138
 בלֵס באלאניזֹו Am 7. 14 *shake acorns from the oak*; hence, as prov. answer to beggars
 בִּבְלֵס Lev 4. 6 Job 9. 31 *גָּפִי* *dip*; cf. *דָּוָה, כּאֲתֹו*
 נטב Jos 3. 15
 טבע IS 17. 49 Ps 69. 3, 15 *drown, to be submerged*; *דָּוָה*
 טבע Ex 15. 4; cf. *כּאֲתֹו*
 הִטְבַּע Jer 38. 22; *כּאֲתֹו*
 באסאניזֹו בחן Jer 17. 10 Zach 13. 9 *פָּחַס* *put to the test*; test, cross-question (W)
 נבחן Gn 42. 15, 16
 נסה Gn 22. 1 Eccl 7. 23
 געמיזֹו נסס Neh 13. 15 *load, freight* ('s. p. 360)
 עמס Neh 4. 11
 העמס IR 12. 11
 חֲאֲחִי חֲסִן שֶׁחַן מִבֵּר עֲבִי עֲמֵר
 געוואָרִיזֹו דער Dt 32. 17 *gain knowledge of, become acquainted with, discover; recognise* (W)
 דער Prv 23. 7 *שֶׁחַר*; cf. *אֲנֹו*
 באִיזֹו, freq. in Pass. דור Dt 25. 4 Jud 8. 7 Jes 28. 28, 41. 15
 Hab 3. 12 ICh 21. 20 *cleave asunder, slay, pierce through, rend, destroy utterly, divide*
 נדור Jes 25. 10 *cleave asunder, divide*
 הודס Jes 28. 27
 באַנִּיזֹו = *דָּאָנֹו* נשך Am 5. 19
 Mich 3. 5 *עָשָׂה* *bite, of dogs; sting*; cf. *דָּאָנִיזֹו, דָּאָנִיזֹו, דָּאָנִיזֹו*
 נשך Hab 2. 7 in Pass., of vexation

- נשף Nu 21. 6 Jer 8. 17 judgment, decide; cf. δεσπόζω, σῶζω
 שן Gn 3. 15 נשפט Jes 43. 26; cf. ἐκ-
 δαμάζω דמה Hos 4. 5 over-
 power; of maidens, make
 subject to a husband; subdue,
 conquer
 נדמה Hos 4. 6, 10. 15 Pass.,
 to be subject to another
 סמא Gn 34. 5 דנסי force,
 seduce
 δανείζω, δανίζω נשא בו Jes 24. 2
 תדין אדם Jer 15. 10 נשה בו
 have lent to one, borrow
 נשא Dt 24. 10-11 נשה ב' Jes
 24. 2 Jer 15. 10 דאין אדם
 put out money at usury, lend
 נשה ב' Dt 15. 2
 שאל Ex 3. 22, 12. 35 borrow
 השאל Ex 12. 36 lend
 δαμάζω שחד Ez 16. 33 bribe,
 corrupt
 δεσπόζω שפט Jud 16. 31 Ruth
 1. 1 to be lord or master, lord
 it over; cf. δικάζω
 διαχωρίζω גרש IICh 20. 11
 separate; cf. ὀρίζω
 Pass., διαχωριθῆσα גרושה
 Lev 21. 14 divorced
 δαμάζω גזר Job 22. 28 قضی
 decree, ordain; cf. δικάζω
 גזר Esth 2. 1 decree as punish-
 ment
 Thr 3. 54 Ez 37. 11 condemn
 דן Jes 3. 13 Jer 5. 28 judge,
 give judgment
 קק Jes 10. 1 judge, decide,
 determine; cf. ῥήγνυμι
 קק Prv 8. 15
 שפט IS 24. 13 judge, sit in
 judgment, decide; cf. δεσπόζω,
 σῶζω
 נחל IR 3. 25 חנה
 Gn 32. 8 قسم divide in two;
 cf. σχίζω
 δαμάζω חכה IIR 7. 9 wait for;
 cf. προσεύχομαι, ἐξ-, p. 477
 ἐγγίζω גש Gn 45. 4 IIR 4. 27
 approach, to be on the point of
 גש Gn 33. 7
 הגיש Lev 2. 8 bring near,
 bring up to
 הגיש IIS 3. 34
 εἰσχειρίζω קנז IS 26. 8 put
 into one's hands
 הסגיר Ps 31. 9
 סכר Jes 19. 4
 ἐκθαμνίζω נהש Job 4. 10 root
 out, extirpate (Pass.); cf. σέσω
 נהש Jer 45. 4; v. p. 167
 נהש Am 9. 15
 קהש Ez 19. 12
 ἐκνίζω, ἐκνίπτω כבש Jes 7. 3
 wash clean, purify نكث
 כבש Gn 49. 11 Ex 19. 10 Jer
 4. 14 Ps 51. 4
 Pass., כבש Lev 13. 58
 تنظف
 ἐκσώζω חשק Gn 22. 12 save
 for oneself
 חשק Jes 38. 17 preserve from
 danger, keep safe; cf. ἀγαπάζω
 ἐκφράζω ספר Jes 43. 26 Ps 44.
 2, 50. 16 tell over, recount,
 describe
 ἐλελίζω חול Jer 4. 19 Pass.,
 quake, tremble, quiver
 חלל Ps 55. 5, 77. 17
 התחלחל Esth 4. 4

- התחולל Jer 23. 19 *whirl round*
 ἐλπίζω חול Jud 3. 25 IS 31. 3
expect, fear
 חולל Job 35. 14 *hope for*
 חל Job 30. 26
 התחולל Ps 37. 7
 החליף Job 14. 7 *expect, hope for*
 חלל Gn 8. 12
 החלל IS 10. 8 Ps 130. 5
 כלה Ps 119. 81
 צפה Mich 7. 7 Thr 4. 17; cf.
 σκεπάζω, σκοπιάζω
 קה Jes 8. 17; cf. προσδοκάω
 קבר Ruth 1. 13
 اصبر اعتبر امل توقع
 ἐνθουσιάζω קנע Dt 28. 34 IIR
 9. 11 Jer 29. 26 Hos 9. 7
to be inspired or possessed by a god, to be in ecstasy
 השתגע IS 21. 15-16
 ἐξετάζω הקר Dt 13. 15 Jud 18.
 2 IS 20. 12 Jer 17. 10 Prv
 25. 2 Job 29. 16 Thr 3.
 40 *examine well or closely, scrutinize*; cf. ἐτάζω הקר
 Eccl 12. 9 חכיר Neh 6. 12
 הקר Prv 18. 17 *examine or question a person closely*
 Prv 23. 30 *compare*
 חקיר IR 7. 47 *estimate*
 ἐξορίζω (A) (ὄρος) הוריש Nu
 33. 52 طرد *send beyond the frontier, banish*
 התפרק Ex 32. 24 *get rid of*
 ἐξορίζω (B) (ὀρός) חריץ IS 17. 18
press out the whey from cheese
 ἐπαυλαίζω התהלל Jer 9. 23
pride oneself on a thing, glory, exult; ἀυλαίζω: glorify הלל
 ἐπικαινίζω התחדד Ps 103. 5
renew, restore (Pass.)
 ἐπικρύπτω התגבר IR 14. 5
 Prv 20. 11 *freq. in Med., disguise; dissemble (W)*
 ἐπισκευάζω בדר IICH 34. 10
make afresh, repair, restore
 פסג Ps 48. 14
 جهز أعاد أعد
 ἐπισκιάζω, -άω הצל Ps 91. 4
throw shade upon, overshadow for protection
 הציל IIS 20. 6 *darken, obscure*;
 cf. σώζω
 הצל Ez 31. 3
 ἐπισχίζω, προ- בהק Ez 16. 40
cleave at top
 ἐπιχλευάζω התקלס IIR 2. 23
 Ez 22. 5 Hab 1. 10 *jeer, make a mock of*; cf. χλευάζω
 ἐποργίζομαι התרגז Jes 37. 29
to be uproth at; cf. ὀργίζω
 ἐργάζομαι, ἔρδω, ῥέζω הרש Gn
 4. 22 *work a material*; cf.
 χρονίζω/χρηστηριάζω
 Jes 28. 24 Prv 14. 22 *do, perform; till the land*
 הרש IS 23. 9 Prv 3. 29 *do something to*; chiefly in bad sense, *do one ill, do one a shrewd turn* התעסק Gn
 26. 20; cf. συν-, ἐπασκέω
 חרש Prv 31. 16 לקח/וקח
till the land; cf. ἀποτριάω
 עזק Jes 5. 2 غرق
 עשה Gn 1. 31 *make, do, perform (spurious)*; cf. τεύχω
 פלח Ps 141. 7 فلع *till the land*; cf. πολέω

- פלח Prv 7. 23 Job 16. 13
 פלח Dan 3. 12 *perform rites*
 ἐρεθίζω, -θω- ההריר Lev 26. 6
rouse to anger, rouse to fight,
provoke, irritate
 ἐρίζω חרד IS 14. 15 *strive,*
wrangle, quarrel, contend, rival
 נהרה Cant 1. 6
 החהרה Jer 12. 5
 רוב Jud 11. 25 Prv 3. 30
 רוב Ps 35. 1
 הרוב IS 2. 10
 הריר Jud 5. 13
 כרה Gn 32. 29
 כרה Ez 27. 25
 فحص חקר שדדח examine, test
 فحص, mostly in compd. فحص,
 q.v.
 أنشأ Jer 31. 37 '36 *reared!*
 كشف
 فصح Job 13. 9
 فصح; visit, try, فصح
 הציק Dt 28. 53 Jud 14. 17
 خافق Jes 29. 2, 7
 وضاح Dt 22. 24 *put to bed,*
go to bed, of sexual inter-
course
 נון Jes 57. 3; cf. κατανομι
 קון Ez 31. 6 *roost*
 קון Jer 22. 23
 ἡσυχάζω חסה Eccl 3. 7 *keep*
quiet, be at rest, impose silence,
leave unspoken
 חסה Jes 42. 14
 הסבית Dt 27. 9
 שקט Jes 62. 1
 השקית Jer 49. 23
 שנה Jon 1. 11, 12 Ps 107. 30
 Prv 26. 20
 سكت سكت استكن هجع هدا
 θαυμάζω נהם IR 9. 8 Jer 18. 16
wonder, marvel
 נהם Jer 4. 9
 נהם Est 9. 3
 הנחם Ez 3. 15
 הנהם Job 21. 5
 הנחמה Dan 8. 27
 הנה Gn 43. 33
 הנחה Hab 1. 5
 نهض التصوب
 θερίζω קצר Jer 12. 13
summer work, mow, reap
 θεσπίζω קסר HCh 33. 6 *to*
declare by oracle, prophesy,
divine, foretell
 δαδζω [A], -δδסס- דנה Jer 49.
 22 *more quickly, rush, dart*
 דון Job 41. 14
 דון Jer 50. 11; cf. δαδζω
 הדד Hab 1. 8
 דוד Job 9. 26
 דוד Jer 50. 11 Hab 1. 8
 דעה Jes 63. 1
 קין Jes 18. 6
 δαδססזω ובה Ex 20. 24 *sacrifice;*
cf. דוד, ספדז
 ובה IR 3. 3
 שז IR 1. 46, 48 Jer 36. 15
mostly in poets and late
Prose, the Att. Prose form
being καθίζω, intrs., sit, sit
down; הדיס IR 2. 24, 21.
9-10 Ps 143. 3 causal, make
to sit, seat, place; cf. οἰκίζω
 καθχαλίζομαι, καθχαλῶ נהל
 Jes 12. 6 Jer 50. 11 *rejoice,*
exult; of hounds, deer,
pards; cf. φθέγγομαι, p. 247
 καθαγίζω, -αδז- קדש Ex 28. 41
 Nu 6. 11 *devote, dedicate*

- הקדיש Nu 3. 13 Jos 20. 7
 IIS 8. 11
 καθαρίζω קָהַר Nu 31. 23 קָהַר
 Nu 3. 6-7 Ez 36. 33 Mal 3. 3
 طهر cleanse, purify
 קָהַר Ez 22. 24 Nu
 8. 7 Jos 22. 17 Jes 66. 17
 קָהַר Lev 14. 49 Nu
 31. 23
 καθέζομαι יָשַׁב Ps 29. 10 *preside*
 IIS 7. 18 ICh 17. 16 *sit as*
suppliants; cf. יָשַׁב
 καθίζω, κατ- סָבַב IS 16. 11 *sit,*
recline at meals
 הוֹשִׁיב Gn 47. 6 IR 2. 24, 21.
 10 IIR 17. 26 *causal, make*
to sit, seat, place; settle [cf.
 οἰκίζω]
 הוֹשִׁיב Neh 13. 27 (LXX, but
 cf. συνοικέω)
 καινίζω, ἐγ- קָדַשׁ IS 11. 14 *in*
Poets, esp. use for the first
time, handsel; cf. ἐπι-
 جَدَد Dt 20. 5
 καπνίζω הַבְּשִׁיב Thr 3. 16
smoke, blacken with smoke
 הַבְּשִׁיב Prv 19. 26
 הַבְּשִׁיב Jes 24. 23 Ps 34. 6
metaph., to be black with smoke
 הַבְּשִׁיב Jes 33. 9 Prv 13. 5
 καρπίζω (B) נָחַרָה Lev 19. 20
enfranchise a slave by touching
him with the rod
 καταβαπτίζω טָבַל Gn 37. 31
 Lev 4. 6 Nu 19. 18 *dip*
 נָטַבַל Jos 3. 15
 טָבַל IR 22. 38 Cant 8. 7
drown; Pass., *to be submerged*
 καταποντίζω טָבַע Ps 69. 3
throw into the sea, plunge or
drown therein; cf. δύνω
 טָבַע Ex 15. 4
 הטבע Jer 38. 22; cf. βαπτίζω
 κατασκευάζω הִכִּין IS 13. 13
 Zeph 1. 7 Ps 103. 19 Esth
 6. 4 ICh 29. 19 ICh 27. 6
generally prepare, arrange,
establish; cf. σκευάζω
 הוֹכִין Jes 16. 5 Ez 40. 43 Prv
 21. 31
 καταχέζω קָדַשׁ IS 21. 6 Jes 65. 5
 Hag 2. 12 *bejoul* [cf. ἀγίζω]
 καχάζω, καγχάζω צָחַק Gn 18.
 12 *laugh aloud, jeer, mock*
 צָחַק Gn 19. 14; cf. ἀγωνίζομαι
 צָחַק Thr 1. 7
 צָחַק IIS 6. 21
 הצחיק ICh 30. 10
 ضحك فتح قهقهه
 καχλάζω, καχ- צָחַל Jes 24. 14
plash or bubble, of sound of
liquids: froth, forth foam; cf.
 καγχαλίζομαι
 κηδάζω קָדַשׁ Ex 29. 21 *get*
purified
 קָדַשׁ IR 8. 64 ICh 29. 5
cleanse, purify; cf. ἀθωαγνίζω
 הקדיש ICh 29. 19
 התקדש IIS 11. 4 Jes 66. 17
 ICh 29. 5 *purify oneself*
 αλάζω הָרָץ Ex 11. 7 Jos 10. 21
of dogs, bark, bay (ρύζω,
 κραυγάζω)
 צָרַח Zeph 1. 14 صرخ
of men, shout, shout aloud,
scream; cf. κράζω
 הצריח Jes 42. 13
 שָׁרַק Jes 5. 26 Zach 10. 8
 αλύζω גָּל Am 5. 24 (ῥέω)
wash away, wash, rinse out

- הַחֲלִיץ Jes 58. 11
 גָּלַל Jos 5. 9 (*ἀφαιρέω*)
 רָחַץ Gn 43. 31 Ex 30. 18, 21
 Lev 1. 9, 14. 8 IIR 5. 10
 Jes 4. 4 Ps 58. 11 Cant 5. 3, 12
 רָחַץ Ez 16. 4 Prv 30. 12
 הִתְרַחֵץ Job 9. 30
 κνεφάζω נִכְנֶה Jes 30. 20 *cloud over, obscure*
 κνίζω הִקְנִיא Dt 32. 16, 21 usu. metaph., of love, *chafe, tease, provoke, provoke to jealousy*
 קָנָא Dt 32. 21
 κολάζω חָלַשׁ Ex 17. 13 Jes 14. 12 *get person punished*
 קָלַל Job 40. 4 *עָלַף injury*
 קָלַל Jes 65. 20 Pass., *to be punished*; cf. καταράσθαι
 κομίζω זָמַר Lev 25. 3 *gather in, reap; reap fruit*
 צֹפֶה Prv 31. 27 *take care of, provide for; of things, attend to, give heed to; ὁδῶμα κομίζη, keep house, of mistress of the house*; cf. σοφίζομαι
 שָׁמַע Gn 16. 11, 21. 17 *attend, give heed to*; cf. συγ-, αλύω
 سَمِعَ اَنْتَ
 κουφίζω חָפַץ Job 40. 17 *lift up, raise*; cf. ἀγασπάζω
 קָלַל Gn 16. 4 IS 2. 30 Hab 1. 8 חָפַץ *to be light*
 נָקַל IIR 3. 18
 נָקַלָּה Dt 25. 3
 הָקַל Jes 23. 9 Jon 1. 5 IICH 10. 4 خَفَّفَ *lighten, make light* (v. p. 353)
 κράζω צָרַח Zeph 1. 14 صَاح *generally, scream, shriek, cry, bawl, shout*; cf. κραυγάζω
 הצָרַח Jes 42. 13
 שָׁרַק Jes 5. 26 Zach 10. 8
 קָרָא Gn 19. 5 Ps 81. 8 *to call to*
 הָרַץ Ex 11. 7 Jos 10. 21 *of dogs, bay*
 κραστίζομαι, κρατ- רָעָה Job 1. 14 Cant 2. 16 *consume green fodder (?)*; cf. τρώγω
 κραυγάζω (a derivative of κράζω)
 זָעַק Ez 11. 13 *cry aloud, shout*
 הוֹעִיץ Job 35. 9; cf. συνάγω
 צָעַק Jer 22. 20; cf. συνάγω
 צָרַח Zeph 1. 14 صَاح
 הצָרַח Jes 42. 13
 שָׁרַע Ps 31. 23
 שָׁרַק Jes 5. 26
 קָרָא Gn 19. 5 Ps 81. 8 *to call to*
 הָרַץ Ex 11. 7 *of dogs, bay*
 יָסַד יָסַד Jes 54. 11 Ps 89. 12 Job 38. 4 Esr 3. 12 *of a city, found, build*
 יָסַד Jos 6. 26 Jes 14. 32 Zach 4. 9
 יָסַד IR 6. 37 *found*
 Cant 5. 15 *set up*
 הוֹסַד Esr 3. 11 *build*
 יָסַד Jes 44. 28 Pass., *to be founded*
 יָסַד Hab 1. 12 *establish, set up*
 יָסַד Ps 8. 3 Esth 1. 8 ICh 9. 22 *establish, bring about*
 קָדַם Neh 3. 1 *found, set up*; cf. ἀγίζω
 κυδάζω נָדַף IIR 19. 22 نَضَعَ *revile, abuse*
 ληΐζομαι לָץ Ps 1. 1 لَحَسَ تَلَمَّصَ *plunder, despoil, rob*

- μύζω (B), μυζάω מצה Jes 51. 17
 Ps 75. 9 *suck*
 מצה Jes 66. 11
 νεανίζω, νεανιεύομαι נער Gn 37.
 2 *act like a hot-headed youth,*
wilfully or wantonly, swagger
 νεφελίζω נפל Gn 4. 6 *wrap in*
clouds
 הפיל Jes 26. 19
 אפל Am 5. 20
 νίζω (νίπτω)
 נקה Nu 5. 19, 28, 31 *gener-*
ally, purge, cleanse; cf. ἀνίζω
 נקה Job 10. 14; *cf. ἀπο-*
 עשה IIS 19. 25 *wash the hands*
or feet; commonly used of
washing part of the person,
while λούομαι is used of
bathing, πλύνω (בלל Ps 92. 11
ביל) of washing clothes, etc.;
but νίζω is sus. used of
things; Att. Prose writers use
the word only in compds., v.
ἀπο-, ἐναπο-, ἐκ-νίζω; cf.
δουχίζω غل تطف تقي
 νομίζω חסב Job 21. 27 *use*
customarily, practise, use
 חסב Gn 38. 15, 50. 20 *con-*
sider as, consider (W)
 חסב Ps 119. 59 (*cf. πεμπάζω*)
 נחשב Jes 2. 22 Job 18. 3, 41. 21
Pass., to be deemed, reputed,
considered
 החשב Nu 23. 9
 νοσάζω, -σίζω אנש IIS 12. 15
to be ill
 נש Job 6. 7
 נש Gn 12. 17 *causal, produce*
sickness
 נש Ps 73. 5
 נש IIS 12. 15 Jes 19. 22
 νοσφίζω נפץ Jer 51. 21-3 *set*
apart, separate
 נש Jud 9. 21 *turn one's*
back, turn one's back and flee
(cf. ἀπο-, φύζω, χυοάζω)
 נצה Job 39. 13 *cover the*
back
 ξυρίζω = ξυρέω נלה Lev 13. 33,
 14. 8 Dt 21. 12 *shave*
 נלה Jud 16. 17; *cf. καταξυράω*
 קרח Mich 1. 16
 נקרח Jer 16. 6
 הקרח Ez 27. 31
 הקרח Ez 29. 18
 התגלה Lev 13. 33 Nu 6. 19
shave oneself or have oneself
shaved جلع جلع حتى جلع حتى
 οδακτάζω, -τίζω נשק Am 5. 19
bite; cf. δακτάζω
 נשק Jer 8. 17
 οίκιζω, -σιζω הושיב Ez 36. 33
people with new settlers; cf.
ίζω
 IIR 17. 6, 24 *settle, plant as*
a colonist or inhabitant; trans-
plant
 הושבין Gn 3. 24
 οἰωνίζομαι עין, עין IS 18. 9 *take*
omens from the flight and cries
of birds; generally, divine
from omens; regard as an omen,
shun as an ill omen (cf. ἐπαυ-
γάζω); עין Lev 19. 26
 עין Jes 2. 6; *cf. εὐνάζω*
 οκλάζω כרע Gn 49. 9 Jud 5. 27
 IS 4. 19 Job 4. 4, 39. 3 *رکح*
sink down, crouch down with
bent hams; bend their hind-
or fore-legs; cf. χροίζω

ὀλολύζω, -ύττω ללל Ps 44. 9
cry with a loud voice, in Hom.
esp. of women crying aloud to
the gods in prayer or thanks-
giving; cf. ללל ICh 16. 4;
cf. ἀγάλλω, αἰνίζομαι

ὁμοιάζω דמה Ez 31. 8 Cant 2. 9
compare, liken

דמה Ps 49. 13

דמה Cant 1. 9; cf. ἐξ-

ענה Ez 31. 8; cf. θαυμάζω

נשח Ps 49. 13

ὀνομάζω נשא Dt 5. 11 speak
of by name, name, specify

נשא Lev 24. 16; cf. διακόπτω

נשא Nu 1. 17

ὀνυχίζω עשה Dt 21. 12 pare
the nails

ὀπλιζω העפיל Nu 14. 44 make
or get ready; of persons, esp.
of soldiers, equip. ארמ; arm
oneself with boldness; arm
oneself, get ready to attack

ὀργίζω הרגז IS 28. 15 make
angry, provoke to anger, irritate

רגז Jes 51. 15 Job 26. 12

רגז IIS 19. 1 grow angry, be
wroth

רגז Ps 2. 1

ההרגז IIR 19. 27; -ζέωσος

ההרגז Ps 55. 15 in a passion

ἀρίζω, ἀφ-, δι-, ἐξ- נב Dt 19. 14
divide or separate from as a
border or boundary

נב IR 3. 25 part, divide; cf.
δικάζω, διχάζω

נבזר Jes 53. 8 ICh 26. 21
banish from; cf. ἐξ-

נבזר Ps 31. 23

נבזר IS 4. 21 IIS 15. 19 Jes

24. 11, 38. 12 Ez 12. 3 Am

7. 11 Job 20. 28 depart

נבזר Gn 21. 10 Dt 2. 12 part,
divide; banish

נבזל Gn 10. 25 part, divide

נבזר Ez 1. 11 part, divide,
separate

נבזר Gn 2. 10, 10. 5, 25. 23

הנבזר Dt 32. 8 Ruth 1. 17

הנבזר Job 41. 9 separate

נבזר Jos 50. 7 part, divide

הנבזר Lev 11. 3

נבזר Gn 27. 40 Ps 136. 24 فرق
separate; cf. πέζω (A)

נבזר Zach 11. 16 part, divide

נבזר Ez 17. 21

נבזר Ps 68. 15 Thr 1. 17

נבזר Lev 24. 12 ordain, deter-
mine, lay down

נבזר Nu 15. 34

הנבזר Prov 23. 32 part, divide
spurious; cf. ἀπαμύσσω

הנבזר Jud 14. 5 separate

נבזל Nu 16. 21 Est 6. 21
exclude, separate; cf. ἀφ-

הנבזל Gn 1. 6 Lev 1. 17, 20.
25 Nu 16. 9 Dt 4. 41

separate, distinguish

הנבזל Ex 19. 12 ἀφ- exclude;
mark out by boundary pillars

הנבזל IIR 17. 11 ICh 36. 20
ἀφ-, δι-, ἐξ- banish

הנבזל Jer 13. 19; cf. ἀλαύω

נבזר Gn 3. 24 ἀφ- exclude,
banish; cf. διαχωρίζω

נבזר Ex 12. 39

הנבזר Nu 21. 32 Dt 11. 23 Jud
11. 23 ἀφ- exclude, banish

נבזר Hos 4. 14 ἀφ- grant
a special gift; cf. πέζω (A)

- (from *φρέγ-γ*), *ρέδδω*
 פָּרַד Esth 3. 8 *separate, distinguish*
 פָּרַס Dan 5. 28 *ἀφ- separate, bring to an end; separate off* (W); פָּרַק Gn 27. 40
 נִפְרַס Ez 34. 12 *ἀφ- separate, distinguish*
 οὐτάζω, οὐτάω בָּצַע Joel 2. 8
 Am 9. 1 Ep. Verb used sts. in tragedy; Hom. uses it; *wound, hurt, hit* with any kind of weapon, sts. generally, *wound*; cf. ἀποσώζω
 עָסַף Thr 2. 11
 הִתְעַסַּף Thr 2. 12
 עָצַב IR 1. 6
 נִעְצַב Eccl 10. 9
 עָצַב Jes 63. 10
 הִתְעַצַּב Gn 6. 6
 פָּצַע Cant 5. 7
 οὐλίζω בָּשָׂה Ex 32. 1 *do. go or come late*; cf. ἐπισαχύνομαι
 בָּשָׂה Jud 3. 25; cf. ὀφέ
 παρασκευάζω עָרַךְ Prv 9. 2 *prepare for oneself, make preparations*
 הִסְבִּיר Gn 42. 6 Dt 2. 28 *provide and prepare what one has not; provide, procure, contrive; supply* (W)
 μελεσιζω כִּלְקֵי Lev 1. 15 *cut off with an axe, esp. behind*
 προάζω הִפּוֹ Job 40. 23 *spring, gush forth*
 נָבַע Prv 18. 4; cf. βάζω
 פָּחוּ Gn 49. 4
 μέζω אָבַק Ps 80. 16 *press tight*
 נָרַ Jes 1. 6, 59. 5 Job 39. 15 *press tight, squeeze, press, weigh down*
 מחק Dt 33. 11 Jud 5. 26
 מחק Jud 5. 26
 מָעַף IS 26. 7
 מָעַף Ez 23. 3 *squeeze, compress*
 עָסַה Ez 23. 3
 עָסַה Ps 139. 15
 כִּצְצַף Job 16. 12
 עָסַף Ez 22. 29
 עָסַף Jes 23. 12
 עָסַה Mal 3. 21 *squeeze, press, weigh down*
 עָסַף Job 40. 23 *of a river, to be exhausted from the heat of the sun*
 πλάζω (B), -άσσω לָרַס Gn 18. 6 *knead bread*
 ποινίζομαι עָנַשׁ Ex 21. 22 *exact a penalty*
 נָעַשׂ Prv 22. 3
 פָּקַד Jer 9. 24 Am 3. 14
 ποκίζω, -άδ- מָצַח Gn 31. 19, 38. 12-13 جَزَقَ لَحْفَ shears wool, shear sheep
 = πέκω shear מָצַח Jer 7. 29
 Job 1. 10; cf. πεκτέω (πέκω) *shear, clip, shear hair* (W)
 προσχίζω בָּהֶק Ez 16. 40 *split in front*; cf. ἐπι-
 περυγίζω הִאֲבִיר Job 39. 26 *flutter with the wings, like young birds trying to fly; flap the wings, like a cock crowing*
 πεκάζω כָּתַר Jud 20. 43 Ps 22. 13 *surround*
 הכֹּתֵר Ps 142. 8 Prv 14. 18 *cover closely, freq. with collat. notion of protection; crown, deck with garlands*

- קבץ Jes 40. 11
 קבץ Prv 13. 11 *close, shut up, shut close*
 קפץ Dt 15. 7 Ps 77. 10
 ραχετρίζω, ραχίζω ערף Ex 13. 13 *cut through the spine, esp. in sacrificing*
 ρέζω (A) פָּרַד Hos 4. 14 *in special sense, perform sacrifices, offer a hecatomb to the gods; cf. ἀφορίζω*
 ρέζω (B) קָרַע Jer 4. 30 = βάπτω, *dye; cf. χροίζω*
 פרס לו Jer 16. 7; cf. פָּרַס, προτείνω
 רחץ Ex 2. 5 IIR 5. 10 Ez 23. 40 = βάπτω, *dip, dye; cf. βρέχω*
 רָקַב Ex 35. 35
 רָקַב Ps 139. 15
 רָאָז, רָאָז חָרַף Jos 10. 21 *growl, snarl, like an angry dog; cf. ἀράζω, κλάζω*
 σαλπίζω הקע Nu 10. 3 *sound the trumpet*
 σεβάσθαι, σέβωμαι צָבָה Ex 38. 8 IS 2. 22 *worship, honour, mostly of the gods; of suppliants*
 נָצַב Ps 82. 1, 119. 89 *Pass., to be revered; cf. καθίστάνω*
 σιγάτω הסכיח Dt 27. 9 *bid one be silent, silence him; cf. ἡσυχάζω*
 σκελίζω, ὑπο- נָכַל Dan 11. 14, 19 *trip up one's heels; Pass.*
 כָּסַל Jes 8. 15
 σκεπάω, ἐπι- חָבַשׁ Ex 29. 9 Ez 16. 10 Job 40. 13 *cover; cf. σκευάζω, ζεύγνυμι*
 נָחַפָּה Ps 68. 14
 חָפָה IICh 3. 5
 צָפָה IR 6. 15, 20
 צָפָה Prv 26. 23
 חָפָה Dt 33. 12 *shelter, protect*
 حفظ خفا أخفى
 σκευάζω חָבַשׁ Gn 22. 3 Jud 19. 10 Ez 16. 10 *dress up; Pass., accoutred; cf. κατα-; σκεπάω*
 נָכַח Ez 38. 7 IICh 35. 10 *generally, make ready, arrange*
 חָכַח Ez 38. 7 Ps 147. 8 IICh 2. 8, 35. 14 *provide, procure*
 נָסַח Gn 41. 40 حَبَّر provide, procure; furnish, supply; collect; cf. ἀσπαζομαι
 خاں خند غش cheat
 σκιάω חָסַה Jes 30. 2 *to be in the shadow*
 סָכַח Ex 40. 3 Job 40. 22 *cover, shade*
 סָכַח Ex 33. 22
 סָכַח Job 10. 11
 צָלַל Neh 13. 19 ظَلَّ *over-shadow, darken, shade*
 σκοπιάω חָסַר Jos 2. 2 Job 39. 29 *spy from a high place or watch-tower; generally, spy, watch, even on a plain, spy out, watch*
 חָסַח Prv 2. 4
 חָסַח IS 23. 23
 צָפָה Prv 15. 3; cf. σποδίζω
 צָפָה Jes 21. 6 Nah 2. 2; cf. ἐλπίζω; צָפָה Cant 2. 9
 חָפָה Job 20. 9; cf. ζοφώω
 נָסַח Jud 5. 28
 חָסַק Ps 14. 2
 σκοτάω חָסַח Ez 30. 18 *grow dark*

- חָשַׁךְ Ps 69. 24 Thr 4. 8
 חָשַׁךְ Ps 105. 28; cf. σκοτίζω
 קָדַר Mich 3. 6
 הִתְקַדֵּר IR 18. 45 Pass., *to be*
darkened; cf. συσκοτάζω
 σκοτίζω חָשַׁךְ Am 8. 9 *make*
dark; cf. σκοτάζω
 הִקְדִּיר Ez 32. 7
 σκυίζομαι וָעַף IICh 26. 19 *خاف*
to be angry with, to be wroth
 σοφίζομαι חָסַב Gn 30. 20 Ex
 26. 1, 35. 35 IS 18. 25 *devise*
cleverly or skilfully; cf. νομίζω
 צוֹפֵה Prov 31. 27; cf. κομίζω
 σοφίζω חָסַב Ex 26. 1 *make*
wise, instruct; Pass., *to become*
or be clever or skilled in a thing;
 cf. νομίζω
 הִסְבִּיל Ps 32. 8 Dan 1. 4. 9.
 22
 σπαρίζω בָּצַץ Jes 66. 11 *خثر*
suck; cf. μύζω
 σπίζω (A) = σπαρίζω צָצַץ
 Jes 10. 14 *pipe, chirp, of the*
shrill note of small birds
 צָצַץ Jes 54. 1 Ps 98. 4
 σπίζω (B) פָּשַׁח Lev 13. 23
extend
 σποδίζω צָבַח Ruth 2. 14 *reave*
or bake in ashes; צָפַח
 צָפַח Jes 21. 5; cf. σκοπιάζω
 חָפַח Ps 22. 16 *توى*
 σπάζω דָּהָא Lev 15. 33 *drop.*
let fall or shed drop by drop,
drop
 חָבַב Ex 3. 8 Lev 15. 25 Jos 48.
 21
 חָבַב Lev 12. 2
 חָבַב Lev 6. 20
 חָבַב Lev 4. 6 Nu 8. 7
 נָחַב Jud 5. 4 Joel 4. 18 Cant
 5. 5
 נָחַב Am 9. 13
 στενάζω, στεναχέω, στεναχίζω,
 στενάχω, στοναχέω, στονα-
 χίζω נָחַב Ez 9. 4 Thr 1. 4,
 21 *sigh deeply, generally,*
sigh, groan [cf. ἀνα-]
 נָחַב Jer 22. 23
 נָחַב Jer 51. 34
 נָחַב Ez 9. 4
 στολίζω, κατα- *לָבַשׁ* Ez 16. 4
dress
 לָבַשׁ Ez 16. 4
 לָבַשׁ Thr 4. 2
 συκομίζω קָבַץ Joel 2. 16 *جمع*
bring together, collect
round
 קָבַץ Gn 49. 2 Ez 39. 17
 קָבַץ Hos 9. 6 Mich 1. 7, 4. 6,
 12
 קָבַץ Ez 38. 6
 קָבַץ Jos 9. 2
 חֲסִישׁ IR 15. 22 Jer 4. 16
خشد; cf. ἀκουτίζω
 συνεγγίζω הִתְנַחֵחַ Jos 45. 20
draw near
 συνεργάζομαι הִתְנַחֵחַ Gn 26. 20
work with, co-operate; cf. ἐπ-
 συρίζω הִצְנִיחַ IICh 5. 13 *play*
the σβούριξ (shepherd's pipe),
pipe; whistle (W)
 חָרַק Thr 2. 16 *make any*
whistling or hissing sound, hiss
 συσκοτάζω הִתְקַדֵּר IR 18. 45
grow quite dark
 συχνάζω קָרַב Nu 22. 30
frequent, do or come frequently
 σφαιγιάζομαι, σφαιγιάζω, σφάζω,
 σφάττω חָבַב Dt 12. 15, 21

- IR 1. 9, 19 ذبح *slay, slaughter, sacrifice, properly by cutting the throat; cf. θυσιάζω*
 סבח Thr 2. 21 *חָתַי*
 שחט Jer 39. 6 Ez 23. 39
 חָצַל Jud 7. 16 *جزأ قسم*
divide, divide into; cf. διχάζω
 חָסַד Jer 33. 23 *split, tear, cut out*
 חָסַד Jud 16. 9 Jer 5. 27, 33. 20 Jer 10. 20
 חָסַד Job 4. 10 *part, separate, shatter; cf. σείω*
 חָסַד Jer 1. 10 *shatter*
 חָסַד Jer 4. 26; *ע. p. 166*
 חָסַד ICh 31. 1
 חָסַד Jud 6. 28; *ע. p. 88*
 חָסַד Lev 11. 35
 חָסַד Ez 17. 9 *cut out; cf. ἐκκόπτω*
 חָסַד Dt 23. 12
 חָסַד Ex 39. 3 Jud 1. 6
 חָסַד Ez 17. 9, 23. 34
 חָסַד Dt 14. 6 *شج شق قسم*
split, cleave, divide
 חָסַד Lev 1. 17
 חָסַד IS 15. 33
 חָסַד Lev 22. 24 [*σχιστός*]
 חָסַד Jud 16. 9 Jer 2. 20 Nah 1. 13; *cf. ἐξέσω*
 חָסַד Jud 20. 32 *separate*
 חָסַד Jos 8. 6 Jer 12. 3
 חָסַד Jud 20. 31 [*ע. p. 371*]
 חָסַד Ps 71. 6 *keep safe, preserve*
 חָסַד Gn 40. 14, 23 Ex 20. 8 Jer 2. 2 Thr 2. 1 *keep in mind, remember*
 חָסַד Nu 10. 9
 חָסַד Jer 63. 7; *cf. προαιρέω*
 חָסַד Job 14. 17 *keep secret*
 חָסַד Dan 8. 26
 חָסַד Nu 10. 9 *to be saved*
 חָסַד Mich 4. 10
 חָסַד Ex 2. 17 Jud 2. 18 *save, rescue from*
 חָסַד Dan 3. 15
 חָסַד IIS 13. 31; *cf. δικάζω*
 חָסַד Ex 12. 27 IS 17. 37 Hos 2. 11 *save, preserve, rescue from; cf. ἐπισκιάζω*
 חָסַד Ez 6. 12 *keep safe, preserve (σώστος)*
 חָסַד Prov 27. 12
 חָסַד Ps 139. 5
 חָסַד IS 20. 38 *ταχίζω, ταχίζω make swift*
 חָסַד Jer 5. 19; *cf. ἐπιταχύνω*
 חָסַד Joel 4. 11
 חָסַד Ez 13. 12 *build a wall, build*
 חָסַד Lev 14. 43
 חָסַד Prov 24. 12 *ταχίζω, -δοῦν. contrive cunningly that, contrive or execute cunningly*
 חָסַד Ps 75. 4
 חָסַד Eccl 1. 15
 חָסַד Eccl 12. 9
 חָסַד IS 2. 3 *Pass., cunningly devised*
 חָסַד Dt 23. 20 *lend on interest; cf. δανείζω*
 חָסַד Dt 23. 21
 חָסַד ICh 12. 2 *shoot with a bow; cf. ἀσπάζομαι*
 חָסַד IIR 4. 16 *ὑπαγκρατίζω clasp in the arms, embrace*
 חָסַד Gn 29. 13 Cant 2. 6
 חָסַד IR 12. 33 *generally, say; cf. βάλλω*

φλογίζω, φλέγω בלע Nu 4. 20

burn, blaze, flame; cf. ἀπόλλυμι

דלק Ob 18 set on fire, burn,
blaze

הדליק Ez 24. 10 blaze

יך Jes 10. 16

היך Jer 15. 14

להב Hos 7. 6 النيب التيب

להב Ps 104. 4

להב Mal 3. 19

להב Dt 32. 24 (φλογιστός

התלקח Ex 9. 24 Pass., blaze
up; to be inflamed; blaze

צלה Am 5. 6 burn, blaze;
metaph., kindle, inflame; cf.

ἀγλαΐζει, θάλλω, ὀρρόω

דהב Dt 32. 22 Jes 50. 11

להב Jud 1. 8 set on fire; cf.
ἀποστέλλω

ἀράξω [ἀρ-] פרח IS 3. 1 show,
make known; declare, explain

פרח Lev 24. 12 شرح صرح

פרח Nu 15. 34; cf. ὀρίξω

פרח Est 4. 18

פרח Dan 5. 16

פרח Dan 5. 12 فر

פרח Gn 40. 8; v. p. 554

פחלע late Ion. for פחלע נח

Gn 14. 10 Nu 35. 25 IS 4.

10. 31; IIS 13. 29 Jes 30.

16 Zach 14. 5 IICl 14. 11

flee, take flight; cf. παύξω

פח Jes 30. 2

פח Ps 52. 9

פח Hab 1. 4

פח Cant 2. 17

פח Nu 10. 35 IS 11. 11

פח Gn 19. 20 Nu 35. 6 Jud 4.

17 IR 2. 28-9 have recourse

to, take refuge in

פח Gn 39. 12 Jes 35. 10

c. acc. rei flee and escape

פח Gn 37. 2 shun or shrink
from; cf. νενάξω

χάζομαι (ἀνα-) פח Jes 1. 4 Ez

14. 5 Poet. and mainly

Ep.; give way, draw or shrink

back, recoil

פח Ez 14. 7

פח Jer 38. 22

פח IIS 1. 22 أحجم اختزل

كش كش التكمش

פח Dt 19. 14

cause to retire, force to retire

from; make to recoil, force back

פח Jes 59. 14

פח Job 24. 2; cf. ἐπιθιγγάνω

פח IS 15. 33 bereave or

deprive of

פח Jer 50. 9

פח Dan 3. 16

crave, need, want

فاح الحاجة

فاح الحاجة

פח Jes 54. 11 suffer

grievously

פח Jon 1.

11 פח IIR 6. 11 to be

stormy; cf. διασπείρω

פח Ez 16. 31

jeer at, treat scornfully; v. ἐπι-

פח IIR 2. 23

سخر بين عز ومن عزى بين

تسخر وتسخر استهزا

פח Cant 2. 13

prop. of youths, get the first

down; of fruit, with the bloom

on it; cf. ἀνθίζω

פח Dt 34. 7; cf. παύξω

χορτάζω דשן Prv 11. 25, 13. 4
feast

דשן Dt 31. 20 *fatten, prop. of
cattle*

דשן Ps 20. 4

דשן Jes 34. 7

הדשן Jes 34. 6

דשן Ps 23. 5 *fill full of*

דשן Prv 11. 25, 13. 4 *Pass.,
eat their fill*

חרף (חרף) חסר Dt 2. 7 *want,
lack, have need of*

חרץ IR 20. 40 *desire, long for,
crave; desire, ask for; will,
choose; cf. ἀράζω*

אראד רغب فی Jes 42. 1
חרף (B) Ez 22. 28
*warn or direct by oracle; consult
a god or oracle; deliver an oracle,
foretell*

קרא Nu 24. 1 Jon 1. 2, 3. 2

חרף חרף Jud 14. 18
*consult an oracle; cf. ἰσοχρησίζω
חרף*

החרף Job 11. 3, 4. 4; cf.
חרף

חרף חרף Job 31. 10
*lie with, of a woman; taint,
defile; cf. ἀλάζω, προσκυνέω*

זכר Jer 19. 4 *taint, defile*

קרן Ex 34. 29 *stain, stain;
colour, stain*

קרע Jer 4. 30; cf. סרע (B)

הרביץ Jer 54. 11

סג *stain, paint*

חרף אחר Gn 32. 5, 34. 19
take time, tarry, linger, delay

חרף Ps 50. 3; cf. ἐργάζομαι

החרף IIS 19. 11 *חרף*

חרף Ex 34. 11 *cut*

off, separate

גרש Ex 11. 1, 23. 28

גרש Ex 12. 39; cf. δια-

ψαλίζω פס פס *clip with scissors*

פשהץ חצה Ps 55. 24 *count,
reckon; cf. διδάζω*

הצץ Job 21. 21

חשב IIS 19. 20 Jes 13. 17

חשב IIR 22. 7 Ps 88. 5

חשב Lev 25. 27, 50. 52, 27.
18, 23 IIR 12. 16

החשב Nu 23. 9

פקד Ex 20. 5 Nu 4. 23 IR
20. 15 ICh 21. 6

חב Achy Gn 15. 5

חשש Ps 109. 4
*whisper, whisper
what one dares not speak out,
whisper slanders*

חשש חשש Dt 32.
15 IS 2. 29 *thrust out,
push back; drive away, spurn,
shake off*

חשש Jer 4. 4 Jer 51. 34
thrust out, expel, eject, banish

חשש Dt 30. 4

חשש Ps 35. 5, 118. 13, 140. 5
push, push on

חשש Ps 30. 13 *push
down. Pass.*

חשש Esth 3. 15 *rush*

חשש Esth 6. 12 ICh 26. 20

חשש Prv 7. 16 *stuff*

חשש Dt 6. 19 *thrust out, banish*

חשש Dt 13. 14 *thrust away,
drive away*

חשש Ps 1. 4

חשש Jer 41. 2

חשש Jer 13. 14 *banish*

XIII. CLASSIFIED HOMOLOGIES

LI. A series of kindred homologies show the comprehensive character of Hebrew-Greek involvement.

ANATOMY

- יָחַס οὖς Dt 29. 3 Prv 26. 17 Job 13. 1 *ear; handle, esp. of pitchers*
 יָחַס γοῖσος στελλάνδρα Dt 32. 10: = μέλαν (*iris of the eye*); = ἡ κόρη (*pupil of the eye*) قُرَّةُ الْعَيْنِ إِنْشَانُ الْعَيْنِ
 נְחַס ἀναπνοή, ἀμπ- Dt 33. 10 Jes 2. 22 Prv 11. 22 Cant 7. 5, 9 *breathing organ, of the nose and mouth* أَنْفٌ
 „ ὤψ Gn 19. 1 *eye, face, countenance* נְחַס Dan 3. 19
 נְחַס πούς Ez 47. 3; v.l. נְחַס
 נְחַס καταπύγων Jes 58. 9 *the middle finger* (used in an obscene gesture [also in Egypt])
 נְחַס μασχάλη, in pl.; Jes 41. 9 *corner*; נְחַס Jer 38. 12 *arm-pit*; cf. Lat. *axilla* (—μ)
 נְחַס μέγας Ex 29. 20 μεγαδάκτυλος *big toe*; ὁ μέγας δάκτυλος, *the thumb*
 נְחַס ἐντός ὑππίος/ψύθιος Gn 30. 2 Nu 5. 22 Prv 13. 25 Eccl 11. 5 *τὰ ἐ. the inner parts of the body*; ὁ. μέρη, in animals, *the under parts, i.e. the belly*; = ἀραιά (sc. γαστήρ) *belly*
 נְחַס φάρυγξ Jer 51. 4; נְחַס יְנִיעוֹ v.l. נְחַס
 נְחַס μηρός, v.l. נְחַס Gn 30. 3 Jud 16. 19 IIR 4. 20
 נְחַס αἰδοῖον, φύσις IS 20. 30 freq. in pl., *rudenda*, both of men and women; *the characteristic of sex*, = αἰδοῖον, esp. of the female organ; cf. αἰδώς; v.l. נְחַס
 נְחַס ὑπίος Ps 129. 3 *laid on one's back; on one's back*
 „ „ Jes 38. 17, 50. 6, 51. 23
 נְחַס γυῖον Gn 47. 18 Jud 14. 8 IS 31. 10, 12 Ez 1. 11 *the whole body*
 נְחַס „ ICh 10. 12
 נְחַס „ Gn 3. 14
 נְחַס ῥακίς Job 40. 17 = κλάδος (*branch of a blood vessel*)
 נְחַס γογγύλος, κεφαλὴ Ex 16. 16 Nu 1. 2 Jud 9. 53 IIR 9. 35 = στρογγύλος, *round; head; per head, each person*
 נְחַס γαυλός Jos 15. 19 Eccl 12. 6 *water-bucket, machine for raising water* [an obvious allusion to the head of a fair-haired person]

- קַרְנִי לָרִיחַ, פָּאֶרֶטְרִיחַ Jes 58. 1 Jer 2. 25 Ez 16. 11 Ps 115. 7 *larynx*
or *upper part of the windpipe*; but in Poets confused with פָּאֶרֶטְרִיחַ
(*gullet*); *throat*; used of the *windpipe*; of the *pharynx*; both of
pharynx and *windpipe*
- אֵימָה, v. p. 356
- קַרְנִי גֵנְעִי, פִּיגְוִן IS 17. 35 IIS 10. 5 Ps 133. 2 *beard*; a *lion's mane*;
beard
- „ גִּנְאָה/סִיאָה Lev 13. 29 Ez 5. 1 *jaw, cheek*; *jaw-bone, jaw, cheek*
- כַּף חֵידָה Dt 7. 19 *hand and arm, arm* (vowel consonant metath.)
- לִבָּה אֶגְכָּלִים Jer 38. 12 in pl., *arms*; cf. פֶּגֶחַ אֶגְכָּלִים, עֵבֶר-
סִתְּהָה Ex 29. 26 *breast*, of both sexes, being the front part of
the *חֹמֶר*, divided into two *מֶסֶחֶם* (—*סֶחֶם*; of animals *سَدْر*)
- כַּף, כַּף/כַּף גִּידָה Job 6. 2, 33. 18; v.s. כַּף
- כַּף גִּלְגָּל Gn 18. 8 Ex 3. 8 poet. for *גִּלְגָּל*, *milk* (גִּלְגָּל, גִּלְגָּל)
- כַּף אֶלֶיפָה, -*אֶר*, אֶלֶיפָה Lev 3. 16, 17 *fat* used in funeral sacrifices;
hog's lard, grease; *לֶיפָה*: prop. *animal fat, lard, tallow*
- כַּף גִּלְגָּל Gn 35. 11 Jer 30. 6 Job 38. 3 *buttock*; dual *כַּף גִּלְגָּל*
כַּף, Q of כַּף, q.v., *ēḏra, seat, breach, fundament*; of birds and
animals, *כַּף*; כַּף Ez 44. 18 כַּף Gn 32. 33 *haunches*
- כַּף גִּידָה Gn 48. 17 IIR 9. 23 *the hand*; *כַּף כַּף the feet*; v.s. כַּף
- „ אֶלֶיפָה IR 7. 33 Ps 77. 3 *eye*; in pl., *כַּף, כַּף*
- כַּף מֶרֶס Gn 24. 9, 32. 33 Ex 1. 5 Ps 45. 4 *right*; *אֶרֶס*, v.s. כַּף
- כַּף אֶתֶרֶס Ex 29. 13, 22 Lev 9. 10 *the neighbour*
- כַּף אֶתֶרֶס Ez 21. 26 Prv 7. 23 *liver*; as the seat of the passions,
anger, fear, etc.; gen. *אֶתֶרֶס* (like *כַּף אֶתֶרֶס*)
- כַּף „ Gn 49. 6 Ps 16. 9, 30. 13. 57. 9, 108. 2, 149. 5 Prv 25. 27
- כַּף כֹּלִיא Ex 29. 13 Jer 11. 20 *belly, stomach, intestines, tripe*,
womb, any *cavity in the body, ventricle, chamber*, as in the *lungs*,
heart, liver, brain; *כֹּלִיא*: *hollow, cavity*; esp. of *cavities in the body*,
כַּף. the *ventricles*
- כַּף אֶתֶרֶס Gn 8. 9, 32. 26, 33, 40. 11 Ex 9. 29 Dt 2. 5, 25. 12 Ps 63. 5.
88. 10, 119. 48, 141. 2 Esr 9. 5 *the underside uppermost, hollow*
of the *hand*; v. *כַּף* *אֶתֶרֶס* *אֶתֶרֶס* *lift the upturned hands in*
prayers; cf. Ex 9. 29 Ps 63. 5; v.s. כַּף
- „ כֶּפֶל Jud 8. 6, 15 *head*; v.s. כַּף
- כַּף אֶתֶרֶס Ex 12. 9 Lev 11. 21 *extremity of the leg, i.e. foot*; pl.,
trotters
- כַּף חֹרֶדֶה Jer 51. 34 *guts, tripe*
- כַּף כָּתוּמֶס Nu 7. 9 Ez 34. 21 Job 31. 22 *low in the shoulder*
or *fore quarters*; v.s. כַּף

- לֵב κόλπος Gn 8. 21, 34. 3 Ex 7. 3, 15. 8, 28. 3, 30 *bosom, lap; womb; of other cavities, of the ventricles of the heart; any bosom-like hollow, of the sea*
- לֵב „ Gn 20. 5 Jud 19. 8, 9; gen. κόλπου
- לֵחַי γνάθος Jud 15. 15-17 Jes 50. 6 *jaw; cheek, in pl.*
- לֵחַ „ Dt 34. 7
- לֵעַ λάρυγξ Prv 23. 2; v.s. לֵךְ
- לִשָּׁן γλῶσσα, γλά- Gn 10. 5, 20 Ex 4. 10 Jos 7. 21, 24, 15. 5 Jes 5. 24, 11. 15, 66. 18 Zach 8. 23 Prv 25. 15 Thr 4. 4 *tongue; language, dialect; people speaking a distinct language, pl.; anything shaped like a tongue; ingot; cf. πλίνθος*
- בְּבוֹשׁ, בְּבִשְׁתִּים αἰδοῖον, ἱα Dt 25. 11 *private parts, in pl. τὰ α.; v.s. בִּשְׁתִּים*
- בְּדוֹחַ μῆδος (B) Ps 133. 2 Ep. Noun, only in pl., μῆδες, μέζες, *genitals*
- בְּלִקְחָם φάρυγξ Ps 22. 16; v.s. לֵךְ
- בְּשֵׁמֶר τὰ ἐντός μοχοῖ Gn 15. 4, 25. 23 IIS 20. 10 Cant 5. 4, 14 *the inner parts of the body, the intestines (W)*
- בְּשִׁיר מόριον Hab 2. 15 in pl., esp. *parts or genitals, male or female: ἀνδρεῖα μόρια, τὰ γεννητικά μ.; less freq. in sg.; v.s. בְּשִׁירָה*
- בְּשִׁיר „ IR 7. 36 μ. ἀνδρός *בְּשִׁירָה*; Nah 3. 5 μ. γυναικείου
- בְּצֵן μέτωπον Ex 28. 38 *forehead*
- בְּרִיחַ καταλέω Joel 1. 6 Prv 30. 14 *grind*
- בֶּרֶךְ μέσος, -ον, μέσσος, μέττος Ex 28. 42 Ez 47. 4 Am 6. 10 *τὸ μέσον centre; the middle, the waist*
- בָּרֶךְ χροά, χροιά Gn 3. 21 Ex 22. 26, 34. 29 Jer 13. 23 Job 10. 11, 18. 13 *skin, esp. of the human body, hence the body itself; colour, esp. colour of the skin, complexion (—χ, consonant vowel metath.)*
- בָּרָק ἀγλήφας Ex 10. 5, 21. 24 Nu 11. 7 Dt 33. 23 IIS 12. 11 *eyes; the sun; gleam, sheen; in pl., rays, beams; eye, eyes; light, as a metaph. for deliverance, happiness, victory, glory, etc.*
- בְּרִיחַ ὄπλον Dt 28. 27 IS 5. 6 v.s. *בְּרִיחַ*; πύλῆς, Dim. of πύλη, pl. a disease of the anus, prob. *multiple fistula; v.s. בְּרִיחַ*
- בְּרִיחַ ὤπιον Jer 9. 17 Prv 4. 25, 6. 4 *eyebrow*
- בְּרִיחַ ὀστέον Gn 2. 23 Thr 4. 7 *bone; of the skin*
- „ σῶμα Nu 19. 18 IR 13. 2 Ez 39. 15 Am 6. 10 Prv 16. 24 Thr 4. 8 *body of man or beast, in Hom. always dead body, corpse; the living body; בְּרִיחַ/ἀκρόπους: extremity of leg*
- בְּרִיחַ μόριον Lev 20. 17; v.s. *בְּרִיחַ*
- בְּרִיחַ κουρά Gn 17. 14, 34. 14 Jos 5. 3 IS 18. 25 *cut-off end*
- בְּרִיחַ ράχετρον = ράχis Ex 23. 27, 32. 9 *the beginning of the spine*

- עֲרָק ῥακίς Job 30. 17; v.s. נִיד
 עֲשֶׂהָרָה γαστήρ/ύστέρα Dt 7. 13 *womb*; cf. ἀσθήρ
 פֶּאֶה φόβη Jer 9. 25 *lock or curl of hair*
 פֶּדֶר πρᾶπιδες Lev 1. 8, 12 *midriff, diaphragm*; v.s. פֶּרֶס
 פֶּה ἀναπνοή Ex 4. 10, 11 Ps 115. 5 פֶּס Dan 4. 28 נֶפֶס; v.s. פֶּה
 פֶּהדָּר ἐπιγουνίς Job 40. 17 *part above the knee, great muscle of the thigh*;
 gen. ἶδος
 פֶּסֶם πούς Jes 37. 25 Ps 57. 7, 58. 11 Cant 7. 2 *foot*
 פֶּרֶס διάφραγμα Ex 29. 14 Lev 4. 11 *midriff, diaphragm*
 פֶּהָה φύσις Jes 3. 17; v.s. בִּשְׁה
 פֶּדֶר στήθος Jes 60. 4, 66. 12; v.s. הָהָה (סָה 2, פֶּה 7)
 „ τοῖχος Gn 6. 16 IS 23. 26 Ez 4. 4, 6, 8 *wall of a house or enclosure*;
side of a tent or hut; metaph., side of the ship, of other things,
as the human body (פֶּה—as in γλουτός פֶּה—χῆθ(7))
 פֶּהָה דֵּירָה Gn 27. 40 Jes 8. 8 Cant 1. 10, 4. 4 *neck, throat, collar*
 פֶּלֶעַן πλευρόν Gn 2. 21, 22 Ex 26. 26, 27. 7 *rib; side*
 פֶּהָה κόμη Jes 47. 2 Cant 4. 1 *hair of the head*
 פֶּהָה קֶבֶה קֶהָה κῆπος Nu 25. 8 *pudenda muliebria*; κόλπος = αἰδοῖον
 γυναικεῖον, esp. *vagina*
 פֶּהָה קֶהָה γογγύλος, κεφαλή Gn 49. 26 Dt 28. 35; v.s. קֶהָה, קֶהָה
 פֶּהָה קֶהָה κομίσκη Cant 5. 2, 11 Dim. of κόμη; v.s. קֶהָה
 קֶהָה קֶהָה κόλπος Ex 29. 13 Lev 1. 13 Ps 103. 1; v.s. קֶהָה
 פֶּהָה קֶהָה ἐκροή = ἐκροός Dt 23. 11 οὐρίου, ἰστία
 קֶהָה קֶהָה κάρα (A), κάρηνον, κρανίον IS 2. 10 Ps 89. 18 Job 16. 15 *head*
 „ קֶהָה קֶהָה κέρας Gn 22. 13 Jos 6. 5 IS 16. 1 *the horn of an animal, horn*
for blowing; drinking horn
 קֶהָה קֶהָה ἀστράγαλος IIS 22. 37 *ball of the ankle joint*; v. p. xxviii
 קֶהָה קֶהָה κρᾶς Gn 3. 15, 8. 5 Lev 13. 12 Nu 5. 13 Dt 3. 27 poet. form
 of κάρα, *head; peak, top*; gen. κέραδος
 קֶהָה קֶהָה ἄρθρον Gn 41. 44 Jes 6. 2, 7. 20 generally, of *limbs, etc.*
 esp. in pl.; of the *legs*; τὰ ἀ. *genitals*
 קֶהָה קֶהָה ρόος IS 21. 14 *flux, discharge, of morbid humours*
 קֶהָה קֶהָה θρίξ Lev 13. 10 Est 9. 3 *hair*; Hom. only in pl., later in sing.
 collectively
 קֶהָה קֶהָה „ Cant 4. 1
 קֶהָה קֶהָה ἔθειρα IS 14. 45 Job 4. 15 after Hom. in sing. and pl. of
 the *hair of the head*
 קֶהָה קֶהָה ὑπὴνη Mal 2. 7 Ps 51. 17 *the upper lip*
 קֶהָה קֶהָה „ Lev 13. 45 IIS 19. 25 prop. *hair on the upper lip,*
moustache

- שָׁרֵב שָׁרֵב στέαρ Prv 5. 11 *any animal fat*
 שָׁרֵב שָׁרֵב ἀγκαλὶς Jes 47. 2; *s.s.* לִבָּהּ
 שָׁרֵב שָׁרֵב κέλης ῥαγή Ex 13. 12 *puddenda muliebria; rima, γυναικεία φύσις*
 „ שָׁרֵב σπλον Dt 7. 13 *membrum virile*
 שָׁרֵב שָׁרֵב τιθος Gn 49. 25 Cant 4. 5 נְדִי *a woman's breast*
 שָׁרֵב שָׁרֵב σκέλος Ex 29. 22 Dt 28. 35 Cant 5. 15 لَاق *leg from the hip downwards; leg of sacrificial victim*
 שָׁרֵב שָׁרֵב ἄκρος ὤμος Gn 9. 23, 49. 15 IS 9. 2 Job 31. 22 *tip of the shoulder; s.s.* כֶּתֶף
 שָׁרֵב שָׁרֵב χόριον Dt 28. 57 *afterbirth*
 שָׁרֵב שָׁרֵב ὀδοῦς Gn 49. 12 Ex 21. 24 IS 2. 13 *tooth; prong; ὁ πέτρα peak, pike שָׁרֵב שָׁרֵב IS 14. 4 Job 39. 28; gen. ὄντος*
 שָׁרֵב שָׁרֵב πούς, ψαλὶς IR 20. 10; *s.s.* שָׁרֵב; the *arch* of the foot
 שָׁרֵב שָׁרֵב σῦρυξ Ez 16. 4 Cant 7. 3 *hole in the nave of a wheel; of ducts or channels in the body; שָׁרֵב Prv 3. 8 שָׁרֵב Mich 3. 2 שָׁרֵב: flesh*
 שָׁרֵב שָׁרֵב οὖλος Cant 5. 11 *crisp, close curling hair; crisp, woolly hair of the negro*

FAMILY RELATIONSHIPS

- שָׁרֵב שָׁרֵב (i.e. שָׁרֵב) πατήρ Gn 4. 20, 21, 32. 10, 44. 18 Nu 12. 11 Jos 24. 2, 3 IIR 2. 12, 14. 3 Jes 63. 16 Jer 2. 27, 13. 14 Mal 2. 10 Job 38. 28 *father; grandfather; esp. as epith. of Zeus; respectful mode of addressing persons older than oneself; in addressing an elder brother; metaph. father, author; π. τῆς πόλεως ICh 2. 51; in pl., forefathers, parents; cf. ἀγός, φάτις*
 שָׁרֵב שָׁרֵב κάσις Gn 4. 2, 42. 3, 4 *brother*
 שָׁרֵב שָׁרֵב „ Gn 12. 13, 20. 12 *sister*
 „ שָׁרֵב ἄκοιτις Cant 4. 9 ICh 7. 14–18 *wife*
 שָׁרֵב שָׁרֵב אִישׁ Gn 2. 23, 3. 16, 9. 20. 23. 6 Ex 2. 19, 11. 7, 35. 21, 29, 36. 2 Lev 15. 2 IS 1. 11 Ez 39. 20 Hos 11. 9 Dan 3. 2 *man, opp. woman; man as opp. to beast; male; man, opp. god; warrior; husband; joined with titles, professions, etc. א. δικασταί אִישׁ אִישׁ; pās ā. every man, every one אִישׁ אִישׁ; אִישׁ אִישׁ any one אִישׁ אִישׁ*
 שָׁרֵב שָׁרֵב „ IIS 23. 21
 שָׁרֵב שָׁרֵב μήτηρ Gn 2. 24, 3. 20 Ex 2. 8 Dt 22. 6 Jud 5. 7 *mother; of animals, דִּמָּה; of a mother-bird; in titles*
 שָׁרֵב שָׁרֵב γυνή Gn 2. 23, 7. 2 IS 18. 6 IIR 4. 8 *woman, opp. man; as a term of respect or affection, mistress, lady; the lasses; wife, spouse; female, mate of animals; gen. γυναικός; cf. ἀνδρὶς*
 שָׁרֵב שָׁרֵב אִישׁ אִישׁ ἀμβλωθρίδιον Ps 58. 9 *abortive child*

- בֶּן *païs* Gn 5. 4 *child, son, daughter*
 בֶּן־יָקִים *ὀψάγονος, ὀψιγενής, -ίγονος* Gn 37. 3 *late-born, mostly in pl.; of a son, late-born, born in one's old age*
 בַּת *γυνή, θανά* Gn 34. 1 Prv 31. 29 *woman; the lasses*
 חָבֵל *παῖς* Gn 34. 1; v.s. בֶּן
 חָבֵל *θεῖος (B)* Lev 20. 20 *خال one's father's or mother's brother, uncle*
 חֲוִית *θεία, τηθίς (τήθη)* Lev 18. 14 *aunt*
 חֲסִידָה (ה) *(ה) θετός* Esth 2. 7 *taken as one's child, adopted; θετή adopted daughter*
 חֲבֵרָה *ἑταῖρα, -ρη* Mal 2. 14 *companion (חָבֵר, —ר, חָבֵר)*
 חֶסֶד *ὄζος* Jes 11. 1 *branch; metaph., offspring, scion; cf. πρόρθος*
 חָבֵר *γαμβρός* Gn 38. 13 *father-in-law*
 חָבֵר „ Dt 25. 5, 7 *brother-in-law*
 חֲבֵרָה *γαμβρά* Dt 25. 7, 9 *sister-in-law*
 יָד *γόνος* Gn 21. 23 *that which is begotten, child, offspring, son*
 יָדָב *ἐγγονος (γίγνομαι)* Jes 14. 22 *grandchild*
 יָדָה *ζήλη* IS 1. 6 *female rival*
 יָדָה *δαήρ* Lev 21. 2 Nu 27. 11 *husband's brother, brother-in-law*
 יָדָה *πενθερός* Jes 14. 22 *سهر generally, connection by marriage, e.g. brother-in-law, son-in-law*
 יָדָה *σύγκλιος* Ps 45. 10 Neh 2. 6 *sharing one's couch*

MILITARY EQUIPMENT

- חָבֵר *ζώνη* Dt 23. 14 *belt, girdle*
 חֲבֵרָה *ἀσπίς* Jes 22. 6 Ps 127. 5 (cf. Jer 51. 11) Thr 3. 13 *shield*
 חֲבֵרָה *ζωστήρ* Gn 3. 7 IR 2. 5 IIR 3. 2: in Il. always a warrior's *belt*; חֲבֵר Prv 31. 24 *ζωνάριον*: Dim. of *ζώνη*
 חֲבֵרָה *ἐγχος* IS 17. 7, 45 *spear, lance*
 חֲבֵרָה *ὄϊστός, οἶ-* IIR 19. 32 *arrow*
 חֲבֵרָה „ IS 20. 36. 37
 חֲבֵרָה *ράβδος, ῥομφαία* Gn 3. 24 *any weapon, as a sword; large, broad sword; generally, sword; קיבץ, קיבץ קיבצחוס*
 חֲבֵרָה *κνώδων* Job 41. 11 in pl. *κνώδοντες*, two *projecting teeth* on the blade of a hunting spear; *sword*
 חֲבֵרָה „ Job 39. 23
 חֲבֵרָה *ὄπλον* Ex 22. 6 Lev 6. 21 Jud 18. 16 IS 31. 9 IR 6. 7 ICh 15. 16 *tool, implement, mostly in pl., implements of war, arms and armour*
 חֲבֵרָה *μάχαιρα* Gn 22. 6, 10 Prv 30. 14 *large knife or dirk; sacrificial knife*

- קָן ὄπλον Dt 33. 29 Jud 5. 8 Jes 22. 6 Ez 23. 24 ICh 5. 18 *the large shield* from which the men-at-arms took their name of οἱ ὀπλίται; cf. פָּלִי
- קִרְבָּן περίζωμα Jes 3. 24 *girdle worn round the loins*
- קִרְבָּן τόξευμα Gn 21. 16 *bow-shot*
- קִרְבָּן πόρευμα IR 5. 6 *carriage, means of going* غَرَبَهُ غَرَبَانَهُ غَرَبِيَّة
- קִרְבָּן „ Jud 4. 15 IR 7. 33 Zach 6. 2, 3
- קִרְבָּן ῥήκη ICh 21. 27 *sheath* (of a sword); cf. קִרְבָּן רֶחֱמִים, קִרְבָּן רֶחֱמִים, קִרְבָּן רֶחֱמִים, קִרְבָּן רֶחֱמִים
- קִרְבָּן τεύχος IIR 10. 2 Ez 39. 9 Ps 140. 8 Job 20. 24, 39. 21 *implements of war, armour, arms*; τόξον *bow*
- קִרְבָּן θωρακείον, -κίον Jer 46. 4, 51. 3 *cuirass*
- קִרְבָּן ἄρμα, πόρευμα Ps 68. 5 *chariot, esp. war-chariot*; freq. in pl. for sg.; v.s. מִרְכָּבָה
- קִרְבָּן αἰγίς IS 17. 7 Ps 91. 4 ICh 25. 5 *goatskin*; esp. the skin-shield of Zeus
- קִרְבָּן ἐμβολή Ez 26. 9 *battering-ram*; קִרְבָּן/ζώνη IIS 21. 16, v. קִרְבָּן
- קִרְבָּן κνώδων IS 13. 21; v.s. כִּדְדֹן
- קִרְבָּן τόξον Gn 21. 16 IIR 13. 15 Jes 21. 15 *bow*
- קִרְבָּן πόρευμα Jud 1. 19, 9. 53 IR 10. 26; v.s. מִרְכָּבָה
- קִרְבָּן στολή, σπολά (στέλλω) Cant 4. 13 Neh 4. 1: ICh 23. 10, 32. 5 *equipment, fitting, armament; garment, robe* (pl.)
- קִרְבָּן πέλις IIR 11. 10 Jer 51. 11 (cf. Ps 127. 5) Cant 4. 4 *small light shield of leather without a rim*
- קִרְבָּן ἄρμα Ps 68. 18 *war-chariot*
- קִרְבָּן θωράκιον IS 17. 5 Job 41. 18 Neh 4. 10 ICh 26. 14; v.s. קִרְבָּן
- קִרְבָּן „ IR 22. 34 Jes 59. 17
- קִרְבָּן τὰ τόξα Job 41. 21 *bow and arrows, arrows*

ARMED FORCES

- קִרְבָּן ἵππος Jud 5. 22 Jer 8. 16, 47. 3, 50. 11 *horse, mare*, most freq. fem. in Poets; as Collective Noun, *horse, cavalry*
- „ ἄγος, βαγός IS 21. 8 Ps 68. 31 *leader, chief*; cf. ἀμβροτος
- קִרְבָּן γυμνῆς (in pl., γυμνῆτες), -ήτης Ez 27. 11 Subst., *light-armed foot-soldier*
- קִרְבָּן λόχος IIS 23. 13 *ambush, i.e. place for lying in wait; ambushcade; the men that form the ambush; any armed band, body of troops; company of 24 or 100 men*
- קִרְבָּן στόλος Ex 14. 28 Nu 31. 14 Dt 3. 18 Jud 20. 44 IS 17. 20

- IIS 24. 2 IR 20. 25 IIR 6. 15 Ez 27. 11, 29. 19, 37. 10 Dan 11. 13 ICh 14. 7, 8 *army*
- חיל „ Nah 3. 8 Zach 9. 4 *sea-force, fleet* أُسطول
- חַיִּל „ IR 15. 20 Jer 40. 7 Eccl 10. 10 Dan 11. 10 ICh 7. 5 ICh 16. 4 generally, *troop* (pl.)
- חֵיל ἵππος Jes 43. 17 خيل; v.s. אביר
- חֵיל κέλης Jes 43. 17 *courser, riding-horse, horse*
- כלי „ Jes 18. 2 *fast-sailing yacht with one bank of oars*
- קָלֹץ ἐκλεκτός, λεκτός Nu 31. 5 Dt 3. 18 Jos 4. 13 *picked out, select; chosen*
- אֶשְׂרָא, אֶשְׂרָא לֹחָם Jer 5. 26 Hos 13. 7 *ambush, place for lying in ambush; the men that form the ambush; v.s. חַיִּל*
- כָּרִי κόροι IIS 20. 23 IIR 11. 4 *boy, lad; in Il. of warriors; at Sparta, κόροι = ἱππεῖς (in social and political sense, knights, forming an aristocracy in early Greek communities; a royal bodyguard)*
- קָרָה κούρητες IIS 8. 13, 15. 18 *young men, esp. young warriors*
- לִשְׁכָּה לֹחָם IIS 23. 11; v.s. חַיִּל; קָרָה, קָרָה, קָרָה, קָרָה quarters, lodgings for travellers Zach 9. 8 or soldiers IIS 23. 14 ἵππος Ex 14. 9, 15. 1, 19 Dt 17. 16 Cant 1. 9 *horse; cavalry; v.s. אביר*
- קָרָה τεθωρακισμένοι IS 29. 2 *cuirassiers; cf. τῦρανός*
- קָרָה ὀπλίτης, ται IIS 8. 18, 20. 23 (ὄπλον, *heavy-armed foot-soldiers; men in armour; ὀπλίται opp. ψιλοί*
- קָרָה ψιλοί Jud 3. 19, 26 *soldiers without heavy armour, light troops; such as archers and slingers; unarmed soldiers, bare-headed, without helmet; opp. ὀπλίται*
- קָרָה σημεῖα, -εῖον Ex 12. 17, 51 Nu 1. 52 *standard, flag, ensign (W); a body of troops under one standard or flag*
- צִי στόλος Jes 33. 21 *sea-force, fleet*
- צִי „ Jes 18. 2, 57. 9 Jer 49. 14 Ez 30. 9 *expedition; mission*
- רֶאֶשׁ κέρας IIS 16. : Job 1. 17 *wing of an army; ἀρχή*
- רָבָה ῥίπτω Gn 49. 23 Ps 18. 15 *throw, cast forth, hurl*
- רָבָה „ Ex 15. 1 Jer 4. 29 ربا

NUMERALS

- אֶחָד, אֶחָד εἷς Gn 1. 5, 2. 21 Ep.: *one*
- אֶחָד „ Gn 48. 22 Ez 33. 30 أحد
- אֶחָד „ Gn 22. 13 Jes 66. 17
- תַּחַת „ Prv 17. 10

- אֶחָד *eís* Ez 33. 30 *one*
 אֶחָד *eís, én* Ez 18. 10 *one*
 שְׁנַיִם *δύο* Gn 5. 18, 6. 19 *two*; gen. *δυοῖν*
 שְׁלֹשָׁה *τρεῖς* Gn 6. 10, 11. 13 *three*
 אַרְבָּעָה *τέσσαρες*, gen. *ων* Gn 11. 13, 14. 9 *four*
 חֲמִשָּׁה *πέντε, πέντε* Gn 5. 6, 18. 28 *five*; *π/τ*
 חֲמִשִּׁית *πεντάς, πεντάς* Gn 47. 24 *fifth part*; *π/τ*
 שֵׁשׁ *ἕξ, ἑξάς* Gn 7. 6, 30. 20 *six*; Lat. *sex*
 שֵׁשֶׁת *ἕκτος* Ex 26. 9 Ez 8. 1 ICh 27. 9 *sixth*
 שֵׁשֶׁת *ἕκτη* Ez 4. 11, 45. 13 *one sixth, liquid measure*
 שִׁבְעָה *ἑπτά* Gn 5. 7, 7. 2 *seven*; Lat. *septem*
 שְׁמוֹנָה *ὀκτώ, -τό, ὀπτώ* Gn 5. 4, 22. 23 *eight*; *κ/π*
 תִּשְׁעָה *ἐννέα* Gn 5. 27 Nu 1. 23 *nine*
 עֲשָׂרָה *δέκα* Gn 5. 14, 18. 32 *ten*
 עֲשָׂרָה *ἐνδεκά* Gn 37. 9 Jos 15. 51 *eleven*
 עֲשָׂרָה *εἰς τε δέκα* Nu 7. 72 *eleven*
 עֲשָׂרָה „ „ „ Ex 26. 7
 עֲשָׂרִים *εἴκοσι* Gn 18. 31 *twenty*
 מֵאוֹת *μία* Gn 6. 3 *one (hundred)*
 אֶלֶף *χίλις, -ιοι, χήλιοι, χέλλιοι, χέλιοι* Gn 20. 16 *a thousand*
 עָשָׂר *μύριοι* Jon 4. 11 *ten thousand*
 שְׁנַיִם „ Neh 7. 66, 71
 שְׁנַיִם „ Gn 24. 60
 שְׁנַיִם „ Cant 5. 10
 זָכָה *συνωρίς* Jud 19. 10 IS 11. 7, 14. 14 *pair of mules; a pair or couple of anything*
 שְׁבַע *ἑπτάς, ἑβδομάς* Dt 16. 9 Dan 9. 27 *period of seven days; week*
 שְׁבַע „ „ Gn 29. 27; gen. *ἄδος*
 שְׁבַע „ „ Lev 23. 15
 שְׁבַע *ἑβδομος* Gn 2. 2 Ex 16. 26, 29 Lev 23. 16
 חֲמִישִׁית *τριακός* Gn 7. 11 Nu 10. 10 IS 20. 5, 18 IIR 4. 23 *the thirtieth day of the month; a month containing 30 days*; gen. *ἄδος*
 חֲמִישִׁית *μέσος* Ex 24. 6 *a half*
 בֵּין הַלַּיְלָה *ἐν μέσῳ νυκτῶν* Ex 12. 29 *at midnight*
 לַיְלָה *„ „ „* Ps 119. 62
 חֲמִישִׁית *μέσος, -ον* Nu 31. 36 *a half*
 חֲמִישִׁית „ „ Ex 30. 13
 חֲמִישִׁית *διχάς* Gn 24. 22 Ex 38. 26 *the half, the middle*
 חֲמִישִׁית *ἀπλός* Jes 40. 2: opp. *διπλός twofold*, and so, *single*
 חֲמִישִׁית *τριτεύς* Jes 40. 12 *third part of a μέδιμνος*

- שליש *τρίτος* Gn 1. 13 ICh 26. 2, 4 *third*
 שלישית *τρίτημόριον* Ez 5. 2 *third part*
 שלשום *τρίτη ἡμέρα* IIS 3. 17, 5. 2 *the day before yesterday*
 ארבע *τετράπους, -πος* Lev 11. 20 *four-footed*; v.s. ארבע
 רבוע *τετράγωνος* Ex 27. 1 *with four angles*
 עשר *δεκάς* Gn 24. 55 Ps 33. 2 *the number ten*; = *δεκάτη* Ex 12. 3
 עשרון, עשרון *δέκατος* Ex 16. 36, 29. 40 Lev 27. 32 *tenth, tenth part*;
 עשר *δεκάτευμα* Gn 14. 20 Lev 27. 30, 32 *tenth, tithe*
 עשר *δεκατεύω* Gn 28. 22 Dt 14. 22 *make them pay a tithe to Apollo*;
tithe them as an offering; *take and tithe*, in Pass.: in war, *take out*
the tenth man for execution (cf. Lev 27. 32); עשר *דט* Dt 26. 12 Neh
 10. 38; עשר *-τευτής* *tithe-farmer*

WORSHIP

- אף *φάτις* Gn 45. 8 Jud 18. 19 *oracle*; of the interpreter of dreams
 אפדא *Ἄιδωνεύς* Prv 27. 20 *lengthd. poet. form of Ἄιδης (the nether*
world, place of departed spirits) (الداجيه العنقه), twice in Hom.,
 Il. 5. 190, 20. 61
 אפדא „ Prv 15. 11
 אפדא *ἀμβροτος* Ps 78. 25 *poet. Adj. immortal, divine*; cf. *ἀγός*
 אפדא *ἀβροτος* Gn 49. 24 = *ἀμβροτος*
 אפדא *κρατήρ* Est 1. 9 (*κεράνυμι*) *mixing vessel, esp. bowl, in which*
wine was mixed with water (prosthetic κ)
 אפדא *Ἄδωνις, Ἄδων* Jer 22. 18, 34. 5 *Adonis (ἡΐδεος)*
 „ *ἀΐδωνος* Ex 23. 17 Jes 1. 24 Mai 3. 1 = *δαίμων*: *god, goddess, of*
individual gods or goddesses
 „ *δυνάτης* Gn 15. 2, 45. 8–9 Jos 3. 11, 13 Ps 12. 5, 114. 7 *poet. for*
δυνάστης: *lord, master, ruler, of Zeus*; *ἀνδρες δ.* *the chief men in a*
state IR 22. 17 (*prosthetic κ*)
 אפדא *μέδων* Gn 15. 2, 13. 27, 20. 4 Ex 4. 10, 13 IR 3. 10, 15 Jes 6. 1
 Am 5. 16 Ps 16. 2, 38. 16, 86. 8, 12 Dan 9. 4 Neh 4. 8 *lord, ruler,*
freq. in pl.; of Poseidon, of Dionysus (—μ)
 אפדא *ὁμότη* Lev 20. 27 IS 28. 7 *poet. Noun, voice, in Hom. always*
of the gods; *oracle delivered from the inner shrine at Pytho*; also
in pl.
 אפדא אפדא *(Zeús) ὅστις ποτ' ἐστίν* Ex 3. 14 *Zeus whoever he be*
 אפדא *Δάν* Gn 41. 50 *Zeus*
 אפדא „ Gn 41. 45
 אפדא *ὀδύνη, ὠδίν, ὠδís* Gn 35. 18 Dt 26. 14 Hos 9. 4 *pain of body*; *pain*

- of mind, grief, distress*, once in Il. 15. 25: more freq. in Od., always in pl.; mostly in pl., *the pangs or throes of labour, travail-pains*; metaph., *any travail, anguish*; also in sing.
- אֶרֶב *Ἐραί* Ex 28. 30 Nu 27. 21 IS 28. 6 *Ἐραί* personified as the goddess of destruction and revenge; the Erinyes (an avenging deity) say that *Ἐραί* is their own name
- אֶרֶב *ἀρετή* Ex 4. 8-9 Dt 4. 34, 13. 2, 3 Jes 44. 25 *brave deeds*; later, of the gods, chiefly in pl., *glorious deeds, wonders, miracles* آیه
- אֶרֶב *ὑσσωπος* Ex 12. 22 Nu 19. 6, 18 زَوْقَى زَوْقَى *hyssop*
- אֶרֶב *δοιδός, χρησµιδός* Jes 19. 3 (δοιδή, δειδω) *singer, minstrel; enchanter*; as Subst., *soothsayer, oracle-monger*; א.י. אֶרֶב
- אֶרֶב *οἷς* Gn 22. 13 *sheep*
- אֶרֶב *אלה, אלהים, אלהים* *θεός* Gn 1. 1, 16. 13 Dt 32. 15, 17 *God, the Deity*
- אֶרֶב *Ἡέλιος Ὑπερίων* Gn 14. 18-20, 22 Nu 24. 16 Dt 32. 8 Ps 7. 18, 9. 3, 21. 2, 57. 3 *Hyperion*, in Hom. the Sun-god: he always joins *Ὑπερίων Ἡέλιος* or *Ἡέλιος Ὑπερίων*
- אֶרֶב *ἀράσμαι* Jud 17. 2 Hos 10. 4 poet. Verb; *invoke, pray, pray for*; more freq. in bad sense, *imprecate, curse*
- אֶרֶב *ἐπαράσμαι* IS 14. 24 IR 8. 31 *imprecate curses upon, curse solemnly*
- אֶרֶב *ἀρά* Gn 26. 28 Nu 5. 21 Dt 29. 13, 18-20 Ez 16. 59 *prayer, esp. a prayer for evil, a curse, imprecation; vow*; *Ἐραί* personified as the goddess of destruction and revenge Zach 5. 3; א.י. אֶרֶב
- אֶרֶב *ἐλαία, ἐλάα* Hos 4. 13 *olive tree*
- אֶרֶב א.י. אֶרֶב Jos 24. 26
- אֶרֶב *ἥρωες* Gn 6. 2-4 *the Fourth Age of men*, between *δαίμονες* and *ἄνθρωποι*; *heroes, as objects of worship*; esp. of local deities, founders of cities, patrons of tribes, etc.; *θεός*: א.י. אֶרֶב
- אֶרֶב *εἰδωλον* Jer 14. 14 *phantom, phantom of the mind, fancy; any unsubstantial form; image in the mind, idea; image, likeness*; later *image of a god, idol*
- אֶרֶב א.י. אֶרֶב *ἐλαία* Gn 12. 6 Jud 9. 6
- אֶרֶב *πελέα* Gn 35. 8 Hos 4. 13 *elm*
- אֶרֶב *εἰδωλον* Lev 26. 1 Zach 11. 17 Job 13. 4; א.י. אֶרֶב
- אֶרֶב *Λιβυαν* Jer 46. 25 the Libyan *Zeus*
- אֶרֶב *πένθημα, -ητήρ* Ez 24. 17, 22 *lamentation, mourning (pl.)*; *mourner*
- אֶרֶב *ἐπωδή* Jes 30. 22 *song sung to or over*: hence, *enchantment, spell; charm for or against*
- אֶרֶב „ Ex 28. 15, 29. 5 Jud 17. 5 IS 23. 6, 9 Hos 3. 4

אָדפּא ,אפּוד ἐπένδυμα Ex 28. 8 *upper garment*; ἐπενδύτης: *robe or garment worn over another* IS 14. 3

אָרָא אָרָאֹמַי Nu 22. 6; v.s. אָלָא

אָרָא „ Gn 5. 29, 27. 29 Jud 5. 23; v.s. אָלָא

אָרָא אָרָאֹס Gn 3. 14, 27. 29 *prayed against, accursed*

אָרָא אָרָאֹמַי Ex 29. 18 Lev 3. 16 *banquet*

אָרָא אָרָאֹמַי, -נָא IIR 17. 30 *Athene*

אָרָא אָרָאֹמַי Gn 21. 33 IS 22. 6, 31. 13 *tree*

אָרָא אָרָאֹמַי, θεοπιστής Dan 1. 20 *filled with the words of God, inspired; prophet*

אָרָא אָרָאֹמַי, אָרָאֹמַי, אָרָאֹמַי σποδός Thr 4. 5 Neh 2. 13, 3. 13; v.s. אָרָא

אָרָא אָרָאֹמַי, אָרָאֹמַי, אָרָאֹמַי Jud 6. 25, 26 *kind of chestnut tree*; v.s. אָרָא

„ אָרָאֹמַי IR 15. 13 IIR 21. 7, 23. 7 *star*; v.s. אָרָאֹמַי

אָרָא אָרָאֹמַי Ez 20. 29 *set foot on, tread, walk upon; get upon, mount on; go on to a place* אָרָאֹמַי [go up into the pulpit]

אָרָא אָרָאֹמַי Jes 44. 25 Jer 50. 36 Job 11. 3; v.s. אָרָא

אָרָא אָרָאֹמַי Jes 44. 19; v.s. אָרָאֹמַי; אָרָאֹמַי Αἰός/Παιάν Jes 26. 4 Ps 68. 5 Ζεὺς; *Paeon or Paeon, the physician of the gods*

אָרָא אָרָאֹמַי Gn 28. 17, 33. 17 Ex 1. 1, 22. 7 IR 2. 33, 17. 17 Jes 55. 7 Psn 6. 31 Cant 8. 7 *house, not only of built houses, but of any dwelling-place; temple; household goods, substance; a reigning house; family*

אָרָא אָרָאֹמַי, ἀβέλιος, βέλα Jer 51. 44 *sun*; as pr. n. *Helios, the sun-god*

אָרָא אָרָאֹמַי IR 3. 4, 11. 7 IIR 23. 15 Ez 20. 29 (βαίνω) *raised platform; mostly altar with a base*

אָרָא אָרָאֹמַי, ἥλιος Jud 2. 11, 13 *Apollo, Helios*; v.s. אָרָא

אָרָא אָרָאֹמַי „ Jud 2. 11 IR 18. 18 IIR 17. 3; v.s. אָרָא

אָרָא אָרָאֹמַי Gn 20. 3 Ex 21. 22 Hos 2. 18 Joel 1. 8 *husband, spouse; esp. lawful husband; rare in Prose; cf. πάστας*

אָרָא אָרָאֹמַי Gn 18. 7, 26. 14 Ex 21. 37 Neh 10. 37 *bullock, bull, ox, or cow, in pl. cattle*

אָרָא אָרָאֹמַי, εἰρήνη, ῥήτος, -τρα Gn 9. 9-17, 15. 18, 17. 10-11 Ex 24. 7 Dt 9. 9 *treaty, agreement; verbal agreement, bargain, covenant; of the laws of Lycurgus, which assumed the character of a compact between the Law-giver and the People*

אָרָא אָרָאֹמַי, ἀμβροτος Jos 3. 11; v.s. אָרָאֹמַי

אָרָא אָרָאֹמַי Gn 2. 8 Jer 11. 13 Hos 9. 10; v.s. אָרָאֹמַי

אָרָא אָרָאֹמַי, ξηρός Lev 16. 22 *dry*; as Subst., ἡ ξηρά (sc. γῆ), *dry land*

אָרָא אָרָאֹמַי Dt 29. 16 Ez 6. 9, 14. 4, 5, 20. 7, 23. 37, 39; v.s. אָרָאֹמַי

אָרָא אָרָאֹמַי IS 5. 2 *divinity of the contest*

- דומה δῶμα Ps 94. 17, 115. 17 *house*; freq. of Pluto, δῶμ' Ἰδίου
الدَّخْمَاء
- דָּשָׁן οὐθα· σποδός Lev 4. 12, 6. 3, 4 *wood-ashes, embers*; generally,
ashes; of the *ashes* of an altar; דָּשָׁן שָׂרַף σποδίζω: *burn to ashes* Ps 20. 4
- הַבֵּל εἶδωλον Dt 32. 21 IR 16. 13, 26 Jes 30. 7 Jer 8. 19, 10. 15
אלול אלול Eccl 1. 2, 14, 2. 26; ג.ג.
- הָדָה ᾠδωνις, ὁ Ἀδωνις Jer 22. 18 *Adonis*; cf. הָדָה Eccl 4. 14 קְרָמִים
IICh 22. 5
- הִקָּל οἶκος IS 1. 9 Jes 6. 1 Hos 8. 14 Ps 11. 4, 45. 9 Prv 30. 28
IICh 36. 7; ב.י. בֵּית
- וָבַח σφάζω, -άδδω, -άπτω ذبح Gn 31. 54 Dt 12. 15, 16. 6 IR 1. 9
IICh 18. 2 *slay, slaughter, properly by cutting the throat*; esp.
slaughter victims for sacrifice; generally, *slay, kill*, of human
victims, as Iphigeneia; of any slaughter by knife or sword;
σφαγιαζομαι: *slay a victim, sacrifice* הִקָּל IS 15. 33
- „ θύω Ex 13. 15, 20. 24 Ez 16. 20 Hos 13. 2 Mal 1. 8 *offer*
by burning meat or drink to the gods; sacrifice, slay a victim
- וָבַח καταθύω, θυσιάζω IR 3. 3 IICh 33. 22 *sacrifice*
- וָבַח θύος Gn 46. 1 IS 1. 2: IICh 7. 12 *burnt sacrifice*
- „ σφάγιον IS 16. 3, 20. 6, 29 Jes 34. 6 Jer 46. 10 Ez 39. 17 Zeph
1. 7, 8 *slaughter, sacrifice*; cf. θόνη
- וָבַח θυσία Hos 4. 19 prop. *burnt offering, sacrifice*, mostly pl.
- וָבַח θυμέλη, θυσιαστήριον Gn 8. 20 Jos 22. 10 IR 19. 10 IIR 11. 11
Ez 6. 13 *sacrificial altar; altar*
- הַזְכִּיר καθάρω Jes 66. 3 *purify by fumigation*; ח.י. כִּפֹּר
- וָבַח ἐδυνέω Jud 5. 3 IIS 22. 50 Jes 12. 5 Ps 9. 3, 12, 47. 7, 66. 2
sing or chant at or after, chant or utter over
- וָבַח ὕμνος IIS 23. 1 Ps 119. 54 *hymn, ode, in praise of gods or*
heroes; strain; ח.י. מְבַרַּח
- וָבַח „ Dan 3. 5
- וָבַח „ Ex 15. 2 Jes 51. 3 Am 5. 23
- וָבַח ὑμνᾶριον Dim. of ὕμνος Ps 3. 1, 30. 1, 36. 1, 67. 1, 84. 1,
87. 1, 92. 1, 100. 1; ח.י. מְבַרַּח
- וָבַח ὑμνητήρ, -ής Esr 7. 24 *one who sings of or praises*
- וָבַח γυναικίζω, συνουσιάζω Gn 38. 24 Lev 20. 5, 21. 9 Nu 25. 1
Ez 23. 30 Hos 3. 3 *have sexual intercourse; keep company with*; esp.
have sexual intercourse; bring into such intercourse; ἀλάομαι: *wander,*
stray (W); ח.י. Ez 16. 34
- הָוָה „ „ Ex 34. 16 Lev 19. 29 IICh 21. 11

- וְנָחַ *συνουσία* Nu 14. 33 Jer 3. 9 Hos 4. 11 *habitual association; sexual intercourse; ζώνη: of sexual intercourse*
 וְנָחַח *συνουσίασμα, -μός* Gn 38. 24 IIR 9. 22 Hos 1. 2 = *συνουσία*; s.s. וְנָחַח
 וְנָחַח *γυναικίσις, συνουσία* Ez 16. 15, 20, 33 *womanish behaviour; cf. וְנָחַח*
 וְנָחַח *χείρες* Dt 33. 27: pl. in theurgy, name for spiritual *powers*
 וְנָחַח *ὀπτάνιον* ICh 9. 31 *oven; ὀπτητός: roasted*
 וְנָחַח *ἀγέ* Ex 5. 1 Nu 29. 12 Nah 2. 1 Ps 42. 5 *celebrate (more usu. ἀνάγειν); ἀ. θυσία; cf. IS 16. 2, 3, 20. 5, 29*
 וְנָחַח *ἀγών* Jud 21. 19 Hos 9. 5 ICh 5. 3 *gathering, assembly; حَجَّ [pilgrimage; cf. ἀγωνίζομαι: contend with (W) حَجَّ]*
 וְנָחַח *αἰγίς, αἶξ* Ps 118. 27 Dim. of αἶξ (*goat*); *goat, mostly fem.*
 וְנָחַח *Ἥιδης* Jes 38. 11 *العنقه; s.s. אֲבִדָה*
 וְנָחַח *τριακάς* Gn 29. 14 Ex 23. 15 IS 20. 5, 24, 27, 34 IIR 4. 23 Ez 46. 1, 6 Am 8. 5 Zach 1. 7 *the number thirty; the thirtieth day of the month; at Athens the τριακάδες were dedicated to the memory of the dead; offerings were made to Hecate; a month containing 30 days*
 וְנָחַח *χορεύω* Jud 21. 21 *dance a round or choral dance, esp. of the Dionysiac chorus or dance; hence, take part in the chorus; regarded as a matter of religion; generally, dance*
 וְנָחַח *δοσομαι* Ex 24. 11 Jes 30. 10 Ez 13. 6, 16 Zach 10. 2 Ps 27. 4 Prv 22. 29 Job 19. 25 Thr 2. 14 Ep. Verb, used only in pres. and impf., without augment, pres. corresponding to fut. δόσομαι (δύ); prop. *see, look; see in spirit or with the mind's eye*
 וְנָחַח *ὀπτήρ* IIS 24. 11 IIR 17. 13 Am 7. 12 ICh 9. 29, 35. 15 *ὀπτ one who looks or spies; one who has seen, esp. witness*
 וְנָחַח *ὄψον* IS 3. 1 Jes 1. 1, 29. 7 Jer 14. 14 Ez 7. 26, 12. 22, 23, 24 Ps 89. 20 Prv 29. 18 Thr 2. 9 Dan 1. 17, 9. 24 = *ὄψις; cf. וְנָחַח*
 וְנָחַח *...* Gn 15. 1 Nu 24. 4 Ez 13. 7; cf. וְנָחַח
 וְנָחַח *ὄψις, ὄψις* Jes 21. 2, 29. 11 *vision, apparition*
 וְנָחַח *...* ICh 9. 29
 וְנָחַח *חֹק, חֹק* IIS 7. 17 Joel 3. 1 Zach 13. 4 Job 33. 15
 וְנָחַח *τρυφή* Lev 11. 7 Jes 65. 4, 66. 17 *long-haired, shaggy, αἶξ (عنز), vs a bristly swine خنزير (-τ, -ν, in Heb.; only -τ, in Ar.)*
 וְנָחַח *ἀμαρτάνω* Ex 32. 31 IS 19. 4 IIS 24. 17 IR 8. 46 Job 33. 27 *do wrong, err, sin*
 וְנָחַח *ἐξ-* Jud 20. 16 IR 14. 16 *miss the mark, miss one's aim; cause to sin*

- אָפּה ἀμάρτημα Lev 19. 17 Nu 15. 28, 18. 22, 27. 3 Dt 19. 15, 21.
22, 23. 22-3 Jes 53. 12 *failure, fault, sinful action*, opp. κατόρθωμα
(*that which is done right, virtuous action* כִּישׁוֹר Jes 26. 7)
- אָפּה ἀμαρτία Gn 20. 9 Ex 32. 21 *failure, fault, error of judgment*,
guilt, sin
- אָפּה „ Gn 4. 7 Nu 12. 11 Dt 19. 15
- אָפּה ἀμαρτάνων, ἑξ-, ὁ, Nu 32. 14 IR 1. 21 Am 9. 8 (ἀμαρτάνω)
sinner (W)
- אָפּה καθαίρω, -αρίζω Lev 14. 52 Ez 45. 18 *cleanse, purify, purge, clear*
- אָפּה אָפּה κάθαρσις Ex 29. 14 Nu 8. 7 Ps 40. 7 Ptn 14. 34 *cleansing*
from guilt or defilement, purification
- אָפּה αὐλός IS 10. 5 Jes 30. 29 Jer 48. 36 *pipe, flute, clarinet*
- אָפּה ὁράω, ὁλάω Gn 28. 12 Jes 29. 8 Jer 23. 25 Joel 3. 1 Ps 126. 1
see, look; see visions
- אָפּה ὄραμα Gn 37. 5, 41. 15 Dt 13. 2 Jer 23. 28 Joel 3. 1 Dan 2. 1
that which is seen, sight, spectacle, vision during sleep, dream
- אָפּה γυμνός Jes 17. 8 Ez 6. 6 IICH 34. 4 *naked, unclothed*; cf. אָפּה
- אָפּה τίτυρος Nu 10. 2, 9, 10 Ps 98. 6 IICH 20. 28 *reed or pipe*
- אָפּה τιτυριστής IICH 5. 13, 7. 6, 29. 28 *piper*
- אָפּה οἶκος: v.s. בית Gn 25. 15 Jes 1. 12 Esth 1. 5 قسّر
- אָפּה „ Jes 34. 13, 35. 7
- אָפּה ἔρκος Ex 27. 9 IIR 21. 5 Jes 42. 11 Jer 33. 6 Ez 40. 28, 31
Neh 3. 25 IICH 24. 21 *enclosure, courtyard; a net, coils for birds*,
mostly in pl.
- אָפּה χρήστης Gn 41. 8 Ex 7. 11 Dan 1. 20 *one who gives or expounds*
oracles, prophet, soothsayer; v. אָפּה
- אָפּה χειρῶνας Ex 28. 11, 38. 23 Jes 3. 3, 44. 11, 12. 13 *one who is*
master of his hands, i.e. handicraftsman; generally, *one who handles*,
deals with a thing, soothsayer
- אָפּה χρηστηριάζω Job 11. 3 *consult an oracle, consult a god, by means*
of a victim [the Etruscan haruspex foretold future events from
the inspection of the entrails of victims; Jud 14. 18, a pun]
- אָפּה χρησμός Jes 3. 3 (χράω (B)) *oracular response, oracle*; χρηστήρ,
-της: *one who gives or expounds oracles, prophet, soothsayer* [cf. Lat.
haruspex]; v. אָפּה
- אָפּה χρηστήριον Jud 4. 2 *the seat of an oracle*
- אָפּה „ IS 23. 15
- אָפּה καθαίρω Lev 11. 32, 12. 7, 8, 13. 6, 14. 9, 20, 53 Nu 31. 23
Ptn 20. 9 *purify oneself, get purified*, also of menstruation
- אָפּה „ Lev 13. 13, 14. 7, 48 Nu 8. 6 Mal 3. 3; v.s. אָפּה

- הַקְהָרָה καθαίρω Lev 14. 7, 14 Nu 8. 7 Jos 22. 17
 טְהַר „ Ez 22. 24
- קְהָרָה καθάρως Ex 25. 11, 30. 35 Lev 13. 17, 37, 14. 4 Ez 36. 25 Hab
 1. 13 Zach 3. 5 Prv 22. 11 Job 14. 4, 17. 9 *physically clean, spotless; clear of admixture, clear, pure, esp. of water; free from pollution, free from guilt or defilement, pure*
- טְהָרָה καθαρότης Ex 24. 10 Lev 12. 4 *purity, cleanliness, clearness*
- קְהָרָה κάθαρσις Lev 12. 4, 13. 7, 35; חֲטָאָה חַטָּאת
 יְהוָה ἡγούμενος IS 4. 13, 18 *a name of Apollo, as guardian of the streets and highways; cf. Jer 11. 13; חֲטָאָה חַטָּאת*
- יְדֵעִי δαίδως Lev 20. 27 Dt 18. 11 IIR 21. 6 ICh 33. 6; חֲטָאָה חַטָּאת
 בִּיהָ Jes 38. 11 Ps 77. 12, 89. 9, 115. 17
- יְהוָה Διός, Διῶν Gn 4. 1, 26. 6, 12. 8 Ζεὺς, gen. sg. and pl.
- יָבֵל κεφαλὴ Ex 19. 13 Lev 25. 12 Jos 6. 4, 5 *head; starting point of time*
- יָצֵה ἀγγεῖον Ex 27. 3 IIR 25. 14 *vessel; of metal, jar or vase*
- יָצֵר ἰχώρ Ps 37. 20 *ichor, the juice, not blood, that flows in the veins of gods; later simply, blood; δόξα: honour, glory* Esth 1. 4
- יָרָה ὥρα Ex 2. 2 Dt 33. 14 IR 6. 38 Job 29. 2 *any period fixed by natural laws and revolutions, whether of the year, month, or day; in Hom. part of the year, season: mostly in pl.; of the climate of a country, as determined by its seasons*
- כְּהֵן διακονέω Ex 28. 1 Dt 10. 6 *minister, do service, serve*
- כְּהֵן διάκονος, -ων Gn 14. 18, 41. 45 Ex 3. 1 Lev 21. 9 Jud 18. 19. 20 IIS 20. 25, 26 IIR 25. 18 *servant, attendant or official in a temple or religious guild*
- קְהָנָה διακονία Ex 29. 9 Nu 16. 10 IS 2. 36 *service; attendance or a duty, ministration; body of servants or attendants*
- כִּימָה εἰκῶν, ξόανον Am 5. 26 *image carved of wood, generally, image, statue, esp. of a god; likeness, image, whether picture or statue; bust*
- כִּנֹּר φόρμιξ Gn 4. 21 IS 10. 5 *a musical instrument like a guitar, invented by the Phoenicians*
- כַּפֵּר σκύφος Esr 1. 10 ICh 28. 17 *cup, can, esp. used by peasants*
- כַּפֵּר, כִּפֵּר καθαίρω Ex 30. 10 Lev 4. 20, 26, 35, 5. 18, 12. 7-8, 14. 19, 15. 15, 16. 17-20, 30, 17. 11 Nu 17. 11, 12, 35. 33 Dt 21. 8, 32. 43 Jes 6. 7, 27. 9 Ez 43. 20, 45. 20 Prv 16. 6 *in religious sense, purify, by fumigation with sulphur; purify one from blood; also of menstruation; of the thing removed by purification, purge away, wash off*

- כַּפּוּר καθαρμός Ex 29. 36, 30. 10 Lev 23. 27–8 Nu 5. 8, 29. 11
cleansing, purification, from guilt; purificatory offering, atonement, ex-
piation: freq. in pl. [כַּפּוּרִים here is the pl. of כַּפּוּר]
- כֶּפֶר ἄποινα, τὰ (by haplology for ἀπό-ποινα (ποινή), cf.
ἀπετίμητο ποινήν Il. 16. 398...) ransom or fine paid, whether to
recover one's freedom when taken prisoner, or to save one's life; atone-
ment, compensation, penalty; ποινή: blood-money, were-gild, fine paid by
the slayer to the kinsmen of the slain [forbidden in Israel: Ex
21. 29 Lev 17. 11 Nu 35. 31–3]; generally, price paid, satisfaction,
requit, penalty; atonement, compensation (W) Ex 21. 30, 30. 12–
16 Jes 43. 3 Ps 49. 8 Job 33. 24; in good sense, recompense, reward
for a thing IS 12. 3 Am 5. 12 Prv 6. 35 (Indo-European *qʷoinā*,
cf. Avestan *kaēna*- 'punishment', 'vengeance', Lithuanian *kaina*,
Slavonic *cěna* 'price', cognate with τίνω, τεῖσαι.) [כַּפּוּרִים in Ex
30. 16 is the pl. of כַּפּוּר]
- כֶּפֶר ἀποτίνω, ἀπυτεῖω Ex 30. 15–16 IIS 21. 3 repay, pay for a thing;
כֶּפֶר Ex 21. 22 Dt 22. 19 Prv 21. 11 IICH 36. 3 c. acc. rei, take
vengeance for a thing, punish it [The verbs derived from ποινή are:
ποινόμαι, avenge oneself on one; and ποινίζομαι, exact a penalty.
There is no verb in Greek derived from ποινή to parallel and
homologize directly with כֶּפֶר, to express 'repayment' or 'com-
pensation'. But cognates—namely: τίνω and ἀποτίνω—do duty
in that behalf (cf. 27 ט' εἶδω [γ' γ' γ' ω' σ' α' ω]). Moreover, mark the
Aryan interchange of π with q, k, and c, sup.]
- כֶּפֶר καταπραύνω, -πρηύνω Gn 32. 21 Prv 16. 14 soften; metaph.,
soften down, appease; soothe (W)
- כֶּפֶר καλύπτω Ex 25. 17, 21 ICH 28. 11 cover, lid
- כְּרוֹב ἀρπίσθος Ex 25. 18 IIS 22. 11 phoenix; ἀρπη: unknown bird
of prey, prob. *shearwater*, a sea-bird
- כֶּרֶת ἐρητάομαι Gn 15. 18 make a treaty or agreement with
- כְּרוּתָהּ ῥήτρα, φράτρα Dt 24. 1 Jes 50. 1 verbal agreement, bargain,
covenant; compact, treaty
- כַּסְדָּא Χαλδαῖος Dan 2. 10 astrologer
- כַּסְדִּי „ Dan 2. 10
- כַּסְדִּי „ IIR 24. 2 Chaldean
- כַּסְדָּא „ Esr 5. 12
- כַּסְדָּא „ Dan 3. 8
- כֶּסֶף θεσπίζω Dt 18. 10 IICH 33. 6 prophesy, divine, foretell
- כֶּסֶף אֶשֶׁף Jer 27. 9
- כַּסְפָּה „ Ex 7. 11 Dan 2. 2

- ִּשְׁרָף θέσπισμα Jes 47. 9 Mich 5. 11 Nah 3. 4 mostly in pl., *oracles, oracular sayings*; ִּשְׁרָף λιβανωτός Ex 30. 34 *frankincense*, used to burn at sacrifices; ִּשְׁרָף σελήνη, σελάνα Cant 6. 10 *the moon*
 לִי λαϊκός Ex 6. 25, 38. 21 Jud 17. 13 (*laos*, *of* or *from* the people, *civilian*; as Subst., *layman*
 כַּאֲכַלֵּי μάχαιρα Gn 22. 6 Jud 19. 29 Prv 30. 14 *large knife or dirk, carving knife, sacrificial knife*
 קָאֶרָה κατάρημα Mal 3. 9 Prv 3. 33 *curse*
 כְּבֹשָׁה νόσημα Nu 14. 37 IIS 24. 21 Zach 14. 12 *disease*; of any grievous affliction
 „ πταίσμα IIS 17. 9, 18. 7 *stumble, trip, false step; failure, misfortune*, euphem. for *defeat*; בּוֹעַד ἀπάτημα Ex 30. 36 Nu 16. 2 Dt 31. 10 IS 20. 35 IIS 20. 5 Jes 33. 20 Ez 36. 38 Hos 9. 5 Job 30. 23 Thr 2. 6 IICH 1. 3 *meeting*; בּוֹעַד ἀπαντάω: *meet* Ex 25. 22; *face*, law-term, *meet in open court* תִּיעַד Job 9. 19
 כִּי־פֶה φάσμα Ex 4. 21, 7. 9 Dt 6. 22, 13. 2 *φάινω*, *phantom*; *phenomenon*, (pl.) of *strange phenomena* in the heavens; *sign from heaven, portent, omen* (pl.); *prodigy*
 מוֹרָא מ.ס. הלום Dt 4. 34, 26. 8
 „ μέγας/Μόριος Ps 76. 12 *great, mighty*, freq. epith. of gods, ὁ μ. Ζεύς; epith. of Zeus as guardian of peoples [olives that grow in the precincts of temples]; מ.ס. מוֹרָא
 מוֹרָה „ Gn 12. 6 Dt 11. 30
 מוֹרָה μαχαίριον Jud 13. 5 *surgeon's or barber's knife*; מ.ס. מוֹרָה
 כְּבֹשָׁה θυσιαστήριον Gn 8. 20, 33. 20, 35. 1 Ex 30. 1 IIS 24. 16 *altar*
 כְּבֹשָׁה βαντήριον Nu 7. 13 Am 6. 6 Zach 9. 13, 14. 20; = περιρραντήριον: *vessel for besprinkling*, esp. *whisk for sprinkling water at sacrifices*, or *vessels for lustral water*
 כְּבֹשָׁה ὀπτάνιον מ.ס. חֶבֶת Lev 2. 5 Ez 4. 3
 כְּבֹשָׁה חוּן Gn 15. 1 Nu 24. 4
 מוֹדֵל χορεύμα Ps 149. 3 *choral dance*
 מוֹדֵל „ Jud 21. 21
 „ χορευτής Cant 7. 1 *choral dancer*
 מוֹדֵל „ Jud 21. 23
 מוֹדֵל „ Ps 87. 7
 מוֹדֵל μάγadis Ps 53. 1 *magadis*, an instrument with twenty strings arranged in octaves (מ.ס. מוֹדֵל/αὐλήμα)
 מוֹדֵל σκήνωμα Gn 32. 3, 9, 50. 9 Ex 14. 19 Jud 7. 1 Ez 1. 24 ICh 9. 19 IICH 31. 2 mostly in pl.; = σκητή, σκανά: *tent, booth*; pl. *camp; tabernacle*

- מִטָּה βάκτρον Gn 38. 18 Ex 4. 2 Nu 17. 17 Jes 10. 5 *stick, cudgel*
 מִים קָרִים ἁλμιαία + πικρός Nu 5. 18, 19 *sea-water, brine, pl.; pungent, bitter*; מִים חַיִּים (ὕδωρ) ζῶν Ib 5. 17 *spring water*; cf. αἰών
 מַכָּה μαντεῖον Zach 13. 6 *oracle, oracular response, mostly in pl.; method, process of divination*; cf. Mich 5. 11, Hdt 4. 71
 „ πληγή, -γμα Lev 26. 21 Dt 28. 61 Jos 10. 10 IS 4. 8 IR 22. 35 Esth 9. 5 (πλήσσω) *blow, stroke of axe or sword*; metaph., *blow, stroke of calamity, esp. in war*
 מְלָאךְ ἐργάτης Gn 32. 4 Ex 23. 20 Nu 20. 14, 16 Jud 13. 3 IR 19. 2 IIR 5. 10 Prv 13. 17 *workman, Hermes (messenger of the gods)*
 מִנְחָה ἀνάθημα, -θημα Gn 4. 3, 32. 14, 43. 11 Lev 2. 1 Jud 3. 15 IS 10. 27, 26. 19; ἀνθήμα (B): poet. for ἀ., *offering*
 מִסְכָּה σκέπασμα, -μός Ex 26. 36, 27. 16, 35. 12, 15 IIS 17. 19 Jes 22. 8 *covering*
 מִסְפָּה σχῆμα Ez 28. 13 *outside show, pomp; dress, equipment*
 מַעַל ἁμαρτάνω Lev 5. 21 Nu 5. 12 Jos 22. 16 Ez 18. 24 Prv 16. 10 Esr 10. 10 IICH 26. 18 *do wrong, err, sin, go wrong; neglect*
 מַעַל ἁμαρτία Jos 22. 22 Esr 9. 2, 4 ICh 9. 1 IICH 33. 19 *error, guilt, sin*
 מִעֲטָה αὐλῖον IICH 32. 33 *chamber, cave, grotto*
 מִעֲטֹת αὐλημα Ps 121. 1 *piece of music for the flute*
 מַעֲטִים εὐμενής Dt 33. 27 *well-disposed, kindly, epith. of gods*; Εὐμενίδες (sc. θεαί), ai, *strictly the gracious goddesses, euphem. of the 'Epinúes or Furies*
 מִצָּלֶה πλάσμα IR 15. 13 *anything formed or moulded, image, figure*
 מִסְפָּה χρησμός Ez 12. 24, 13. 7 *oracular response, oracle*
 מִקְרָא κέλευμα Ex 12. 16 Lev 23. 3 *order, command*
 „ κήρυγμα Nu 10. 2 *that which is cried by herald, proclamation*
 „ χρῆμα Jes 1. 13, 4. 5 *crowd*; in pl. *goods, property*; v. מִקְרָא
 מִקְרָא v.s. קָהָל Gn 12. 11 Ex 3. 3 IIS 23. 21 Ez 11. 24 Dan 9. 23
 מִקְרָא „ „ Gn 46. 2 Nu 12. 6 IS 3. 15 Ez 1. 1 Dan 10. 7, 8
 מִקְרָא v.s. מַעַל Gn 14. 4 Jos 22. 29 Ez 20. 38 Job 24. 13 Dan 9. 5 Neh 2. 19 *fail of having, be deprived of*
 מִקְרָא v.s. מַעַל Jos 22. 22
 מִקְרָא „ „ IS 20. 30
 מִקְרָא v.s. מַעַל Nu 20. 24 Dt 21. 18 Jes 63. 10 Jer 4. 17 Hos 14. 1
 מִקְרָא διαμαρτάνω Ex 23. 21 Dt 1. 26, 9. 7 Ps 106. 43 *strengthened. for ἁμαρτάνω go quite astray from*

- מְרִי מַעַל s.s. Nu 17. 25 Dt 31. 27 Jes 30. 9 Ez 2. 5 Neh 9. 17
 מִרְיָה μορία (A) Gn 22. 2 ICh 3. 1 mostly in pl. μορίαί (with or without ἐλαῖαι), *the sacred olives* in the Academy; generally, of *olives that grew in the precincts of a temple*
 מִסָּא φόρημα Nu 11. 11, 17 IIR 8. 9 Jer 17. 21, 22 Neh 13. 19 ICh 15. 22, 27 *that which is carried, load; metaph., burden; of a harp*
 „ μαντεῖον IIR 9. 25 Jes 13. 1, 14. 28 Jer 23. 33, 34, 36, 38 Ez 12. 10 Hab 1. 1 Zach 9. 1 *oracle, oracular response, mostly in pl.; s.s. מִכָּה*
 מִסָּא μαντεία Thr 2. 14 pl., *divinations; conjecture; oracle, prophecy, pl.*
 מִסָּאלָה αἵτημα Ps 20. 6, 37. 4 *request, demand; cf. δέημα*
 מִשְׁכָּן מַחֲנֶה s.s. Ex 25. 9 Nu 1. 53, 24. 5 Jes 22. 16 Ez 25. 4 Ps 46. 5, 84. 2, 132. 5, 7 Cant 1. 8
 נָאָר καταράσμαι Ps 89. 40 Thr 2. 7 *call down curses upon, curse, execrate*
 נִבֵּא πρόφημι Jer 20. 1 *say before*
 הַנְּבִיא „ Jer 11. 21, 26. 20, 28. 9 Ez 11. 4 Am 3. 8 Zach 13. 3
 הַרְבֵּב „ ICh 18. 7
 הַרְבֵּב ἐπιφημίζω Nu 11. 25 IS 10. 10 *utter words ominous of the event; call, name; cf. Ex 23. 13 Jos 23. 7 Jes 12. 4, 26. 13, 48. 1, 62. 5, 63. 7 Ps 20. 8; cf. זִכְר (praise, glorification of God, when swaying men intone in chorus: זִכְרִי זִכְרִי; cf. תְּהִלָּה Jes 62. 6 ICh 16. 4*
 נִבְיָא προφῆτεία ICh 9. 29, 15. 8 *concrete, prophecy or oracular response*
 נִבְיָא προφήτης Gn 20. 7 Ex 7. 1 Dt 13. 2 Jud 6. 8 IR 18. 22 *prop. one who speaks for a god and interprets his will to man; Διὸς π. interpreter, expounder of the will of Zeus; interpreter, expounder of the utterances of the μάντις; possessor of oracular powers; generally, interpreter, declarer; cf. נִחֵן, רִאָּה*
 נִבְיָא προφήτης Ex 15. 20 Jud 4. 4 IIR 22. 14 Neh 6. 14 *fem. of προφήτης, esp. of the Pythia*
 נֶבֶל νάβλα, later ναβλον IS 10. 5 Ps 71. 22 *a musical instrument of ten or twelve strings (Semitic word, cf. Hebr. nebel; Phoenician)*
 נִחֵן καυστός or καυτός Gn 8. 21 Ex 29. 18 Lev 25. 31 Ez 6. 13 *burnt offering for the dead, whole-burnt-offering*
 נִחִילֵה αὐλός Ps 5. 1 *pipe, flute, clarinet, pl.*
 נִחֵה ἐκγοητεύω, strengthd. for γοητεύω Gn 30. 27, 44. 5 Dt 18. 10 *play the wizard*
 נִחֵה γοήτευμα, -εία, -ενοίς Nu 23. 23 *spell, charm; witchcraft, jugglery, magic; sorcery*

- חֲסִידָא, חֲסִידָא ἑχιδνα Gn 3. 1 Nu 21. 6, 7, 9 IIR 18. 4 *viper*, prob. of a
constrictor snake; *ἑχιδνα pr. n. of a monster
 חַיָּיִם αἰδίδιος, αἰείζωος, -ως IS 15. 29 *everlasting*; *ever-living*, *everlasting*
 חֶבֶן σηκός, σακός Ps 10. 9, 27. 5, 76. 3 *pen, fold*, esp. for rearing
 lambs, kids, calves; *den*; *sacred enclosure, precinct, chapel, shrine*;
 the σηκός was sacred to a hero, the ναός to a god, a distinction
 not observed; *sepulchre, burial place*, enclosed and consecrated
 חֶבֶן „ „ Thr 2. 6
 חֶבֶן „ „ Gn 33. 17 Job 27. 18, 38. 40
 חֶבֶן σκιάς Lev 23. 42, 43 IIS 11. 11 Jes 1. 8, 4. 6 Am 9. 11 Jon 4. 5
 Neh 8. 16 *canopy or arbour* (in form like a *sunshade*)
 חֶבֶן חֶבֶן חֶבֶן Am 5. 26
 חֶבֶן σμίλευμα Dt 4. 16 Ez 8. 3, 5 *piece of carved work*
 חֶבֶן σκηνή Dt 33. 16; חֶבֶן חֶבֶן
 חֶבֶן γραφή Gn 5. 1 Ex 24. 7 Dt 17. 18, 24. 1, 31. 26 Jos 10. 13,
 18. 9 IIS 11. 14 IIR 19. 14 Jer 32. 11, 36. 2 Job 31. 35 Dan
 1. 4 Neh 7. 5 *writing, letter*, also in pl., *document, book, written law*,
contract, copies, catalogue, list, return; *reading*; *bill of indictment* in
 a public prosecution
 חֶבֶן Am 6. 10; חֶבֶן חֶבֶן
 חֶבֶן παραβαίνω Nu 14. 41 Dt 26. 13 IS 15. 24 Esth 3. 3 *overstep*,
transgress, sin against a god; *commit an offence against*
 „ ὑπεροράω Am 7. 8 Mich 7. 18 Esth 1. 19, 9. 27 *overlook, take*
no notice of
 חֶבֶן μόσχος (B) Ex 32. 4 Lev 9. 2 IS 28. 24 Jes 11. 6 Jer 34. 18, 19
 Ez 1. 7 *calf, young bull*, which form the god Apis was believed to
 assume; as fem., *heifer, young cow, girl, maid*
 חֶבֶן „ Gn 15. 9 Jud 14. 18 Jer 46. 20
 חֶבֶן חֶבֶן חֶבֶן Gn 2. 8, 15 Jes 51. 3 Ez 28. 13, 31. 9, 36. 35 Joel 2. 3
 חֶבֶן μουσα, μῶσα Ex 15. 2 IICH 30. 21 (cf. Ib 34. 12) *music*,
song; *strain*
 חֶבֶן ἀξάλιον Lev 16. 10 *aridity*; חֶבֶן חֶבֶן
 חֶבֶן חֶבֶן חֶבֶן Ps 102. 1
 חֶבֶן πυρόω Gn 8. 20 Dt 12. 13, 14 IR 3. 4, 10. 5 Am 5. 22 Ps 66.
 15, 78. 21, 31 *burn with fire, burn up, burn as a burnt sacrifice*
 חֶבֶן חֶבֶן חֶבֶן Jud 6. 26 IS 6. 14 *burn to ashes, consume utterly*
 חֶבֶן πύρωσις Gn 22. 3 Ex 18. 12 IS 7. 9 Jes 40. 16 *destruction by fire*
 חֶבֶן חֶבֶן חֶבֶן Ps 46. 1; חֶבֶן חֶבֶן חֶבֶן
 חֶבֶן ἀμάλλα Dt 24. 19 Ruth 2. 15 *bundle of ears of corn, sheaf*
 חֶבֶן πένθημα Am 2. 8 *lamentation, mourning* (pl.); חֶבֶן חֶבֶן חֶבֶן

- עון οἰωνίζομαι Jes 2. 6 *take omens from the flight and cries of birds; generally, divine from omens*
- עון „ Lev 19. 26
- עון οἰωνιστής Jes 57. 3 [cf. εὐνάζω] Jer 27. 9 *one who foretells from the flight and cries of birds*
- מעון „ Jud 9. 37 Mich 5. 11
- עון εὐνάζω Jes 57. 3 *go to bed, sleep; of sexual intercourse*
- ענה ἐπαινέω Jes 27. 2 Ps 88. 1 *applaud, praise, commend, esp. compliment publicly*
- ענה „ Nu 21. 17 Ps 147. 7
- ענה αἶνεσις, ἐπ- Ex 32. 18 *praise (pl.)*
- ענה πεινάω, δια- Lev 16. 31 Jes 58. 3 Ps 35. 13 *to be hungry, to be starved; hunger one against the other, have a starvation match*
- עצרה ἀγερσις, πανήγυρ-, πανάγ- IIR 10. 20 Joel 1. 14 *gathering, mustering; esp. a festal assembly, in honour of a national god: holy-day; general or national assembly, any assembly*
- עצרה „ „ Lev 23. 36 Dt 16. 8 Jer 9. 1 Am 5. 21
- ערה ραχίζω, ραχχ- Ex 13. 13 Dt 21. 4 Jes 66. 3 *cut through the spine, esp. in sacrifices; cf. ערה, p. 259*
- ערתָּע (ὁ τὰς ἑρροδίτας) ἐσθήρ Jud 10. 6 IR 11. 33 *the Planet Venus*
- ערת ארץ ἔτης ἀθήρ ἔπειος ἔθας Lev 16. 21 *a private citizen, opp. those who hold office: yearly, annual; accustomed to a thing, acquainted with it*
- ערה αἰτέω Gn 25. 21 Jud 13. 8; cf. ערה
- ערתה παραιτέομαι Ex 3. 4 Job 22. 27 *beg of or from another, ask as a favour of him*
- ערה φόρος Esth 3. 7, 9. 26 *bringing on one's way, forwarding; of a wind, favourable; metaph., κύβος (cube, esp. cubical die marked on all six sides)*
- ערה Φοῖβος Gn 31. 42. 53 *Phoebus, i.e. the Bright or Pure, an old epith. of Apollo*
- ערה Ἀπολλώνιος Jud 13. 18 *of or belonging to Apollo*
- ערהῖה ἀντιβολέω Gn 20. 7 IR 8. 33 Jes 44. 17 IICh 7. 14, 33. 13 *meet; meet as a suppliant, entreat, supplicate; ערה Ps 106. 30*
- ערה ἀπαλλάσσω, ἀπολεύω IS 2. 25 *set free, deliver from, loose from, set free, release, relieve from*
- ערה μῆνις, μᾶν- Gn 32. 21 Lev 17. 10 IS 1. 18 *wrath, of the Gods*
- ערה πηδάω Ex 12. 13, 23, 27 *leap, spring, bound over*
- ערה πήδημα Ex 12. 11, 27 *leap, bound*
- ערה ψιλός Ex 20. 4 Hos 11. 2 *smooth; without feathers, bald on the*

head; of animals, *stripped of hair or feathers*; generally *bare, uncovered*

פֶּעוֹר פּוֹיְבֹס Nu 23. 28, 25. 5; *פ.ס.* פָּחַד

פֶּר בֹּוּס, ὁ and ἡ Gn 32. 16 Ex 29. 1 Nu 23. 2 Jud 6. 25 Jes 34. 7
Ps 69. 32 *bullock, bull, ox or cow*, in pl. *cattle*

פֶּרָה „ Gn 41. 2 Nu 19. 2 Jes 11. 7 Job 21. 10

פֶּרֶת פֶּרֶת פֶּרֶת πύργῳ, τός Ex 26. 31, 40. 21 Nu 4. 5 *made like a tower*,
ἐμπετάσματα π. curtain hangings *edged with a pattern like battle-*
ments

פֶּרֶת סֶבֶס IS 1. 3 Hos 12. 6 Am 9. 5 (σέβομαι) *reverential awe* which
prevents one from doing something disgraceful, also *awe* with
a notion of *wonder*; generally, *reverence, worship, honour*; Διὸς σέβας
reverence for him; after Hom., *the object of reverential awe, holiness*,
majesty; object of awestruck wonder

פֶּרֶת „ Jes 4. 2, 13. 19, 28. 5 Jer 3. 19 Ez 20. 6 Dan 11. 16

פֶּרֶת סֶבֶס Jer 3. 19 *reverence*, pl.

פֶּרֶת סֶבֶס ἀκμῆς, -ον Jud 20. 26 IR 21. 27 Jer 14. 12 Zach 7. 5 Esr
8. 23 Neh 1. 4 *fasting*; c. gen., *fasting from food*

פֶּרֶת סֶבֶס, -α IIS 12. 16 *fast* (Derivation uncertain)

פֶּרֶת Ζεύς Nu 1. 5 Dt 32. 4, 18; *פ.ס.* דֵּי

„ θεός Dt 32. 15 IIS 22. 47 Ps 62. 7 *God, the Deity*

פֶּרֶת ἀγωνίζομαι Gn 21. 9, 26. 8 Ex 32. 6 Jud 16. 25 *fight*; generally,
contend for victory; struggle, exert oneself; contend with (W) حَاج

פֶּרֶת εἰκῶν ἑώρακον IIS 5. 7 IR 8. 1 IIR 19. 21 *likeness, image*, whether
picture or statue, *bust; image carved of wood*; then, generally,
image, statue, esp. of a god; *פ.ס.* עֵינִן

פֶּרֶת κίον IIR 23. 17 Jer 31. 21 (20) Ez 39. 15 *pillar; columnar grave-*
stone

פֶּרֶת ἀγάλμα Gn 1. 26 IS 6. 5 Ez 16. 17, 23. 14 Am 5. 26 *statue in*
honour of a god, sculpture, statue, portrait, picture, generally, *image*

פֶּרֶת „ Dan 2. 31

פֶּרֶת „ Jud 9. 48 IIS 23. 28

פֶּרֶת „ Nu 33. 41 צִלְצִיז Jud 8. 5

פֶּרֶת ἀέλαδος Ps 150. 6 generally, *loud voice, din, clamour*; of musical
sound

פֶּרֶת κύμβαλον IIS 6. 5 *cymbal*, mostly pl. פֶּרֶת Neh 12. 27

פֶּרֶת ὄσσεος Nu 15. 38 *tassel*, mostly in pl., *fringe*; of the tufts of
the golden fleece Ez 8. 3; = σίσυβος

פֶּרֶת, Pass. ἁγίζω Ex 29. 43 Lev 22. 32 Jes 5. 16 Ez 36. 23 *hallow*,
make sacred, esp. by burning a sacrifice

- קדש *ἀγίζω* Ex 29. 27, 37, 30. 29 IR 8. 64 Ez 20. 12, 36. 23
 שקדש „ Jes 29. 23
 השקדש, Pass. „ Ez 38. 23
 קדש *καθ-* Gn 2. 3 Ex 13. 2 Lev 8. 10, 11, 12, 25. 10 *devote, dedicate,*
esp. of a burnt offering; make offering
 קדש „ Ez 48. 11 Esr 3. 5 ICh 26. 18
 השקדש „ Ex 28. 38 Lev 27. 14 Nu 3. 13 Jos 20. 7 Jud 17. 3 IIS 8. 11
 IR 9. 3 ICh 23. 13, 26. 27 IICH 7. 16, 30. 8
 השקדש *ἀγνίζω* Jos 7. 13 IIS 11. 4 Jes 66. 17 ICh 15. 12, 14 IICH
 5. 11, 29. 5, 30. 3, 17, 24 *purify oneself; cf. καθάζω*
 קדש „ Ex 19. 14 Lev 16. 19 IICH 29. 5 *wash off, cleanse away,*
esp. by water; cleanse, purify; v.i. שקדש/καθαζώ
 קדש *ἅγιος* Ex 3. 5, 35. 2, 19 Lev 27. 9 Jos 5. 15 IS 21. 5 Jer 2. 3
 Ez 42. 20 ICh 24. 5 *sacred, holy*
 קדוש „ Ex 19. 6 Lev 11. 44 Nu 6. 5, 16. 3 IS 2. 2 Jes 6. 3 Ps 34.
 10 of persons, *holy, pure; ἁγιστός hallowed* Ex 29. 31
 קדש *ἁγίασμα* Ex 3. 5, 26. 33, 28. 29, 35. 19, 36. 3 Jes 48. 2, 52. 1,
 62. 9, 65. 11, 66. 20 Joel 4. 17 Dan 9. 20, 26 *holy place, sanctuary*
 قدس
 שקדש „ Ex 15. 17, 25. 8 Lev 16. 33, 21. 23 Jes 63. 18 Ez 44. 9, 45. 4,
 48. 21 Dan 11. 31 ICh 28. 10 IICH 20. 8, 26. 18
 קדש *καταχέζω* Jes 65. 5 *defoul*
 „ *καθαζώ* Ex 29. 21 *purify oneself, get purified; καθαρίζω*
 קדש „ Ex 19. 14 Lev 16. 19 IICH 29. 5, 17 *cleanse, purify*
 „ *κτίζω* Neh 3. 1 *found, build*
 „ *κατασκευάζω* Ex 19. 14 Jos 7. 13 IIR 10. 20 Joel 1. 14, 4. 9
 Mich 3. 5 *prepare, make ready for, prepare for the purpose*
 השקדש „ IIS 8. 11 Jer 12. 3
 „ *ἀθροίζω, συν-* IIS 8. 11 *gather together, collect, muster; gather*
together, assemble
 קדש „ IIR 10. 20 Jer 22. 7, 51. 27 Joel 2. 15 Job 1. 5
 השקדש „ Jos 7. 13
 קדש *κίμαιδος* Dt 23. 18 IIR 23. 7 (*κίμαιδίζω*) *satamite*
 קדשה *Γαδειτάνα* Gn 38. 21, 22 Dt 23. 18 *woman from Cadiz*
 (*קדש/קדש/ἁγίασμα*), *courtesan* [The Greeks, I submit, confused
 קדשה (*woman from Cadiz*) with קדשה/ἁγίασμα (*lecherous, lewd*
woman).]
 קטר *θυμιάζω, -αίω, -αίω* IS 2. 16 IR 22. 44 IIR 23. 5 Jes 65. 3
 Jer 44. 15, 17, 21 Am 4. 5 Hab 1. 16 *burn so as to produce smoke;*
burn incense; smoke, fumigate; הקטר Ex 30. 7 Lev 9. 10 IS 2. 16

- קֶסֶר *θυμίαμα* Jer 44. 21 *incense*
 קֶסֶרָה „ Dt 33. 10
 קֶסֶרָה „ Ex 30. 1, 7 Nu 7. 14 *incense*; usu. in pl., *fragrant stuffs*
 for burning
 קֶסֶר *ἐπιθυμίαω* Cant 3. 6 *offer incense*; Pass., *λίβανος ἐπιθυμιαθείς*
 (Dioscorides Medicus 1. 68) *perfumed with frankincense?*
 בְּקֶסֶר *θυμιατήριον, -τρον* Ex 30. 1 *censer, vessel for fumigation*
 בְּקֶסֶרָה „ Ez 8. 11 IICh 26. 19
 קָלִל אֵר. גִּט קָלִל Gn 8. 21, 12. 3 Ex 22. 27
 קָלִלָה אֵלֶּה. גִּט קָלִלָה Gn 27. 12 Dt 11. 26, 23. 6, 27. 13 IR 2. 8
 קָסָם *χρήζω* Dt 18. 10 IS 28. 8 IIR 17. 17 Ez 21. 28, 34 Mich 3. 11
warn or direct by oracle; = *χράω* (B): *deliver an oracle, foretell*
 קָסָם *χρησμός* Nu 23. 23 Dt 18. 10 Ez 13. 6, 21. 26 Prv 16. 10
oracular response, oracle
 „ *χρηστήριον* Nu 22. 7 *oracular response; an offering for the oracle,*
made by those consulting it; cf. מִכָּה/μαντεῖον, sup.
 קָסָם *χρηστής* IS 6. 2 Jer 27. 9 Mich 3. 7 Zach 10. 2 *one who gives*
or expounds oracles, prophet, soothsayer
 קֶצֶרָה *σκευάριον* Ex 25. 29 Nu 7. 13 (*σκεῦος*) *small vessel or utensil,*
mostly in pl.
 קָרָא *χράω* (B) Ex 5. 3 Nu 24. 1 IR 13. 2, 4 IIR 3. 10, 13, 8. 8, 9,
 23. 16 Jon 3. 2 Zach 7. 7 *warn or direct by oracle*; Pass., *to be declared,*
proclaimed by an oracle; consult a god or oracle; = *χρήζω*
 קֶרְאָה *χρημα* Jon 3. 2 *oracle* قرآن
 הַקָּרִיב *καθιερεύω* Ex 29. 3, 10 Nu 8. 9, 10 *sacrifice, offer*
 קָרְבֵּן *ιερεῖον* Lev 1. 2, 2. 1 Ez 40. 43 *victim, animal for sacrifice*
 רָאָה *ὁράω* Gn 16. 13, 41. 22, 48. 3 Ex 4. 1 Jes 30. 10 Ez 1. 1, 8. 4
see visions; Pass., *appear in a vision* [future and aorist formed from
 roots רָא- (יָדַע) and רָא- (יָדַע) respectively]
 רֹאֵה *ὄψος* IS 9. 9 Jes 30. 10 ICh 9. 22 IICh 16. 7 *watcher, guardian*
 רָעָה „ Gn 4. 2, 48. 15 Ex 2. 17 Nu 27. 17 Jes 40. 11 Jer 2. 8,
 23. 2, 49. 19 Ez 34. 1-23 Ps 23. 1, 80. 2
 רֹבֵד *ῥάβδος* Ez 16. 11 *rod, wand, magic wand, staff of office, rod for*
chastisement
 רֶמֶס *ἐρπετόν* Gn 1. 25, 26 Hos 2. 20 Hab 1. 14 *beast or animal which*
goes on all fours; creeping thing, reptile, esp. snake
 רָפָא *θεραπεύω, θαρ-* Job 13. 4 *be an attendant, do service, do service to*
the gods, worship; cf. רָפָא
 רָצוֹן *χαριστήριον* Ex 28. 38 Lev 1. 3 Jes 56. 7 Mal 2. 13 *thank-offering*
 לַחֲקֵי צִחָק. גִּט Jud 16. 25

- שָׁחַן ψιθυρίζω Zach 3. 1 Ps 38. 21, 109. 4, 20, 29 *whisper, whisper what one dares not speak out, whisper slanders*
- שָׁחַן ψιθυρος, ψιδόνες, ψυθῶνες Nu 22. 22 IS 29. 4 IIS 19. 23 IR 3. 13 Job 1. 8, 9 *whispering, slanderous, as epith. of Aphrodite (Ἐφρίτ)*; as Subst., = ψιθυριστής: *whisperer, slanderer; slanderous, back-biting; Subst., slanderer* شيطان
- שָׁחַן ψιθύρισμα, -μός Est 4. 6 *whispering; whispering, slandering*
- שָׁחַן v.i. תָּב Ps 50. 23; cf. Ib 101. 6, 119. 1 Prv 11. 20
- שָׁחַן ἀποχράω Jes 2. 6 *deliver an oracle; cf. πονηράζειν παιδικοῖς χρῆσθαι, πούνιον γὰρ ὁ δακτύλιος* Hesychius
- שָׁחַן ἐρπετόν Nu 21. 6, 8 Dt 8. 15 Jes 14. 29. 30. 6; v.s. שָׁחַן
 „ θεράπων, poet. -έψ, rare in sg. Jes 6. 2. 6 *henchman, attendant, worshipper, servant; cf. לְבַדָּל 8. (תֹּב) θεοῦ*
- שָׁחַן αἰτέω Ex 3. 22 Dt 10. 12 Jud 5. 23 IS 1. 17, 2. 20, 8. 10, 20. 6, 28 IR 2. 16, 20, 22, 3. 5, 10–12 IIR 4. 3. 23 Thr 4. 4 Neh 13. 6 *ask, beg, ask for, demand; ask leave to depart; ask a person for a thing; cf. δέω (B); לְבַדָּל αἰτητός Gn 46. 10 IS 9. 2 IIR 6. 5 ICh 4. 24, 6. 9 asked for [of God by his parents]; ἑτημένος IS 1. 28 IIR 6. 5 (αἰτέω, αἰτῶμαι) borrowed; לְבַדָּל αἰτησις IS 1. 17, 2. 20 IR 2. 20 Esth 5. 6, 7 request, demand; cf. δέησις: לְבַדָּל πεύδομαι, πυνθάνο- Gn 24. 57 Dt 4. 32. 18. 11 IS 22. 13 *fear or inquire concerning, inquire about one person of or from another; inquire whether**
- שָׁחַן לְבַדָּל חִלְלָה חִלְלָה חִלְלָה Dt 32. 22 IIS 22. 6 Jes 5. 14, 7. 11, 14. 9 Hos 13. 14 Hab 2. 5 Ps 9. 18 Prv 15. 24, 27. 20; v.s. לְבַדָּל
- שָׁחַן παύω Gn 2. 2, 8. 22 Jes 24. 8 Prv 22. 10 Thr 5. 14 *take one's rest, cease; rest or cease from a thing, stop; לְבַדָּל κατα-, καμπαίω Ex 5. 5 Dt 32. 26 IIR 23. 11 Ps 46. 10 Prv 18. 18 put an end to, stop; לְבַדָּל κατάπαυσις Ex 20. 8, 10 Jes 58. 13 *stopping; rest, calm**
- שָׁחַן σκήπτρον Gn 49. 10 Lev 27. 32 Nu 18. 2 Jes 9. 3, 10. 5, 15. 14. 5, 29, 28. 27 Ez 19. 14, 20. 37, 21. 15 Am 1. 5 Ps 45. 7 Prv 26. 3 the Prose word is βακτηρία; *staff or baton, esp. as the badge of command, sceptre; in Hom. borne by kings and chiefs, and transmitted from father to son; by speakers, who on rising to speak received it from the herald [a custom in pre-Islamic Arabia]; as a symbol of royalty, kingly power, etc.; used as a stick or cudgel to punish the refractory*
- שָׁחַן σύνδεσμος, -εσις Dt 32. 17 Ps 106. 37 *that which binds together [mortar, stucco, lime]*

- כִּיד „ Dt 27. 2 شيد
 קִיד „ Gn 14. 8, 10
 זֵד Zeus Gn 17. 1, 49. 25 Ex 6. 3 Nu 24. 4 Ez 1. 24 [cf. IS 2. 10, 7. 10 IIS 22. 14 Ps 29. 3, 96. 11 Job 37. 4-5, 40. 9 ICh 16. 32], 10. 5 Job 8. 3, 5, 21. 15, 34. 10, 12 Ruth 1. 20, 21 Zeus
 זֵהν Zēn Job 19. 29 Zeus
 כִּיד σκῦτος IR 12. 11 Nah 3. 2 Prv 26. 3 *leather thong, whip*
 שִׁחַ שֹׁחֵט σόδαζω, -άπτω, -αγιάζομαι Lev 1. 5 IIR 25. 7 *slay, slaughter, prop. by cutting the throat; esp. slaughter victims for sacrifice, cut their throats; generally, slay, kill, of human victims; s.v. שָׁחַט*
 שֹׁחֵט σφάγευς Jes 57. 5, 66. 3 *slayer, butcher; at a sacrifice*
 שֹׁחָט σφακτός Lev 14. 6 *slain, slaughtered*
 שֹׁחֵט שֹׁחֵט שֹׁחֵט σφαγή, -άξ ICh 30. 17 *slaughter*
 שֹׁחֵט Στύξ Ps 55. 24 Job 9. 31, 33. 28 *The Styx, i.e. the Hateful; a well of fatal coldness in Arcadia*
 שֹׁחֵט Δῆλος Δῆλος Δῆλος Δῆλος Jos 21. 2 Jud 21. 21 IS 3. 21 Jer 7. 12 Ps 78. 60 *Delos; s.v. שֹׁחֵט* Jos 15. 51
 שֹׁחֵט ξύλον Ex 25. 23 Jud 1. 7 IS 20. 34 IR 13. 20 Ps 128. 3 *table*
 שֹׁחֵט τέλος Lev 9. 22 Nu 15. 8 Ez 46. 12 *fulfilment; payment (שֹׁחֵט Hos 9. 7 שֹׁחֵט Ps 91. 8); pl., services or offerings due to the gods*
 שֹׁחֵט τρίγωνον IS 18. 6 *a musical instrument of triangular form with strings of equal thickness but unequal lengths*
 שֹׁחֵט Zeus, Δῆν, Ζήν ICh 13. 6; *s.v. שֹׁחֵט*
 שֹׁחֵט ἄνω, ὄνω, σῆμα, σῆμα Gn 1. 1, 8 *aloft, on high; in heaven, opp. earth; generally, on the upper side, i.e. on the north שֹׁחֵט Gn 13. 9, 14. 15 Jos 19. 27 IR 7. 39 سماء; constellation, mostly in pl., heavenly bodies سماء*
 שֹׁחֵט ξανθός Gn 37. 9 IIR 23. 5, 11 *yellow, of various shades, freq. with a tinge of red; after Hom. of all kinds of objects; of gold שֹׁחֵט*
 שֹׁחֵט κέρας Ex 19. 16 Jos 6. 4 IS 13. 3 IR 1. 34 Jes 58. 1 Hos 3. 1 Ps 47. 6 Job 39. 25 *the horn of an animal; horn for blowing; Ep. gen. κέραος (prob. fr. κεραφός)*
 שֹׁחֵט σποδίζω Ps 22. 16 *roast or bake in ashes*
 שֹׁחֵט σποδός Neh 3. 13; *s.v. שֹׁחֵט*
 שֹׁחֵט σποδίτης IIS 17. 29 *baked in ashes*
 שֹׁחֵט εἰκαστός, ἀπείκασμα, -μός, -σία IR 11. 5, 7 IIR 23. 24 Ez 7. 20 *apprehended through an image, opp. αἰσθητός (perceptible); representation*
 „ ἀπέχθημα, *inf., Zach 9. 7*

- קָרָה ἀπέχθημα, -ήμων, -ής Lev 7. 21, 11. 10 Jes 66. 17 *object of hate*; worse form for ἀπεχθής: *hateful, hated*
 „ εἰκαστός, *sup.*, Ez 8. 10
 קָרָה ἀπεχθαίρω, κατεχύραίνω Lev 11. 11, 13 Dt 7. 26 *hate utterly, detest; hate inveterately*
 „ ἀπεχθάνομαι Lev 11. 43, 20. 25 *Pass., to be hated, incur hatred, to be or become hateful to one, incur his hate*; causal, *that causes hatred*
 רַבִּיד רַבִּיד רַבִּיד Esth 4. 11, 8. 4
 שָׁרָה ἐκθεραπεύω Gn 39. 4 Dt 10. 8 IS 2. 11, 3. 1 IR 1. 4, 15, 19. 21 Jes 56. 6 Ez 44. 11, 12 Ps 101. 6 ICh 23. 13 *strengthened for θεραπεύω: to be an attendant, do service to the gods, serve them; worship; take care of (secondary); ὑπηρέτω: to be a servant, do service; minister to, serve*
 שָׁרָה θεραπεία Nu 4. 12 IICh 24. 14 *service, attendance (secondary); ὑπηρέτεια: = ὑπηρεσία; generally, service*
 שָׁרָה ὑπηρέτης Nu 11. 28 IR 10. 5 Jes 51. 6 Joel 1. 9, 13 Esr 8. 17 IICh 22. 8 *servant, attendant*
 שָׁרָה „ Am 6. 10
 חֵם חֵם חֵם Job 2. 3
 חֵם σημεῖον Ex 20. 4 Dt 4. 16 Job 4. 16 *figure, image*
 חֵם τέλειος Gn 6. 9 Ex 12. 5 *perfect, of victims, without spot or blemish; of persons, accomplished, perfect in his kind*
 חֵם ὁ θάνατος Ez 8. 14 *the death [i.e. that of Adonis]*
 חֵם Σεμναί Ex 26. 30 Dt 33. 8 Esr 2. 63 *at Athens the Erinyes were specially the σεμναί θεαί, or simply Σεμναί; σεμνός (σέβομαι) revered, august, holy (W); devoted to the gods; worthy of respect, honourable; prop. of gods, Demeter, Hecate, Thetis, Poseidon, Pallas Athena*
 חֵם ἀντιβολήσις IR 8. 28 IIR 19. 4 Jes 56. 7 Thr 3. 44 *an entreaty, prayer; חֵם חֵם ἀντιβολέω IIS 7. 27 entreat*
 חֵם πλάσις Jer 49. 16 *fiction, invention*
 חֵם ὀπτησις IIR 23. 10 Jer 19. 11, 12 *roasting, frying*
 חֵם τρίπους Gn 31. 19 Jud 17. 5 IS 15. 23, 19. 13 IIR 23. 24 Ez 21. 26 Hos 3. 4 Zach 10. 2 *tripod, i.e. three-legged cauldron; placed as votive gifts in the temples, esp. in that of Apollo at Delphi, or they were preserved in private houses; from a tripod the Delphic Priestess delivered her oracles*
 חֵם θεοπιστής IR 17. 1 *prophet; v.s. חֵם*

This is how these phrases are dealt with by the Septuagint and the N.E.B.:

הַעַם הָאֵלֶּה—LXX: *τις ἐκ τοῦ γένους*; N.E.B.: *one of the people*.

אֲנִי וְהַדָּרִגָּה—LXX: *ἡγουμένους*; N.E.B.: *counsellors*.

אִישׁ אֶחָד—LXX: *ἄνθρωπος*; N.E.B.: *No man* Lev 22. 4, *any man whatever* Ib 24. 15.

כָּל-אֶחָד—LXX: *πᾶς ἄνθρωπος*; N.E.B.: *No other man*;

אִישׁ אֶחָד—LXX: *πᾶς ἄνθρωπος* Lev 22. 3, *πάντα ἄνδρα* IIS 13. 9; N.E.B.: *Any man* Lev 22. 3, *everyone* IIS 13. 9.

כָּל-אִישׁ—LXX: *πάντα ἄνθρωπον*; N.E.B.: *every man*.

כָּל-בָּשָׂר—LXX: *πᾶσα σὰρξ*; N.E.B.: *all mankind, every human being*.

הַצֹּדֵק הַזֶּה—LXX: *οἱ κριοὶ (צֹדִיקִים) τῶν προβάτων*; N.E.B. *masters of the flock, flockmasters*; הַצֹּדֵק הַזֶּה—LXX: *οἱ Χαραναῖται, οἱ Χαραναῖοι τὰ πρόβατα* (צֹדִיקִים being mistaken for צֹדִיקִים); N.E.B.: *the dealers*.

I have been able to equate הַצֹּדֵק הַזֶּה with הַצֹּדֵק הַזֶּה, only because I realized that in the former the homology was ordinary, with *אִישׁ* in the nominative; while in the latter it was exceptional, with *אִישׁ* in the genitive. Whether the appreciation of this equation preceded the discovery of the homology *διδάσκω* *ל* (Esth 2. 1), or followed it, I do not remember. But this I know, that long after I had been apprised of both facts, while I was browsing through the book of Daniel, it suddenly occurred to me that *אִישׁ אֶחָד* might be a composite word; and the problem presented by it was soon solved. Thus fortuitous finds have alternated with fruits of persevering study, sustained consideration, and close concentration in the course of my prolonged research.

ASSOCIATED HOMOLOGIES

ἀνδραποδίζω: *enslave*; especially of conquerors, *sell the free men of*

a conquered place *into slavery*; *إِسْتَرَقَّ أَرْقَ*

ἀνδραποδισμός: *selling into slavery, slave-dealing* (W) *تجارة الرقيق*

ἀνδράποδον: *one taken in war and sold as a slave*, whether originally a slave or free, *captive*; originally distinguished from *δούλος*; generally, *a slave* *رَق*

Mark that the derivatives preserve the original ζ as substituted by ق : they behave like Hebrew derivatives.

$\alpha\nu\delta\rho\acute{\alpha}\chi\eta$: *purslane* نَبَات الرِّجْلَة ; $\alpha\nu\delta\rho\alpha\chi\lambda\omicron\varsigma$

The Arabic homologue being in the feminine, must be adjudged as the counterpart of $\alpha\nu\delta\rho\acute{\alpha}\chi\eta$ — נ'ל —and not of its masculine synonym and cognate, $\alpha\nu\delta\rho\alpha\chi\lambda\omicron\varsigma$, ל'ל ; cf. $\nu\acute{\epsilon}\tau\rho\nu$, לִיטרֹן , לִיטרֹן Jer 2. 22.

$\alpha\nu\delta\rho\rho\epsilon\acute{\iota}\alpha$, $-\eta\acute{\iota}\eta$: generally written $\alpha\nu\delta\rho\rho\acute{\iota}\alpha$: *manliness* جِسَارَة ; *hardihood* جَرَاءَة ; = $\alpha\nu\delta\rho\rho\epsilon\acute{\iota}\omicron\tau\eta\varsigma$

س exchanges with δ , as does ט in סָבַח ; and ج exchanges with the spiritus lenis, as does ז in זָבַח .

$\alpha\nu\delta\rho\rho\epsilon\acute{\iota}\omicron\varsigma$, $-\acute{\epsilon}\omicron\varsigma$: *manly, masculine, courageous* جِسُور جَرِيء ; *stubborn* حَرُونَ

ح exchanges with the spiritus lenis, as in $\delta\nu\omicron\varsigma$ حمار ; and as does ח in $\delta\nu\omicron\varsigma$ חמר ; while جَرِيء and حَرُونَ corroborate each other's homology, though Arabic scholars do not suspect their twin etymological relationship.

$\alpha\nu\delta\rho\rho\epsilon\acute{\iota}\omega$: *fill with courage* اجترأ

Note the corroborative force derived from the family connection between جِسَارَة and جِسُور ; as indeed between جَرَاءَة and جَرِيء .

$\alpha\nu\delta\rho\rho\acute{\iota}\alpha\varsigma$: *image of a man, statue* (of stone or wood); of female figures; of men, opp. $\alpha\gamma\acute{\alpha}\lambda\mu\alpha\tau\alpha$ of the gods; rarely of the gods אֱשֵׁרָה IR 16. 33 (cf. $\alpha\sigma\tau\eta\rho$); *statues* אֱשֵׁרֹת Jer 45. 16; mother's term of endearment אֱשֵׁרָה Gn 30. 13; cf. $\mu\acute{\alpha}\kappa\alpha\rho$

$\alpha\nu\delta\rho\rho\acute{\iota}\alpha\varsigma$ (IR 16. 33); $\alpha\sigma\tau\eta\rho$ ($\delta\tau\alpha\varsigma\text{ Ἀστροδότης}$), Ἡστέραπη IR 15. 13 IIR 21. 3, 7); $\alpha\sigma\kappa\eta\rho\acute{\alpha}$, $\alpha\sigma\kappa\rho\alpha$, $\xi\acute{\upsilon}\lambda\omicron\nu$ Jud 6. 26 IIR 23. 15—all six words coalesced in pronunciation to become a single word, אֱשֵׁרָה or אֱשֵׁרֹת (IIR 17. 16); although $\alpha\sigma\tau\eta\rho$ preserved its special name עֲשֵׂתֶרֶת (IR 11. 5). But I am by no means sure that עֲשֵׂתֶרֶת or בַּעֲלִיָּה (Jud 2. 13, 10. 6) is in the plural. If the latter be in the singular, then it would homologize with Ἀπόλλων . $\alpha\sigma\kappa\eta\rho\acute{\alpha}$ and $\alpha\sigma\kappa\rho\alpha$ are obvious atavisms of $\xi\acute{\upsilon}\lambda\omicron\nu$.

$\alpha\nu\delta\rho\rho\acute{\iota}\omicron\nu$: Dim. of $\alpha\sigma\tau\eta\rho$ ($\alpha\nu\delta\rho\acute{\rho}\omicron\varsigma$), *manikin* قَزَم

The spiritus lenis exchanges with ق , as in $\delta\theta\acute{o}\eta\eta$ قُتْن Prv 7. 16; as it does with ק in $\omega\acute{\nu}\epsilon\omicron\mu\alpha\iota$ קָנַם Gen 33. 19.

$\alpha\nu\delta\rho\acute{\iota}\varsigma$: fem. of $\alpha\sigma\tau\eta\rho$ אֱשֵׁרָה Gn 2. 22, 23 (cf. $\gamma\eta\eta\eta$) إِسْرَاه

ἀνδρογίγας: *giant-man* גִּיגָנִים Ex 17. 8 عِلاق

Arabic led me to this homology.

ἀνδρόγυνος: *man-woman, hermaphrodite* خُنثى [cf. ἀνθή/أنثى]

This homology is most remarkable, for two important reasons. First, خُنثى seems to be a mere variant of أنثى, the homologue of γυνή in the genitive (γυναικός): in the former the γ exchanges with خ, as in γένω/خلف; whereas it drops in the latter. Secondly, because it homologizes with ἀνδρόγυνος as if it were ἀνδρογυνή (like ἀνδρογίγας), and dispenses with one of the two operative elements in the compound by a change in the pronunciation of the other. A somewhat similar homology is ὤνη/τριακάς, ἄδος.

ἀνδροθέα: *man-goddess, i.e. Athena*

I diffidently submit that, according to my Propositions, this compound is a variant—or the etymological origin—of Θαρσά and Θρασώ, the names of Athena, thus: ἀνδροθέα → ἀνδροθέας → δροθέας → δραθέας → δρασεας → δρασας → θρασας → Θρασω → Θαρσώ.

ἀνδρόδομος: = ἀνδρῶν (*men's apartment in a house, banqueting hall*)

דָּוֶם Jud 3. 23 suff.-pref. metathesis, spiritus ד

ἄνθρωπος, ὁ, (prob. from ἀνῆρ, ἄψ, *man-faced*) Attic crasis

ἀνθρώπος, Ionic ἀνθρῶπος, for ὁ ἀνθρ-: *man*, both as a generic

term and of individuals אָדָם Ex 13. 13 Jes 2. 9 אָדָם Gn 2. 24,

19. 8, 32. 7 Jes 2. 9 אָדָם Ps 8. 5, 9. 20 אָדָם Dan 7. 4 אָדָם

Ib 2. 43 אָדָם־בָּר אָדָם־בָּר Ib 7. 13; opp. *gods*, אָדָם־בָּר Job 13. 9, 33. 26

אָדָם־בָּר Nu 23. 19 Ps 8. 5 אָדָם־בָּר Ps 144. 3; Plato uses it

both with and without the Att. to denote *man* generally, אָדָם־בָּר

Gn 6. 1-7 (v. ἀνῆρ); in pl., *mankind* אָדָם־בָּרִים IIS 7. 14 Jer 32.

19 Ps 49. 3 אָדָם־בָּרִים Ps 4. 3, 49. 3 אָדָם־בָּרִים Dan 2. 38, 5. 21

ἀνδρὸς: = ἀνὴρ ἀνδρὸς (*husbandless, of virgins*) عَذْرَاءُ = ἀνὴρ

ἀνδρῶν *without men* אָדָם־לֹא Job 38. 26 אָדָם־לֹא Ib.; *wanting*

in manhood, cowardly אָדָם־לֹא Jes 31. 8 אָדָם־לֹא Ib.

ἄνθρωπος is a compound of ἀνδρὸς ὄψ, אָדָם־בָּרִים or אָדָם־בָּרִים—by the all-pervading suffix-prefix phenomenon—בָּרִים being the singular of אָדָם־בָּרִים as בָּרִים is of אָדָם־בָּרִים. A rival to homology with אָדָם־בָּרִים is another phrase, ὡς ἀνῆρ; but the contest is distinctly unequal, as will be apparent from a comparison between the intrinsic meaning of ἄνθρωπος and that of ὡς ἀνῆρ:

INCIDENTAL HOMONYMS

In the course of our investigation into the above homologies, we have incidentally come across new words, some of which have homonyms, as follows:

בֶּן/γένος: *offspring*, even of a single descendant Gn 4. 25 בֶּן/ابن — in such phrases as: בְּנֵי-הָהָה Gn 23. 3, בְּנֵי-יִשְׂרָאֵל Ib 32. 33, בְּנֵי-עַמּוֹן, בְּנֵי-גִשָּׁן, בְּנֵי-עֵבֶר Ib 10. 32, 21, בְּנֵי-שֵׁעִיר, בְּנֵי-קֶדֶם Ib 29. 1, 11, 38, 21 — is also the homologue of γένος: *race, stock, kin; clan, house, family*

בֶּן/φυτόν: *plant*, esp. *garden plant or tree* Gn 49. 22 نَبَات أَب
בֶּן/(ὁ ἐμὸς ὠδίνων) πόνος: of a child, *produced by (my) pangs or throes of childbirth* Gn 35. 18

בֶּן/ὀψίγονος: of a son, *late-born, born in one's old age* Gn 37. 3

בֶּן/Ἡρακλῆδης: son of IS 23. 10

בֵּין/μέσος: μέσον, *midst* Gn 42. 23; διὰ μέσον, *between* Gn 13. 17 Ex 12. 6, 13. 9 בֵּין; ἐς μέσον, ἐς μ. ἀμφοτέρων *between both of two*, freq. in Hom. for ἐς μέσον μεταίχμιον *between two armies* IS 17. 4, 23

בַּעַל/ἥλιος: as pr. n., *Helios, the sun-god* Jud 6. 25

בַּעַל/πάστας: (πάσμαι) *owner*; (πάτωρ: (πάσμαι) *possessor* Ex 21. 34, 22. 7 IR 17. 17

בַּעַל/πολίτης: *citizen, freeman* Jos 24. 11 Jud 9. 25, 51

בַּעַל/πολύς: *many; much*; πολύμητις, *of many counsels* בַּעַל-קִנְיָנוֹת Prv 24. 8 בַּעַל-הָאֵלֶּה (בְּשָׂפִים) IS 28. 7 Nah 3. 4

בַּעַל/πόσις: *husband, spouse; lawful husband* Gn 20. 3 Hos 2. 18

בֶּן/παῖς: *child*, whether son or daughter Prv 31. 2

בֶּן/πυρός, σπυρός: *wheat* Gn 41. 35

בֶּן/Ὅμηρος: *Homer* Gn 34. 4; Ὅμηρίδης, בֶּן-הַמֶּלֶךְ Ib 34. 2

בַּעַל/γαμέτης: *husband, spouse* IIS 11. 3 ICh 3. 5

בַּעַל/γάμος: *unlawful wedlock* Gn 19. 38

בַּעַל/γένος: *race* Lev 19. 18; *clan, family* IIR 4. 13 Ruth 1. 16

עֵצ/γονεύς: *begetter, father* Gn 19. 38

עֵצ/λαός: *a people*, i.e. all who are called by one name Dt 26. 15; *men*, i.e. soldiers Dt 20. 1, 2, 5, 8, 9 IR 22. 23 IIR 13. 7; δῆμος: *people* Gn 34. 16; *commoner* IIS 22. 22; the *popular assembly* Gn 23. 7

עֵצ/ποινίζομαι: *exact a penalty* Ex 21. 22 Dt 22. 19; cf. ἀποτίνω

עֵצ/μῆνις, μᾶν-: *wrath*; from Hom. downwards freq. of the *wrath* of the gods, pl. Gn 32. 21 Lev 17. 10, 20. 3, 5, 6, 26. 17 IS 1. 18 Ps 34. 17 Ths 4. 16

עֵצ/ἐνώπιον: *face to face, in person* Ex 33. 11 Dt 34. 10 IIR 14. 8 Job 2. 5

עֵצ/ἐπάνω: *above, on the upper side or part* עֵצ-לָן Lev 14. 53 עֵצ-לְעֵצ Gn 1. 2; *before, in front of* עֵצ-לָן Ib 19. 13, 27 עֵצ-לָן Nu 17. 8 עֵצ-לְעֵצ Gn 5. 11 עֵצ-לָן Ib 11. 28 עֵצ-לָן IIS 10. 9; *in the presence of* עֵצ-לָן Gn 27. 30; of *Time*, in *former times* עֵצ-לְעֵצ Dt 2. 10; of *Number*, *above, more* עֵצ-לָן Ez 48. 21 עֵצ-לְעֵצ Ib 48. 13, 21

עֵצ/διαφανής: *transparent, transparent*, Hom. W. Prov 27. 19

עֵצ/προσ-: *pro, towards* Ex 33. 14-15 cf. Jos 42. 1, 44. 3, 52. 21 Ez 36. 27, 37. 14, 33. 25 Joel 3. 1, 2 Hag 2. 3 Zach 4. 6 Ps 104. 30, 143. 10 Neh 9. 20; cf. Jos 3. 33 וְשָׁמָּה [Therefore, וְשָׁמָּה, עֵצ and עֵצ are synonymous] p. 237f.

עֵצ/θαιρός: *front of a door or gate* Prov 26. 14

עֵצ/θεωρός: *envoy sent to consult an oracle, to present an offering* Jes 57. 9 Prov 13. 17, 25. 13

עֵצ/κοῖλον: *hollow, empty; esp. of cavity in the body*, +1 & IS 4. 19 Dan 10. 12

עֵצ/στόλος: *sedition, fleet* Jes 18. 2

עֵצ/ὠδὴς: *mostly in pl. pangs or throes of childbirth* Jes 13. 8. 21. 3

The above analysis shows that although the Propositions which I have enunciated as governing the interchange of letters and the role of vocalization in Graeco-Hebraic homology may, at first glance, seem to be very widely cast—indeed, so widely

cast that almost any Greek word could ultimately be transformed into almost any Hebrew one—on closer examination, this superficial impression disappears. It is certainly otherwise in practice, especially if the Propositions as a whole, and particularly the safeguards of Proposition 59, are duly heeded. On the other hand, if the Propositions are applied singly and in isolation, and the provisions of Proposition 59 are ignored, one is liable to be misled and to court disaster, as the following example will show.

הָרָג is an exclusively Hebrew word, with no phonetic counterpart either in Arabic or Aramaic; so that neither could afford any assistance in the search for or confirmation of a genuine Greek homologue. Therefore, when *πέρθω* presented its credentials, its candidature was approved, especially as some corroboration came from its fellow homologue הָרַס (cf. Ps 78. 47). It looked as though *π* dropped out of both, while *θ* exchanged dialectally with *σ* in one, and with *χ* in the other. Nevertheless, there were real misgivings: for one thing, there was no Verbal Adjective to homologize with הָרָג or הָרוּס, and no Substantive to homologize with הָרָגָה; whereas other derivatives of הָרַס were provided for—*πέρθημα* הָרָסָה, *πέρθησις* הָרִיסָה. But, in any case, הָרָג seemed to be a strange word which rendered *two* phrases apparently meaningless, הָרַג הָרוּגִים (Jes 10. 4) and לָבַשׁ הָרָג (Ib 14. 19). In the circumstances, the matter was set aside for review.

One day, as I was looking for an homologue for הָרַג, I had the good fortune of spotting *ἐναιζω* as the perfect homologue of הָרַג also, and *ἐναια* as the ideal one of הָרוּגִים:

ἐναιζω: *strip a slain foe of his arms* (*ἐναια*); hence *slay in fight*; generally, *slay* הָרַג Gn 4. 8 Ex 2. 14 Lev 20. 15, 16 Nu 11. 15 II S 23. 21 Jes 27. 1 Hos 6. 5 Job 20. 16 Esth 9. 5

ἐναια, *τά*: (*ἐναια*) only pl., *arms and trappings of a slain foe* הָרוּגִים Jes 10. 4, 14. 19

Mark how the Hebrew derivative preserves the original ζ which was converted into ז.

So now both texts are plain: (1) '... and they shall fall under slain foes' arms and trappings...' (2) 'But thou wast cast out of thy grave like an abominated corpse, sword-girt and dressed (לָבַשׁ) in the arms and trappings of slain foes who

went down to the last bed (אֲבִנִים/ἐννή: *one's last bed, the grave; stones thrown out from the prow and used as anchors* Job 38. 30, pl.) of the grave (קבר/τάφος: *grave*) like a putrefied carcass.' •

Therefore, if my early experience is anything to go by, anyone who—misusing my Propositions—indulged in the fanciful exercise of transforming any Greek word into any Hebrew one, would before long stumble, fall and break his stiff neck. Let who will try!

XV. MONOGRAPHS

MAHATMA

LIII. *The word 'mahatma' occurs in the Bible.*

IF in the far-off days of my adolescence, when Gandhi was first surnamed 'Mahatma', one of the world's most reputable scholars had claimed that that word—derived as it is from Sanskrit (*mahatman*: *maha*, great; *atman*, soul)—was writ in our sacred Scriptures cryptically, yet plainly enough for the knowledgeable to see through the disguise, his learned colleagues would have thought him barmy on the crumpet. Why, the suggestion that 'mahatman' and מְהַטְמָן (Piv 19. 19) are interchangeable terms is enough to make Tchernechovski, the imaginative translator of Homer, turn in his grave. Even Professor Cyrus Gordon—the famous expert in Mediterranean studies, who has detected a close affinity between the Greek and the so-called Semitic cultures, and has viewed my theory with sympathetic understanding—might at first blush raise his eyebrows in wonder.

I should, therefore, be neither surprised nor offended if I were not taken seriously now that I, an imperfectly equipped newcomer in the vast and snareful field of philological research, confidently make that very claim and that very suggestion, in support of my revolutionary theory that Hebrew and Greek are identical tongues. On the contrary, I should deem it a compliment or a special favour, and feel deeply grateful, if the interested student would bear with me through my decoding of the cryptogram. So let me proceed from bold assertion to conclusive proof, incidentally solving other obscure mysteries and bringing to light other hidden treasures of inestimable value, so as to convince even the sceptics.

The Greek for 'mahatman' is the identical Homeric word *μεγάθυμος*; alternatively, *μεγαλόθυμος* which approximates מְהַטְמָן more closely. It is a compound made up of *μέγας* and *θυμός*, the respective homologues of which are as follows:

I. *μέγας*, *μεγάλη*, *μέγα*, gen. *μεγάλου*, *ης*, *ου*, dat. *μεγάλῳ*, *ῃ*, *ῳ*, acc. *μέγαν*, *μεγάλην*, *μέγα*; dual *μεγάλῳ*, *α*, *ῳ*; pl. *μεγάλοι*, *μεγάλαι*, *μεγάλα*,

etc.: the stem *μεγάλο-* is never used in sg. nom. and acc. masc. and neut., and only once in voc. masc., ὦ *μεγάλε* Ζεῦ (Aeschylus, *Septem contra Thebas* 822 (anapaests)).

big, of bodily size גדול *גָּדוֹל* Gn 1. 16 Dt 9. 2 Jes 8. 1,

27. 13 Ez 17. 3 Jon 2. 1 ICh 2. 4, 36. 18 גדול *גָּדוֹל* Esr 5. 8;

freq. of stature גדול *גָּדוֹל* Jos 14. 15 נגד *נֶגֶד* Ez 38. 2 גדול *גָּדוֹל* Ib 39. 6;

full grown, of age as shown by stature גדול *גָּדוֹל* Gn 19. 11;

vast גדול *גָּדוֹל* Gn 15. 14 Dt 1. 19 Jer 44. 15 Ps 104. 25 Thr 2. 13;

high גדול *גָּדוֹל* Jos 7. 26 IIS 18. 9 Zach 4. 7 Neh 3. 27 גדול *גָּדוֹל* Nu 32. 37 גדול *גָּדוֹל* Ib 32. 3 גדול *גָּדוֹל*;

of quality or degree, *great*, *mighty* גדול *גָּדוֹל* Gn 18. 18, 21. 8 Ex 11. 3 Lev

19. 15 IIS 3. 38 IIR 4. 8, 10. 6 Jes 36. 4, 13 Eccl 9. 14 ICh 2. 4

גדול *גָּדוֹל* Prv 19. 19 גדול *גָּדוֹל* IIS 23. 20 גדול *גָּדוֹל* IIR 5. 1 גדול *גָּדוֹל* IIS 22. 51

גדול *גָּדוֹל* Job 36. 22 גדול *גָּדוֹל* Ez 32. 27 גדול *גָּדוֹל* Ib 32. 30 גדול *גָּדוֹל*;

freq. epith. of gods, ὁ μ. Ζεὺς, etc.; *μεγάλα* *μέγα*, of Demeter and

Persephone; θεοὶ μεγάλοι, of the Cabiri גדול *גָּדוֹל* Ex 18. 11 ICh 16. 25

גדול *גָּדוֹל* Gn 49. 25 גדול *גָּדוֹל* IIS 22. 51 גדול *גָּדוֹל* Ps 76. 12 גדול *גָּדוֹל* Gn 12. 5

גדול *גָּדוֹל* Job 36. 22 גדול *גָּדוֹל*;

greatness גדול *גָּדוֹל* Esth 1. 4 גדול *גָּדוֹל* Ez 31. 18 גדול *גָּדוֹל* Nu 24. 18 Prv 31. 1

strong, of the elements, etc. גדול *גָּדוֹל* IR 18. 45 גדול *גָּדוֹל* Jos 9. 1 Jer 25. 32 Jon 1. 4

of passions, feelings, etc., of men, גדול *גָּדוֹל* Gn 27. 33 Dt 29. 27 IIS

13. 15 IIR 22. 13, 23. 26 Jer 36. 7 Zach 8. 2;

of sounds, *great*, *loud* גדול *גָּדוֹל* Gn 39. 14 Jos 6. 20 Jes 29. 6, 30. 13 גדול *גָּדוֹל*

Dan 3. 4;

generally, *great*, *mighty*, ὁσος (*path*) גדול *גָּדוֹל* Ex 15. 16 Jud 21. 5 גדול *גָּדוֹל*

19. 113), ὁσος (*happiness*) גדול *גָּדוֹל* IR 1. 40;

big, i.e. *difficult* question גדול *גָּדוֹל* Ex 18. 22; *weighty*, *important* גדול *גָּדוֹל* Ex

3. 3 IIR 5. 13;

with a bad sense, *over-great*, μέγα εἰπεῖν to speak *big* and so provoke

divine wrath גדול *גָּדוֹל* Ps 12. 4; cf. IS 2. 3;

of days, *long* גדול *גָּדוֹל* Gn 29. 7;

Adv. *μεγάλως*, *very much*, *exceedingly* באד *בָּאֵד* Gn 1. 31. 4, 5 גדול *גָּדוֹל* Job 20. 15

גדול *גָּדוֹל* Gn 28. 17 גדול *גָּדוֹל* Ib 27. 34 גדול *גָּדוֹל*;

loudly בחיל *בְּחִיל* Dan 3. 4 גדול *גָּדוֹל* Jer 12. 6;

strengthened, *באד* *בָּאֵד* גדול *גָּדוֹל* Ex 11. 3 Jud 11. 33 גדול *גָּדוֹל* באד *בָּאֵד*

Gn 7. 19 גדול *גָּדוֹל* בבאד *בָּבֵאֵד* Ib 17. 2, 6 גדול *גָּדוֹל* בבאד *בָּבֵאֵד* Ez 9. 9 גדול *גָּדוֹל*

גדול *גָּדוֹל* Gn 27. 33, 34; גדול *גָּדוֹל* ICh 16. 14 גדול *גָּדוֹל* עד-לבאד *עַד-לְבָאֵד*

degrees of comparison (regul. *μεγαλότερος* גדול *גָּדוֹל* Jer 56. 12):

comp. *μείζων*, *ov greater* גדול Ex 18. 11 Lev 21. 10 בן גדולה Jos 10. 2;
μείζων the elder הגדול Gn 10. 21, 27. 1 Lev 21. 10 IS 17. 28, 18. 17
 Ez 16. 46, 23. 4 הגדול מ- IR 2. 22;
μείζων κώμης headman of a village عُندة;
 generally, *the higher authority* גדול IIR 10. 6, 11;
 a strong form of denial, *nothing whatever* כל Prv 13. 7, 30. 30.

II. *θυμός, ó, soul, spirit, as the principle of life, feeling and thought*, esp. of strong feeling and passion (rightly derived from *θύω* [B], *rage, seethe*):
 נסה Jes 42. 5, 57. 16 Prv 20. 27 Job 27. 3, 34. 14;

in a physical sense, *breath, life* נשמה IR 17. 17 Jes 2. 22 Dan 10. 17
 غُثْرَ حَيَاةٍ;

spirit, strength חמה Jes 63. 5 Dan 8. 6 حَمِيًّا;

mind, temper, will טעם IS 21. 14, 25. 33 Ps 34. 1, 119. 66 Prv 11. 22
 ضَم;

spirit, courage חמה Jes 27. 4 حَمِيَّة;

anger, wrath זעם Jes 10. 25 Ez 21. 36 Nah 1. 6 Ps 78. 49, 102. 11 זעף;

Jes 30. 30 חמה Dt 29. 27 Jes 42. 25 Ez 5. 15 Ps 37. 3 Prv 27. 4 Esth 3. 5 (Luke 4. 28), 7. 10 טעם Prv 26. 16 נסה Jes 30. 33; n. p. 292;

in pl. (not earlier than Plato), *fits of anger, passions* חמה Prv 22. 24;

the heart, as the seat of emotions חמה Prv 19. 19 טעם or טבו Ib 30. 31;

mind, soul, as the seat of thought חמה Ps 76. 11 נסה Job 32. 8.

Compounds and associated words lend further and firm support to the homologies above set out:

ἀλκιμος θυμός, of stout heart עזב אלקים Prv 30. 31.

μεγάθυμος, ov, great-hearted גדל-חמה Prv 19. 19.

μεγαίρω (from *μέγας*), *feel grudge towards* נסה Lev 19. 18.

μεγαλακτής = μεγαλοσθενής [of great strength] גדל-חמה Nah 1. 3.

μεγαλειος, α, ov (μέγας), magnificent, splendid; of persons, stately, haughty עָלִיז Ps 46. 5, 91. 9 عَالٍ جَبِيلٍ.

μεγαλίζομαι, to be exalted, bear oneself proudly הגדיל Ez 38. 23 הגדיל Ps 35. 26 تَعَالَى (الله).

μεγαλόμητις, of high design העצה גדל Jer 32. 19.

μεγαλύνω (μέγας), make great or powerful, exalt גדל Jos 4. 14 Esth 3. 1 הגדיל Ps 55. 13.

καταμεγαλύνομαι, exalt oneself against הגדיל Ps 35. 26 הגדל Zeph 2. 10 הגדל Jes 10. 15.

גדול, is not a mistake for גדל (Ps 145. 8), the construct of גדול; for in גדול the λ in μέγας changes dialectally into δ, whereas in גדל it changes dialectally into ρ. On the other hand, in גוג and גוגג, both the radical λ and the terminal ל change dialectally into γ. גדל and גדל are strongly corroborative of each other, as are סרת טעם and שרים חמה.

A general survey of the homologies relating to θυμός shows that many of them are based on Prop. 5, whereunder θ dialectally changes into χ. (This proves conclusively that the Ashkenazi pronunciation of ת is primeval, which is corroborated by Graeco-Hebraic and Arabic-Hebrew homologies, e.g. καχάζω/ צחק, خـه/חמשה, خبأ/חבא, خيط/חוט, أخ/אח, צחק. On the other hand, the θ drops out of עמו, as it does out of רפואה (θεραπεία) and رفا (θεραπεύω).

The whole series is strewn with gems of inestimable value, but one or two deserve special mention because they are particularly instructive.

אל, in אלעל and אלעל, is the homologue of the definite article ὁ, the ל being a terminal letter. Accordingly, אלעל means 'the high' (city). Similarly אל עדי means ὁ Ζεὺς. But whereas in the latter example the article is, as in Greek, detached from the noun it defines; in the former it is attached to the noun, as are its other homologies הל, הל, אל, and אל in Hebrew and Arabic respectively. Cf. הלזה, אלגבש.

גדול יתר מאד is a unique phrase, because the construction of the comparative adjective conforms to the Greek pattern. It means: 'much greater', 'much longer'—literally μεγαλώ-τερος. Yet יתר here may be the homologue of ἕτερος: more יתר Gn 49. 3 Jes 56. 12; ὁ ἕ. the rest יתר Dt 3. 13 IS 13. 2.

The accuracy of the homology יתר θυμός is confirmed by the fact that both יתר and its homologue, θυώ B, from which θυμός is derived, apply to the seething of a wind-swept sea (Jon 1. 15). The homology حاذ الطبع/δξύθυμος enjoys a similar confirmation; for in addition to طبع being one of the homologues of θυμός, حاذ is one of the homologues of δξύς. Besides, the homologies גדל-כה, גדל העצה, גדל-חמה, and حاذ الطبع, strongly corroborate each other.

other. The homologies *μεγαλειός*/עלי'ן and 'Υπερίων/על'יון (in the expression 'Héλιος 'Υ./:ע ל'א) differ one from the other in nuance, since the one is related to μέγας, the other to ἐπέρ/ע'ל. The former indicates an imposing appearance and bearing, the latter a state of aboveness and superiority. A third homonym is to be found in IR 9. 8 and IICh 7. 21, where it is the homologue of ὀλοῖός/ὀλοός, *destroyed*. The N.E.B. translates it by 'ruin', citing *Peshitta* as its authority.

μάγδωλος, μαγδάλ, ὁ, *watch-tower*, are transliterations of מגדל and מגדל. Once more my theory proves that the Hebrew words borrowed by the Greeks are themselves disguised Greek words, atavisms, the Greek origin of which had—at the time of the borrowing—been long since forgotten.

Again, regarding the *recorded* מַגְדָּל, which is traditionally *read* מַגְדָּל, my theory proves once more that the written word and its substitute are identical. There is no sleight-of-hand here or elsewhere in this book: it is all steady slogging, resulting in clear proof which renders all previous cathedral commentaries out of date, and sends seasoned scholars back to the benches of their student days.

THE CHERUBIM

LIV. The Cherubim are birds.

The second volume of the *Catalogue of Samaritan Manuscripts* in the John Rylands Library at Manchester, which lists and describes the Gaster MSS., is full of fascinating material. To my mind, however, the most important feature is the eleventh of twelve plates at the end of the book, which is reproduced from MS. 330A. It represents a chart of the Tabernacle and its furniture, prepared by Abisha son of Pinhas.

At the top of the plate, above the Ark of the Covenant, are two birds facing each other, beak to beak, and with their wings outspread. They resemble doves and are labelled in Samaritan script ע'י כרובים, and in English 'The Two Carubims'.

This is at variance with Jewish tradition, according to which the two statues above the Ark were winged human forms. In fact, the word כרוב—which occurs many times in twelve books of the Bible—is invariably interpreted and transliterated as 'cherub', in the form we know it.

So far the Samaritan representation has been ignored, dismissed as spurious; for the Samaritans were ever the target of rabbinical scorn. Although they alone have preserved the original Hebrew script, they are still spurned by the Jews (John 4. 9) because of their provenance and original hostility. Yet my theory that biblical Hebrew is identical with Greek vindicates their account which is supported by several passages, where the context helps to ascertain the shape of the cherubim, as well as by a consideration that has been entirely overlooked.

I submit that צִרְצֵר is homologous with κόραξ (*raven, crow*) and οὐ κορώνη (*crow*), thus: the genitive κόρακος indicates that the stem is *korak*; κ and γ are interchangeable dialectally and as co-palatals, so that *korak* becomes κοραγ; while γ interchanges dialectally with β, and κοραγ is pronounced κοραβ. As a matter of fact, the Sanskrit word is *karva*, the Latin *corvus*, the French *corbeau*, and the English *crow*! However, צִרְצֵר seems to have some affinity with ἀρπίςθος: *phoenix*.

By the way, another homologue of κορώνη/κόραξ is צִרְצֵר (*raven, crow*), changing in either of the following ways: the initial κ—which interchanges with א in غراب, as if the root were γοραγ—interchanges with צ as fellow guttural, or drops out—as sometimes happens in Graeco-Hebrew homology, e.g. κρᾶς 'head' and צֶרֶף. It is perhaps significant that one of the birds sent out by Noah to reconnoitre the flooded scene was the raven (Gn 8. 7).

Now on close examination of four verses in the tenth chapter of Ezekiel, one gathers that the shape of the cherubim was not human. Thus verse 14 reads: 'And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion and the fourth the face of an eagle.' From which it is clear that 'the face of a cherub' is not the same as 'the face of a man'. Again, verse 8 reads: 'And there appeared in the cherubims the form of a man's hand under their wings.' Similarly, verse 21 reads: 'Every one (of the cherubim) had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.' From this it follows that the only human feature the four cherubim had in common was the hand. As to verses 15 and 20, the cherubim therein are referred to as חַיִּים, translated here as 'the living creature'; but חַיִּים actually means 'beast', and

is so translated elsewhere (e.g. Gn 9. 5 Lev 11. 2). In fact, this word is normally used to indicate animals as opposed to man. (See also Ez 41. 18-19.)

If the cherub was an animal, it was certainly a winged animal; for it is said: 'And he rode upon a cherub and did fly: yea, he flew rapidly upon the wings of the wind' (Ps 18. 11). But what kind of bird was it? There is reason to believe that it was the phoenix, whose threefold legend—long life, burning, and rebirth—is unmistakably referred to in the Bible.

The word *φοῦνιξ* has several homologues in Hebrew, three of which are relevant here, namely: 1. *פִּינֵץ* (phoenix), because *π* (of which *φ* is the aspirate) dialectally interchanges with *κ*. It occurs in Job as follows: 'Then I said I shall die with the phoenix, and I shall multiply my days as the sand' (29. 18). 2. *פִּינִי* (Phoenician) which occurs in the Book of Judges thus: 'Howbeit, Sisera fled away on his feet to the tent of Jael the wife of Heber the Phoenician, for there was peace between Jabin the King of Hazor and the house of Heber the Phoenician' (4. 17); *פִּינִי* and *פִּינִי* are homologues of *Κάβαρος*. In fact, *φοῦνικος*—another word for Phoenician—is identical with *פִּינִי* (Canaanite). 3. *נֶסֶךְ* (phoenix), apparently referred to as an eagle, thus: 'Who satisfieth thee with good food, so that thy youth is renewed like the eagle's' (Ps 103. 5). No myth or folk-lore ascribes to the eagle the virtue of reincarnation or rejuvenation. Indeed, *נֶסֶךְ* here is the homologue of *φοῦνιξ*, thus: *φοῦνιξ* → *φοῦνικος* → *-νικος* → *-νικος* → *נֶסֶךְ*. By the way, this is not the only text where *נֶסֶךְ* does not signify 'eagle' (Hos 8. 1).

Moreover, in the tenth chapter of the Book of Ezekiel reference is made thrice to fire burning between and underneath the cherubim (xv. 2, 6, 7); while the prophet, addressing the Phoenician King of Tyre, says: 'Thou anointed cherub that shelters, I shall set thee; thou wast upon the holy mountain of God, thou hast walked up and down in the midst of stones of fire . . . and thou hast sinned; therefore I will cast thee [like Adam] as profane out of the mountain of God, and I will destroy thee, O! sheltering cherub, from the midst of the stones of fire' (28. 14-16). No wonder Genesis records that God settled the cherubim in the Garden of Eden. But does *הַר אֱלֹהִים* (literally, *the mountain of God/gods*) refer to Olympus? (Cf. Ex 3. 1 IR 19. 8 Jes 14. 13.)

Incidentally, there is an independent reason which drives one to the conclusion that it is most unlikely that the cherubim were of human shape. As they stood above the Ark with their wings outstretched—both in the Tabernacle and in Solomon's Temple—the pudenda would be exposed had they been human. This would not at all be consonant with good taste among the Hebrews, especially in the Holy of Holies. Witness the fact that in Isaiah's vision the seraphim covered their 'legs' with two of their six wings (Jes 6. 2), and the specific injunction against baring one's pudenda while ascending the altar (Ex 20. 26). Yet the 'trolleys' in Solomon's Temple seem to have borne a phallic ornament (IR 7. 36). Cf. Hab 2. 15.

Finally, to prove that the myth of the phoenix lingered in the Jewish tradition till late in Hebrew history, it is fitting to conclude with a relevant quotation from the New Testament: 'And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him' (Matt 3. 16). The dove was the other bird released by Noah (Gn 8. 8-12).

I am informed by Rabbi Solomon D. Sassoon, of Jerusalem, that in the illuminated Bible by Solomon ben Raphael of Perpignan (1299), the cherubim look almost like birds, but they have human heads.

MOLOCH-WORSHIP

LV. Moloch is a kiln.

מֹלֶךְ was a deity to whom human sacrifices were offered. Other names associated with this cult are: בַּעַל, בְּנוֹת, מִלְכָּם, תִּפְזָה, and שִׁדְיִים. The following is how the LXX and the *Lexicon* interpret them.

The LXX transliterates בַּעַל by Βάαλ, and בְּנוֹת by Βααλίμ or Βααλείμ; except that it substitutes αἰσχύνη (*shame, dishonour*) for בַּעַל in IR 18. 19, 25, and εἰδωλα for בְּנוֹת in Jer 9. 13 IICh 17. 3. On the other hand, it substitutes Βάαλ for תִּפְזָה, an alias of בַּעַל, in both Jer 11. 13 and Hos 9. 10. Sometimes Βάαλ appears in the feminine, e.g. IIR 21. 3. It transliterates שִׁדְיִים by Χαμώς throughout, and מֹלֶךְ by Μολόχ in IIR 23. 10 and Μολόχ βασιλεύς in Jer 32. 35—inserting Μολόχ βασιλεύς in IICh 33. 6, and trans-

lating מֶלֶךְ in Leviticus by ἀρχων, and in IR 11. 7 by βασιλεύς, perhaps because they read it מֶלֶךְ Ashkenazi fashion; but why in the plural in Lev 20. 5? However, it translates מַלְכִּים in IR 11. 33, as if the word were מֶלֶךְ in the construct; while the word is omitted from IR 11. 5, and Μολόχ is substituted for it in IIR 23. 13. It translates שָׂדִים in Ps 106. 37, as in Dt 32. 17, by δαιμόνιον; and חֲפָה by διάπτωσις (as a proper noun) in Jer 19. 6, and as a common noun (*fall*) in verse 14; by ἡ διαπίπτουσα in verse 12, by ὁ τόπος διαπίπτων in verse 13; omits it from verse 11, and transliterates it by פֶּפֶּח in IIR 23. 10 and Jer 7. 31, 32 — חֲפָה being the Ashkenazi pronunciation of פֶּפֶּח.

Apart from these six words, three others are highly relevant, namely: מַלְכָן (read מַלְכָן) in IIS 12. 31, and שִׁיד in Am 2. 1—respectively translated by πλίνθιον (*small brick*) and κονία (*plaster, stucco, quick lime*)—מַלְכָן in Nah 3. 14 being translated by πλίνθος (*brick*). The third word is חֲעִבִיר which is variously translated as follows: in Lev 13. 21 by λατρεύω (*serve the gods with prayers and sacrifices*), in Dt 18. 10 by περικαθαίρω (*purify completely*), in IIR 16. 3, 17. 17, 21. 6, 23. 10 Ez 23. 37 and IIC 33. 6 by διάγω (*carry across*); in Jer 32. 35 by ἐνασέσω (*bring, carry up*), in Ez 16. 21 by ἀποτροπιάζομαι (*avert evil by sacrifices*), and in Ez 20. 20 by διαπορεύομαι (*carry over*); whereas a different text appears to have been translated in Ez 20. 31.

The entries in the *Lexicon* concerning the above ten words are:

בָּעַל . . . n. m. owner, lord . . . Esp. . . lord specif. as divine name, Baal. 1. without article: בַּעַל בְּשֵׁם Nu 22. 41 (poet. Balaam); בַּעַל Nu 25. 3, 5 (Elohistic) Dt 4. 3 (vid. below). This divine name is not used elsewhere in Hexateuch. It probably originated from the sense of divine ownership, rather than sovereignty . . . It seems to have been used in Northern Israel = אֱלֹהִים in the South. It was the special name of the God of the Canaanites, Philistines, etc., = Babylonian בֶּל . . . In later times scribes substituted בָּשֵׁת, in n. pr. יְרֵבֶשֶׁת = יְרֵבֶשֶׁת, אֲשֶׁר־בָּשֵׁת (sic) = אֲשֶׁר־בָּשֵׁת, vid. בָּשֵׁת . . .), & also in the text for בַּעַל Ho 9. 10 Jer 11. 13 (hence בָּשֵׁת Jer 2. 23, 7. 9, 11. 13, 17, 19. 5 Ho 2. 10, 13. 1+, Rom 11. 4 . . .). 2. c. art.: הַבָּעַל . . . 3. emphatic pl. (cf. הָאֱלֹהִים, הָאֱלֹהִים) the great lord, the sovereign owner . . . (or local special Ba'als . . .). 4. c. attrib.: בָּעַל בְּרִית Lord of covenant Ju 8. 33, 9. 4 (cf. אֱלֹהֵי בְרִית 9. 46 . . .); בָּעַל זָבוּב Lord of flies 2K 1. 2, 3, 6, 16, Philistine god, Greek version of the LXX Βαλ μυῦαν . . .

'בַּעַל פְּעוֹר n. pr. m. Nu 25. 3, 5 Dt 4. 3, 3 ψ 106. 28 Ho 9. 10, *Baal of Peor* (Variorum Bible), i.e. worshipped at פְּעוֹר q.v.; or *Baal-P.* (whence *Peor* as n. pr. loc.) . . .'

'פְּעוֹר n. pr. $\Phi\omega\gamma\omega\rho$: 1. mont. in Moab (appar. from some root (פַּעַר);—Nu 23. 28 cf. ('בֵּית פ', 'בַּעַל פ' and refl. . .) . . . [Greek Version of the LXX Jos 15. 59a [60] gives a $\Phi\alpha\gamma\omega\rho$ with Bethlehem; v. also Greek Version of the LXX for פְּעוֹר, פְּעִי]. 2. dei (appar.) Nu 25. 18, 18 (cf. 'בַּעַל פ' v. 3, 5), 31. 16 Jos 22. 17.'

'בֵּית פְּעוֹר n. pr. loc. (= 'בַּעַל פ', cf. sub בַּעַל) E. of Jordan Dt 3. 29, in land of Amorites 4. 46 cf. Jos 13. 20 (where assigned to Reuben); in land of Moab Dt 34. 6 . . .'

'בִּשָּׁת n. f. shame Jb 3. 22 . . . 1. *shame* 1S 20. 30, 30 . . . 2. *shameful thing*, substituted for בַּעַל (q.v.) by later editors, Ho 9. 10 Je 3. 24; מְבֹחֶת לְבִשָּׁת Je 11. 13, cf. יָרֵבְשָׁת 2S 11. 21 = יָרֵבְשָׁל Ju 6. 32; אֲשֶׁר־בִּשָּׁת 2S 2. 8 = אֲשֶׁר־בַּעַל Ch 8. 33.'

'כִּמּוֹשׁ n. pr. div. Chemosh (כִּמְשָׁ Mesha-Inscription 3, 5, . . . also 1. 17 and n. pr. m. כִּמְשִׁמְלֵךְ l. 1; Assyrian *Kamimsumadbi*, a king of Moab . . . Greek Version of the LXX $\chi\alpha\mu\sigma\acute{\alpha}\varsigma$);—god of the Moabites to whom Solomon erected a high place 1K 11. 7, 33 2K 23. 13 Je 48. 7 (Kt: כִּמְשָׁ, v. 13. Moab is 'עַמִּי כִּמְשָׁ Nu 21. 29 *people of Chemosh*, and Moabites his sons and daughters, cf. Je 48. 46. He is said to be also the God of the Ammonites Jud 11. 25 probably an error . . .).

'מִלְכָּךְ n. [m.] 1. brick-mould; 2. quadrangle . . . An. מִלְכָּךְ . . . —1. *brick-mould*, 2S 12. 3: Qr (Kt, by error, מִלְכָּךְ, Na 3. 14. 2. *quadrangle*, Je 43. 9 at Tahpanhes).'

'מִלְכָּךְ n. pr. div. Molech (Greek version of the LXX $Moloch$, Vulgate *Moloch*) (= מִלְכָּךְ i.e. (*illic*) *king*, with vowels of בִּשָּׁת to denote abhorrence . . .);—c. art. 'מִלְכָּךְ—the god to whom Isrl. sacrific. children with fire (in valley of Hinnom; העֲבִיר לֵב' 2K 23. 10; העֲבִיר לֵב' Jer 32. 35 (synonymous מִלְכָּךְ, Lv 18. 21 'Code of Holiness'; מִלְכָּךְ Lv 20. 2, 3, 4 'Code of Holiness'; more gen. 'מִלְכָּךְ' v. 5 'Code of Holiness'. In 1K 11. 7 rd. prob. מִלְכָּךְ, q.v.)'

'מִלְכָּם n. pr. div. Milcom, god of Ammonites . . .—'מִלְכָּם' 1K 11. 5 (contrast מִלְכָּךְ); cf. v. 33 (contrast 'מִלְכָּם', so rd. also (for Massoretic Text: מִלְכָּךְ) v. 7 (synonymous מִלְכָּם); 2K 23. 13 (synonymous as in 1K 11. 33); rd. מִלְכָּם also for מִלְכָּם Je 49. 1, 3 (Greek Version of the LXX $Melchom$, $Melchom$), . . . prob. 2S 12. 30 = 1Ch 20. 2 (v.: מִלְכָּךְ 5d), and perh. Am 1. 15 (whence Je 49. 3 . . .).'

'מֶלֶךְ . . . n. m. king . . . 5 . . . d. . . . עֲטָרַת מְלָכִים 2S 12. 30 *crown of their king* = 1Ch 20. 2 (but rd. מְלָכִים . . .) . . .'

'לִבָּן v. מְלָכִין sub לִבָּן.'

'עָבַר vb. pass over, through, by, pass on . . . Qal . . . Pf. 3 ms. . . . suffix עָבְרוּ Je 23. 9 . . . Hiph. Pf. 3 ms. הֶעֱבִיר 2S 12. 13 ÷ ; 2 ms. הֶעֱבִירָה Jos 7. 7 . . . Imv. ms. . . . הֶעֱבִירָה 2S 24. 10 . . . 1. *cause to pass over, bring over* . . . Esp. d. *devote* children to (?) heathen god Je 32. 35 Ez 23. 37 (÷ לְאַכְלָהּ), Lv 18. 21 (Code of Holiness), cf. Ez 16. 21; ÷ בָּאֵשׁ by fire 2K 23. 10; c. acc. alone *devote* Ez 20. 26; c. acc. ÷ בָּאֵשׁ alone, *devote by fire* Dt 18. 10 2K 16. 3, 17. 17, 21. 6 = 2Ch 33. 6, Ez 20. 31 . . .'

'עֵד (root of foll.: New [Late] Hebrew עֵד *lime*, עֵדָה *whitewasher*; Aramaic אֵידָא, . . . *lime*, Ar. عَيْدٌ (not loan-word . . .).'

'עֵד n. [m.] lime, whitewash;—always 'ע;—*lime*, produced by burning bones Am 2. 1, in sim. Is 33. 12; as *whitewash* Dt 27. 2, 4.'

'[עֵד] n. [m.] appar. demon (loan-word from Assyrian *ēdu*, a protecting spirit, esp. of bull-colossus . . . cf. Aramaic אֵידָא . . . *demon*, and (perh.) Phoenician n. pr. עֵדָד . . .; orig. root עֵד (= Ar. عَد rule) . . . to be preferred to Ar. عَد (III, IV *aid*) . . .;—חֲבָתָא לְעֵדִים Dt 32. 17 . . . 106. 37 (*human sacrifice*).'

'II. עֵדָה n. pr. loc. in valley of בֶּן-הֶחַיִּים S. of Jerusalem (etym. doubtful . . . al. think Aramaic, = *fire-place*, cf. עֵדָה;—c. art. 'עָה 2K 23. 10 . . ., art. om. Je 7. 32, 19. 11, 12;—place of sacrificing children Je 7. 31, cf. v. 32a, 19. 6 (cf. v. 5), 2K 23. 10; to become burial-place Je 7. 32b, 19. 11; in sim. of desecrated city v. 12, 13 ('עָה; scene of a prophecy of Jerem., v. 14;—Ταόές, Ταόεθ . . . Ταόόεθ . . .')

I shall prove conclusively that בעל—as the name of the Phoenician deity—has nothing to do with ownership or sovereignty, any more than מֶלֶךְ with מְלָךְ, מְלָכִים with מְלָכָה, or בִּשְׁת with שָׁמָה; that מֶלֶךְ was not vocalized like בִּשְׁת (or בִּשְׁתָּ, for that matter) to denote abhorrence or for any other ulterior reason; that פְּעוֹר is not the name of a place; that מְלָכִין-מֶלֶךְ was not written for מְלָכִין; that בעל was referred to as 'kiln' or 'lime'; and that David found in Baal's kiln a ready-made instrument of torture to use against his Ammonite enemies (cf. πλινθεύω: *torture*). However, I am inclined to think that Scythian עבד מֶלֶךְ (Jer 38. 7) and pre-Islamic عبد الملك reflect Moloch-worship.

Among the above-mentioned words are two clues—as un-

suspected as they are sure—which lead directly to the nature of Moloch-worship, and indirectly to the ascertainment of the true meanings of *כְּמוֹשׁ*, *מֶלֶךְ*, *מַלְכָּם*, and *מַלְכָּן*; namely: *שֵׁד* in Am 2. 1, and *שְׂדִים* in Ps 106. 37. It is to be noted that both nouns are in the dative—*לְשֵׁד* . . . *שְׂדִים* . . . *לְשֵׁד*—like *לְשֵׁד* . . . *לְשֵׁד* (Jer 19. 5), *לְשֵׁד* (Lev 18. 21). Furthermore, it is particularly to be noted that it is *לְשֵׁד* and not *לְשֵׁד*; that is to say, 'for his burning the remains of the king of Edom *unto the lime*', and not—as the A.V. and the N.E.B. have it—*into lime* and *for lime*, respectively.

As to *שְׂדִים*, the word occurs in two different books, and each context indicates the meaning of the word. In Deuteronomy it is said: 'They sacrifice to the *שְׂדִים* who are no god'; while in the Psalms it is said: 'they sacrificed their sons and their daughters unto the *שְׂדִים*.' Seeing that the Arabic homologue of *שֵׁד* is *شيد*, all the surrounding circumstances point to *שְׂדִים* meaning *שֵׁדִים*, *limes*. But 'limes' *simpliciter* constitute no deity; which justifies the description of *שְׂדִים* as *no god*. On the other hand, the divinities whose worship involved human sacrifices—more specifically children—were: the Canaanite *בעל*, the Ammonite *מֶלֶךְ*, and the Moabite *כְּמוֹשׁ*. As a matter of fact, Ps 106. 38 makes it clear that the *שְׂדִים* were Canaanite idols.

Accordingly, the words *שֵׁד* and *שְׂדִים* lead firmly to the conclusion that human sacrifices were, somehow or other, connected with *lime*.

Which brings me to the consideration of *מַלְכָּן*, a word closely resembling *مَلِكَن* (*brick-kila*), the sure meaning of which led to the discovery that all the four words, *מַלְכָּן*, *מַלְכָּם*, and *מֶלֶךְ*, are the homologues of *παιδεῖον brickworks*). It homologizes with each of them directly, according to the Greek pattern of construction, in different ways, thus: in all π turns dialectally into *מ/ם*, consonant/vowel metathesis occurs between λ and ν , and the middle ν drops out; in *מַלְכָּן* and *مَلِكَن*, the θ also drops out, whereas it dialectally turns into *כ* in *מַלְכָּם* and *מֶלֶךְ*; the final ν turns into *ם* in *מַלְכָּם*, while the vocalization in *مَلِكَن*, *מַלְכָּם* and *מֶלֶךְ* betrays the first ι . Obviously, *מֶלֶךְ* is an abbreviated version of *מַלְכָּם*.

Both כמִישׁ and כמִשׁ are homologues to the quasi-synonym of πλινθεῖον, κάμινος (*oven, furnace or kiln* for smelting, baking, burning earthenware and bricks)—or καμινώδης (*like an oven or furnace*)—which also homologizes with قمين and قميند (*brick-kiln*). In כמִשׁ, the *u* drop out; and in כמִישׁ, the *vo* drop out. Alternatively, כמִשׁ turns to כמִישׁ, as נחִין does to נחִין, Ashkenazi fashion.

Thus the accuracy of the biblical record is confirmed, and the scrupulosity of the scribes is vindicated. We ought to be grateful to them for having preserved various structures, instead of presumptuously accusing them of numerous errors.

הַעֲבִיר in IIS 12. 31 is a different verb from הַעֲבִיר in Jos 7. 7 and in IIS 12. 13 or 24. 10. They are three different homonyms, the respective homologues of ἐκπυρώ (*burn to ashes, consume utterly*), διαπεραιώ (*take across, ferry over*), and ὑπερπεράω (*overlook, take no notice, remit*). The worshippers of בַּעַל did not 'devote' their children to him 'by fire'; they *burned* them *in the fire* for his consumption (Ez 23. 37)—just as the Israelites burnt sacrifices to God as אֵשׁה (Ex 29. 18). This is a homologue of ἐστίαμα (*banquet*); another homologue is בָּשָׂהה (Gn 26. 30), by suffix-prefix construction. In Est 3. 7, however, occurs an entirely different בָּשָׂהה, the homologue of ποτόν (*that which one drinks, drink, esp. of wine*).

Phonetic identity sometimes conceals etymological difference, e.g. בָּשָׂהה in Gn 26. 30 and Est 3. 7, הַעֲבִיר in IIS 12. 13 and Jos 7. 7; at others it conceals a difference between verbs of the same root, e.g. הַעֲבִיר in Jos 7. 7 and IIS 24. 10. Similarly, עָבַר in Jud 3. 26 homologizes with περάω (*pass the guards, secretly or by force*); whereas עָבַר in Jer 23. 9 is the homologue of πυρόω (*inflame*). Whence we pass on to בַּעַל.

בַּעַל has five homologues, as far different from one another as any five distinct words can possibly be; yet each one of them tallies with it, in accordance with well-tried rules of phonetics, and in perfect semantic harmony with the context—namely:

ἥλιος, ὁ, Epic ἡέλιος, Doric ἀέλιος, ἄλιος, Pamphylian βαβέλιος, Cretan ἀβέλιος (i.e. ἀέ), Aeolian ἀέλιος, ἄλιος, Arcadian ἀέλιος (or ἀ-), βέλα also occurs, *sun*; as pr. n., *Helios, the sun-god*; identified with Apollo בַּל Jes 46. 1 בַּעַל IR 18. 26.

πάστας, ὁ, (πάσμαι) οὐκ ἐστὶν בַּעַל Ex 21. 34, 22. 7.

[πάσμαι, possess בַּעַל Jes 26. 13]

πολίτης, *ó*, citizen, freeman לַעֲבָד Jos 24. 11 Jud 9. 2 IS 23. 11 IIS 21. 12.

πολύς, in several compounds: πολύγλωσσος, *ον*, many-tongued לַעֲבָד Eccl 10. 11; πολυειδήμων, *ον*, knowing much לַעֲבָד ICh 14. 7; πολύτριξ, *ó*, *ή*, with much hair רַעֲבָד לַעֲבָד IIR 1. 8; πολύκερως, *ó*, *ή*, many-horned רַעֲבָד לַעֲבָד Dan 8. 6; πολύμητις, *ó*, *ή*, of many counsels רַעֲבָד לַעֲבָד Psn 24. 8.

πόσις, *ó*, husband, spouse; esp. lawful husband: rare in prose. (Indo-European *potis* 'lord, master', cf. πότις, δεσπότης, Skt. *pátiḥ* 'lord, master, husband', *pátni* 'lady, wife', Lat. *potis* 'sum', etc.) לַעֲבָד Gn 20. 3 Hos 2. 13.

πόσις has another homologue, namely, בִּשְׁתָּ (Jer 11. 13). This noun is masculine; but it is feminine in form, because direct homologues of nouns ending in *-is* terminate in a letter characteristic of a feminine noun, e.g. *ἱεσπίς* בִּשְׁתָּ, *μάντις* בִּשְׁתָּ, *δούλωσις* בִּשְׁתָּ. בִּשְׁתָּ has two homonyms, the homologues of which are *aidōs* (as a moral feeling, *reverence*, *awe*, *respect* for the feeling or opinion of others or for one's own conscience, and so *shame*, *self-respect*) and or *aischynē* IS 20. 30 (cf. בִּשְׁתָּ Hos 10. 6), and *éōsis* Mich 1. 11. But בִּשְׁתָּ in Zeph 3. 19 means *reverence*, *sense of honour*, and not *shame*.

With the passage of time people forgot that *ἥλιος* and בִּעַל, the Phoenician deity, were interchangeable; and בִּעַל came to be assimilated to, and confused with, בִּעַל, husband. That is why the deity was also called בִּשְׁתָּ. Far from being a pejorative nickname of Baal, it was an appreciative alias, since it especially indicated a *lawful husband*. However, the Bible provides conclusive proof that בִּעַל and *ἥλιος* are interchangeable, for בית בִּעַל ברית in Jud 9. 4, is referred to by בית אל ברית in verse 46; and אל is a homologue of *ἥλιος*, e.g. *Ἡέλιος* *ὑπερίων* לַעֲבָד (Gn 14. 18). This is further corroborated by עַבְדֵּי אֱלֹהִים (IIS 6. 10)—the attendant of the Sun(-god)—אֱדָם, like שֶׁמֶשׁ, being a homologue of *ξανθός*. Which brings us to the consideration of בִּעַל פֶּעֶז.

The homologue of פֶּעֶז is: *φοῖβος*, *η*, *ον*: pure, bright, radiant: as pr. n. *Φοῖβος*, *ó*, *Phoebus*, i.e. the Bright or Pure, an old

epithet of Apollo, Φ . Ἀπόλλων ; rarely inverted, Ἀπόλλων Φοῖβος בעל פעור (Dt 4. 3); then alone as pr. n. פעור Nu 23. 28. I cannot help thinking that בעל, and especially בעלים, may well be a direct homologue also of Ἀπόλλων .

Lastly, תפת, the homologue of which is—by the suffix/prefix construction— $\sigma\pi\tau\eta\sigma\iota\varsigma$ (*roasting, frying; baking* of bread, of pottery). Hence תפנים Lev 6. 14.

To round off the terminology of Moloch-worship, it is necessary to advert to a list of compounds of בעל and בשת—which confirms the Hellenic character of that terminology, and incidentally corrects the Bible as well as the *Lexicon*—that is: אש-בשת, מריבעל, מריב בעל, מפיבשת, ירבשת, ירבעל, אתבעל, אשבעל.

To begin with, אש-בשת is אשבעל (IIS 2. 8 ICh 8. 33), מריב בעל is מריבעל (Jud 9. 1 IIS 11. 21). ירבשת is ירבעל (IIS 9. 12 ICh 8. 34, 9. 40). It seems that בעל and בשת were used according to fashion or taste, if not indiscriminately. But since these form compounds they must have a meaning, though the interchangeable names need not have the same meaning.

We are told that ירבעל, the surname of Gideon (Jud 8. 35), is a contraction of the phrase ירב בו הבעל (Ib 6. 32). If this is more than a *ben trovato* pun, why was the son of Jonathan called מריב בעל? There is no evidence that *he* had any difference with Baal. The *Lexicon* tries to get over the obvious difficulty by unaccountably suggesting that מריב בעל might mean '*Baal is (our, my, his) advocate (?)*', and cites an authority who thinks that it actually means '*hero of Baal*', on the assumption that the original form was מריב בעל. But, then, how is one to explain that the same person is also referred to as מפיבשת, for which name no meaning is vouchsafed? Again, the *Lexicon* interprets אתבעל to mean '*with Baal, i.e. living under B.'s favour*'. Moreover, in the entry *sub voce* ירבעל, it cites an authority who suggests that ירבעל stems from the root ירה (*throw, shoot*), and draws attention to ירואל (ICh 20. 16) and יריאל (ICh 7. 2), saying they mean '*founded of El*'. My theory reconciles the differences between these compounds, and puts an end to legend and fancy alike.

It was clear to me, at the start of my investigation into Moloch-worship, that these names were—like ירואל and יריאל—composed of a deity plus a prefix: אִישׁ, אֶשׁ, אַתּ, יֶרֶ, יֶרֶר, יֶרֶי, מֶרֶי, מֶרֶיב, מֶרֶי. Obviously, אִישׁ and אֶשׁ resembled each other, as did אֶשׁ and אַתּ, מֶרֶי and מֶרֶיב; but מֶרֶי stood on its own. It suddenly struck me that—like פִּי in פִּיפִּיּוֹת (Ps 149. 6)—מֶרֶי might be the homologue of ἀμφί (*about, around*; of persons grouped *about* one, οἱ ἀ. Πρίαμον Priam and his train; οἱ ἀ. Πρωταγόραν the school of Protagoras; οἱ ἀ. Εὐθύφρονα Euthyphro's friends; of a single person). This led to my finding that מֶרֶי and מֶרֶיב were the homologues of περί (*about, near*; of persons who are *about* one, ἔχειν τινα π. αὐτόν; esp. οἱ π. τινα a person's attendants, connexions, associates or colleagues, οἱ π. τὸν Πείσανδρον πρέσβεις; οἱ π. Ἡράκλειτον his school; οἱ π. Αρχίαν πολέμαρχοι Archias and his colleagues; οἱ π. τινα so-and-so and his family). אֶשְׁבַּעַל, then, meant 'an adherent or follower of בַּעַל'. But I was at a loss about the other prefixes, and only by pure chance did I, in one leap, reach their happy solution. Thus, in the course of my research, I came across פִּי־בִשְׁתָּה (Ez 30. 17) which, if it be *Babylonian* in Egypt, of course, had no connection with מֶרֶיבֶשֶׁת. Yet בְּחֹרֶיךָ אֲנִי, the phrase next to it, caught and riveted my attention. I argued with myself: If On had young men about him, why not Baal? And there and then I set out in search of 'young men'. Within minutes I found: εἰρην or ἐρήν (*Lacedaemonian youth who had completed his twentieth year*), and ἡθεός, בְּחֹרֶר (*unmarried youth just come to manhood*). The former homologizes with יֶרֶ, יֶרֶר, and יֶרֶי; while the latter homologizes with אִישׁ, אֶשׁ, and אַתּ. In the result, the situation became crystal clear: the compounds were surnames of persons who, when young, had been initiated in Baal's worship, or dedicated to his service, or had served an apprenticeship as acolytes in his temple, helping his long-haired priests in the discharge of their sacred duties—like Samuel at Shiloh (IS 1. 22, 28)—or, again like Samuel, a gift of the deity prayed for by his parents. The נְתֻנִים or נְתֻנִיב, however, were originally laymen permanently attached to the Temple, who formed a class of Temple-attendants inferior to the Levites (Esr 8. 17 ICh 9. 2).

It is not to be wondered at that יֶרֶבֶשֶׁת or יֶרֶבֶעַל and מֶרֶיבֶשֶׁת were novices at the shrine of Baal, or Baal's gifts to their parents;

for the concept of monotheism had a hard struggle to monopolize religious belief among the Hebrews, and probably never completely prevailed in biblical times.

UNDERSTANDING GREEK THROUGH HEBREW

LVI. A better understanding of Greek can be obtained through Hebrew and Arabic.

There are two ways in which knowledge of Hebrew helps understanding Greek: one, by tracing to their Greek origin words which the Greeks borrowed from foreign sources; the other, by applying to Greek words the rules of decoding Hebrew words.

I. The Asiatic Greeks called Arabia עֲרַב (Jer 25. 24) or עֲרַבָּה (Dt 2. 8), and its inhabitants עֲרַבִּי (Jes 13. 20), עֲרַב (IR 10. 15), עֲרַבִּים (Ib 17. 4), עֲרַבָּאִים (IICh 17. 11), עֲרַבִּים (Ib 21. 16), עֲרַבִּיִּים (Ib 26. 7). There occurs also עֲרַבְתִּי (IIS 23. 31). These words form the following homologies:

עֲרַב, עֲרַבָּה ἐρημία. ἡ, a solitude, desert, wilderness.

עֲרַבִּי, etc. ἐρημικός. ὁ, ὄν, living in the desert.

עֲרַבִּיִּים ἐρημίτης, of the desert.

Many generations later, when all this had long been forgotten, the European Greeks borrowed Ἀραβία, Ἀραψ, Ἀράβιος, Ἀραβικός—as they did Νεῖλος. For Νεῖλος is identical with נִיָּל, the homologue of ῥόος, a noun which derives from ῥέω, ῥέομαι, flow, run, stream, gush. The homologue of this verb is נִיָּר; and the noun derived from it, נִיָּרָה, resembles ῥόος more closely than נִיָּל. The main difference between the Greek words and their respective homologues is the MV 2. The fact is that when, at the time of the Patriarchs, the Greeks ruled over Egypt, they referred to the stream that flows through it simply as the 'River'. Then the Egyptians rebelled against them and enslaved the Hebrews, but the name ὁ Νεῖλος persisted and has survived to this day—النيل, a name given to a tributary of the Euphrates. Another name that persisted for more than a millennium is Φαραώ which is, to this day, believed to be an Egyptian word; but I think it is a relic of ἔφορος or φρουρός, or of both.

II. ἀραβών, and III. μάγδαλος are dealt with elsewhere.

IV. *κάμηλος* is supposed to be of so-called Semitic origin, the Hebrew homologue being *לָמָל*; but *جَل* is nearer to *κάμηλος*, because it happens to be paroxytone. I submit, however, that *לָמָל* is a compound word made up of *μέγα* and *μῆλον*—*big sheep*—and that the Hebrew oxytone is therefore the correct accent. The following are the seven reasons for which I make this claim:

1. The ostriches were called *στρουθοί αἱ μεγάλοι* or *οἱ μεγάλοι στρουθοί*, *large sparrows*.

2. The homologue *לָמָל* (Job 39. 13) suggests that these words underwent crasis (to *γασσουθος*) by dropping the first syllable *με* (as in *לָמָל*), and *τ* and *ρ*, which is not uncommon—under Props. 14 and 17.

3. *ζαμελής* = *μέγα μέλος ἔχων*, *possessing a large limb* (—*με*).

4. One of the many names for the camel in Arabic is *إِبِل*, the homologue of *οἷς*, *לֵיִל* and *לֵיִל* (Zach 11. 15).

5. Like the sheep, the camel yields milk and wool.

6. The young of the camel is called *κάμηλος ἀρνός*, *a camel-lamb*.

7. Like *κάμηλος*, *לָמָל* is of epicene gender (Gn 32. 16 Lev 11. 4).

It is therefore safe to assume that when the very ancient Greeks first came upon the camel, they called it 'big sheep'—as they quaintly called the ostrich 'big sparrow', when they were first introduced to the giant bird. This appellation was preserved, in abbreviated form, *לָמָל*, by the descendants of the Ancient Asiatic Greeks; but its meaning—and much else besides—had been lost at the time it was borrowed by the European Greeks.

V. The joint operation of two phonetic Rules—Prop. 1: concerning the change of the spiritus asper into *Σ*; and Prop. 17 about the dropping of *π* out of Hebrew homologues—have solved at least one puzzle, that is, the relation between *ὄπλη* and *χηλή*. They are simply identical and—together with *χῆλινος*, *χηλός*—are akin to *ὄπλον*. This is proved conclusively by the following table of *homologues* and *synonyms*:

The homologues of *ὄπλη*, *ή*, (*ὄπλον*) *hoof* *דָּפַד* Dan 7. 19 *ظَنَفَ ظَنَفَ*; in Homer always *the solid hoof* of the horse *حَنْفَ حَانَر*; after Homer, like *χηλή*, *the cloven hoof* of horned cattle *דָּפַד* Dan 7. 19 *ظَنَفَ ظَنَفَ*; distinguished from *χηλή*, Galenus Medicus, *de Usu Partium* 3. 4.

The homologues and synonyms of *χηλή*, *ή*, *horse's hoof* *حَنْفَ حَانَر*; of

oxen and the like, *cloven hoof* ספר Dan 7. 19 ظلف ظلف; crab's *claw* ספר Dan 4. 30 צפרן Dt 21. 12 מַחְלָב מִחְלָב; poetic pl., *talons* ספר Dan 4. 30 מַחְלָב מִחְלָב; *breakwater*, formed of stones laid at the base of a sea-wall, mostly in pl., so called because it projected like a hoof סד; *spur of a mountain* or *ridge of rocks* answering a like purpose חַרְף חַרְף; of various *cloven* or *hooked implements* כְּלָב; *rims of the eyelids* חרף; *crack* in the heels or other parts חַרְף Ex 13. 12; *net* חַרְף Ps 140. 6 Job 36. 8 חַרְף (which also means 'noose'); *plait* חַרְף Dt 22. 12 خفيره جديله.

The homologues of χηλινός, η, ον = χηλευτός, ἄγγος: χηλευτός (*netted, plaited*) חַרְף Jud 5. 25 חַרְף Ps 56. 9 חַרְף; ἄγγος (*vessel to hold liquids*) חַרְף Jud 5. 25 חַרְף Ps 56. 9 חַרְף Nu 19. 17 IR 17. 10 חַרְף Jes 40. 15 חַרְף.

The homologues of ὄπλον, τό, tool, implement חַרְף IR 6. 7 חַרְף; a ship's *tackle, tackling*, esp. *ropes, halyards* חַרְף; any *ropes* חַרְף Jos 2. 15 חַרְף Ps 149. 8; *implements of war, arms, weapon, armour* חַרְף Dt 1. 41; *heavy arms* חַרְף IS 2. 4; *men-at-arms* חַרְף IICh 13. 3 חַרְף IR 15. 20; *place of arms, camp* חַרְף Neh 3. 27 חַרְף; *large shield* חַרְף Jos 15. 15 (cf. ὄπρυμα) חַרְף Ib 15. 49 (cf. σκαηνή) ספר IS 17. 7; *membrum virile* חַרְף IS 6. 4 חַרְף Dt 7. 13 חַרְף.

The homologue of χηλός, ἡ, large chest, coffer חַרְף Lev 15. 4 Jon 1. 5.

Note that the homologues and synonyms of χηλή are, for the most part, phonetically similar to ὀπλή, a derivative of ὄπλον. Moreover, there is semantic evidence of the affiliation between χηλή and ὄπλον, in that 'net' and 'plait' are related to 'rope'. Again, in one of its meanings—'netted, plaited'—χηλινός is directly related to χηλή; while by the other—ἄγγος—it is directly linked with ὄπλον. Lastly, the homologies corroborate each other most strongly—whether Hebrew, Aramaic, or Arabic. Accordingly, there is cumulative evidence that ὀπλή was pronounced χηλή, and that these two words were interchangeable.

VI. My theory sheds new light on the word Σκάμανδρος, both on the phonetic and semantic aspects. We have seen that homologues of words with σκ show that these two consonants may be pronounced together as a digraph, or individually and separately, or by dropping one of the letters (Prop. 12). The late Sir Leon Simon thought this was the reason why Homer did not find it necessary to lengthen the short vowel before σκ in *Iliad* 20. 74:

ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.

Again, this verse seems to imply that *ξανθός* and *σκάμανδρος* are synonymous adjectives; yet there is no trace of such equation or, indeed, of any other meaning ascribed to *σκάμανδρος* by the Greeks. If one turns to Hebrew and Arabic, however, one finds that both languages have preserved several obvious homologues which confirm the implication; while my rules of phonetics establish that these two adjectives are identical: *Σκάμανδρος*: *סָמָן* Gn 10. 6 *סָמָן* Cant 2. 13 *סָמָן* Gn 10. 18 *סָמָן* Ib 10. 21 *سَمْدُور* (*bee*), *أَصْفَر* (*yellow*), *أَسْر* (*brown*), *أَحْمَر* (*red*), *شَام* (*Syria*).

VII. Only the so-called Semitic languages provide the key to the philological riddle presented by the two idiomatic words, *ἐνέα* and *ὀκτώ*. They are not, as has hitherto been supposed, simple words; but compounds respectively made up of *εν* and *εκα*, and *εκα* and *τω*—meaning 'ten minus one' and 'ten minus two'. This is proved by their several homologues *תֵּשְׁבָה* and *שְׁבַע*. The first syllable in the former (*תֵּשְׁ*) stands for *εἰς*, and the second (*בָה*) for *-κα* in *δέκα*, *δ* dropping out and *κ* interchanging with *ב* as gutturals, or dropping out. Whereas the first syllable in the latter (*שְׁבַע*) stands for *δύο*, the second and the third letters (*בָה*) for *ἀπό*, and the last letter for *-κα* in *δέκα* (two from ten). Thus, *ἐνέα* consists of *ἐν-νέ-α* → *ἐν ἀπὸ δέκα* (one from ten), like *undergoing* (twenty lacking one); whereas *ὀκτώ* consists of *ὀκ-τώ* → *-δέκα δώ*, an order of words on the prefix-suffix pattern, to avoid confusion with *δώδεκα*—like *δυοῖν δέοντα εἴκοσι* (twenty save two):

ἐνέα → *εν νε α* → *εν με α* → *ἐν με (ב) α* → *ἐν ἀπὸ α* → *ἐν ἀπὸ δέκα*
ὀκτώ → *οκ τω* → *ακ τω* → *κα τω* → *δέκα τω* → *δέκα δώ* →
δέκα δύο

Besides, it is quite possible that the *δ* in *δέκα* is prosthetic—*εκα* *עשר*—because Aristotle held that the *ν* at the end of *εἴκοσιν* is not *movable ν* but part of the word, *εἴκοσιν* being thus homologous with *עֶשְׂרִים* (or *עֶשְׂרִים*), 'two tens'.

VIII. The verb *לִי לָךְ לָהּ לוֹ* (Cant 4. 6, Gn 12. 1, Cant 2. 11) not only shows that the Middle Voice, a characteristically Greek feature, exists in Hebrew, but also that the Middle Voice suffixes: *-μαι*, *-σαι*, *-ται*, were originally *-μοι*, *-σοι*, *αὐτώ* (*to me, to you, to him*), to indicate the reflexive nature of the action—just as *إِنْفَعَلَ* (in *انْفَعَلَ*) and *لَ* (in *لَفَعَلَ*) do.

IX. Arabic joins Hebrew in proving at one and the same time both the etymological origin and true meaning of *Ἥδης* and its Epic variant *Ἥδωνεύς*, the homologue of *הֶדֶן* (Prv 27. 20), *הֶדֶן* (Ib 15. 11), *آيد*.

Strangely enough, the traditional derivation of *Ἥδωνεύς*, 'unseen place', differs fundamentally from the traditional derivation of *הֶדֶן*, 'destruction, perdition'. It will emerge from the following analysis that both alleged derivations are spurious, and that these two words are identical with *ἀίδιος*, *everlasting*, *eternal*.

Hebrew provides the true derivation and meaning of *Ἥδωνεύς*, the homologue of *הֶדֶן*.

According to the Greeks, *Ἥδωνεύς* is a lengthened poetical variant of *Ἥδης* or *ἥδης*, which is said to be somehow made up of *a privativum* and *ιδεῖν*, and somehow to mean 'the unseen place'. On the other hand, the regular genitive of *Ἥδης* is *Ἥδου*, and the Homeric *Ἥδαιο* and *Ἥδῆω*; there is also a genitive *Ἥδος* and the dative *Ἥδι*, as if from *ἥς*. None of these words seems to have the remotest relation to the said derivation or meaning of *Ἥδωνεύς*, which seems to have been suggested by *Iliad* 20. 62-5, rather than based on firm philological foundations. Indeed, two biblical verses situated widely apart show that—like the Greeks—the Hebrews believed that *הֶדֶן* was hidden from mortals' view: Prv 15. 11 and Job 26. 6. Yet *this particular belief* need not necessarily import etymological implications. Therefore, let us turn from this unsatisfactory explanation to a consideration of the homologies involving the words with the root *הֶדֶן*.

ἀποβάλλω—lose *הֶדֶן* Prv 29. 3 Eccl 3. 6.

ἀποβολή—loss *הֶדֶן* Lev 5. 22.

ἀφανίζω—make away with person *הֶדֶן* IIR 11. 1 Ps 119. 95 *הֶדֶן* Lev 23. 30 Nu 24. 19; destroy *הֶדֶן* IIR 21. 3 *הֶדֶן* Mich 5. 9 *הֶדֶן*; obscure, mar one's good name *הֶדֶן* Dt 12. 3 *הֶדֶן* Dt 7. 24; wipe out *הֶדֶן* Dt 12. 3 IIR 11. 1 Esth 3. 9 *הֶדֶן* Nu 24. 19 Dt 7. 24 *הֶדֶן*; make away with property *הֶדֶן* Prv 29. 3.

ἀφανής—missing *הֶדֶן* IS 9. 20; uncertain, doubtful, obscure *הֶדֶן* Dt 32. 28.

ἀφανισμός—extermination *הֶדֶן* Esth 9. 5 *הֶדֶן*; destruction *הֶדֶן* Ib 8. 6 *הֶדֶן*.

φθίω, *-ίνω*, *-ινύθω*—decay *הֶדֶן* Jon 4. 10; wane *הֶדֶן* Prv 11. 10,

28. 28 פח Cant 2. 17 [cf. *φεύγω*]; *be wasted* אבד Jer 9. 11 Joel 1. 11 Eccl 5. 13; *perish* אבד Nu 17. 27 Jes 57. 1 Job 18. 17 Eccl 7. 15 נֶאֱסַף Jes 57. 1; *disappear* אבד IS 9. 3 Mich 7. 2 נִבָּא Job 30. 8.

φθινύθω—poet. for *φθίνω*, *waste away* אבד Jer 4. 9; *decay* אבד Jon 4. 10; *perish* אבד Nu 17. 27 Jes 57. 1 Job 18. 17 Eccl 7. 15 אָבָד; as an imprecation אבד Jud 5. 31 Job 3. 3.

ἀποφθινύθω—*make perish* אבד IIR 11. 1 Ps 119. 95 הָאֲבִיד Lev 23. 30 Nu 24. 19 אָבָד; *ἀποφθίνω*—*make perish* אבד IIR 11. 1 הָאֲבִיד Lev 23. 30 Nu 24. 19; *destroy* אבד IIR 13. 7, 21. 3 אָבָד.

καταφθίω, *-υνύθω*—*ruin, destroy* אבד IIR 13. 7, 21. 3 אָבָד.

φοιτάζω, *-άω*, *-τιζω*—*go to and fro, backwards and forwards; roam wildly about, wander* אבד Lev 26. 38 Jes 27. 13 Jer 4. 9 Job 4. 11 נָסַח Nu 11. 8 Job 1. 7 נָסַח Jer 5. 1 Am 8. 12 הִתְנַסַּח Jer 49. 3 הִנֵּה Gn 21. 14, 37. 15 Jes 21. 4 (cf. Jer 4. 9) Ps 107. 4, 119. 176 טָהַר.

φοιτάς—*roaming wildly about, wandering* אבד Dt 26. 5 Jer 50. 6 Ez 34. 4 Ps 119. 176 Prv 31. 6 Job 4. 11, 29. 13, 31. 19 הִנֵּה Gn 37. 15 Ex 23. 4.

Ἅιδης or *ᾗδης*—*the nether world, place of departed spirits* אַבְדָּה Prv 27. 20 אַבְדָּה Job 26. 6; *Ἅιδου οἰκῆτωρ*, of one dead יֹשֵׁב הַדֵּל Jes 38. 11; אַבְדָּה Gn 2. 8 Ez 28. 13 שָׂאֵל Dt 32. 22 Jes 14. 9, 20. 16 שָׂאֵל Ps 9. 18 אֲבָדָה הַדֵּל; *the grave, death* אַבְדָּה Ps 88. 12 שָׂאֵל IIS 22. 6 Hos 13. 14; *Ἅιδόσδε*, Adv. *to the nether world* אַבְדָּה Gn 37. 35 Jes 7. 11.

ἀίδιος—*everlasting, eternal* עַד Hab 3. 6 אָבָד; *ἐς αἰῶνα*, *for ever* עַד Jes 30. 8 אַבְדָּה Nu 24. 20 עַד-אַבְדָּה Job 31. 12 עַד-עַד Ps 132. 12 אֲבָדָה; *ἀιδίως*, *eternally* עַד Ps 21. 5, 119. 44.

ἁδωνεύς—lengthened poetical form of *Ἅιδης*, אַבְדָּה Prv 27. 20 אַבְדָּה Ps 88. 12 Job 26. 6, 28. 22 עַד Gn 2. 8 Ez 28. 13 אֲבָדָה.

αἰέ, Aeolian αἰ(ν), *αἰ(ν)*, Boeotian ἡί, Epic, Ionic, Poetic and early Attic αἰέ, Doric αἰς, αἰές—*ever, always* עַד Jer 31. 20 (19); (δεῖν) *αἰέ* *until now* (עַתָּה) עַד Gn 32. 5; αἰέ *αἰέ* *from of old* עַד Jes 45. 21 Ps 93. 2; *αἰέ* *every one* כָּל אִישׁ Ex 35. 21; *αἰέ* *for ever* עַד Lev 27. 20 עַד Ex 15. 18 עַד Ib.; *τὸ αἰέ* *eternity* אֵל Ps 36. 7 עַד Hab 3. 6 (cf. *αἰς/אֵל/עַד*) אַבְדָּה Nu 24. 20 אָבָד; *ἐς αἰέ χρόνος* עַד Ps 19. 10 עַד-עַד Nu 24. 20 עַד-עַד Ps 83. 18 אֲבָדָה [The Dictionary goes on to say: 'The statement of Harp. that αἰέ = ἕως in Att. is based on misinterpretation of such phrases as ἐς τόνδε αἰέ τὸν πόλεμον Thucydides 1. 18.']

Here are the homologues of *ἕως* (B), Epic εἰως, ἥως, Dor. ἄς, Aeo. ἄς, Boeotian δς and ᾗς—relative particle, expressing the point of Time up to which an action goes, with reference to the end of the action, *until*,

till; or to its continuance, *while*: *until, till* עד, עד, ε. ἄν or κε with Subjunctive (mostly of aorist), of an event at an uncertain future time עד אם Gn 24. 33 עד כי Ib 49. 10 עד שֶׁ־ Jud 5. 7 Cant 2. 7, 17; ε. ὅτε *till the time when* עד־עה IIS 24. 15 حَتَّى; ε. ὁψέ (ἐς ὁψέ) *till late* עד־ברֶּח־ Jud 3. 25; ε. ἄρτι *till now* עד עתה Dt 12. 9; ε. πρωί *until morning* עד־בקר Ex 12. 10 עד־הבקר Jud 19. 25; *while, so long as* עוד IIS 1. 9 Job 27. 3 Esth 6. 14 Dan 9. 20.

Since עד־אבדון means ἐς αἰδίων, it obviously follows that אבדון means αἰδίων, *everlasting, eternal*. Again, as אבדון is identical with Ἀδωνεύς, so must also αἰδίων be. The syllogism is impeccable.

The above analytical recital shows: (1) That the radical אבד involves four different Greek verbs, none of which is ἰδεῖν; (2) that one of them, ἀφανίζω, means primarily 'to make unseen'; (3) that one of the derivatives of this verb homologizes with אבדון and أَبَد, and not with אבדון or أَبَد; (4) that even if אבדון and أَبَد had been variants of אבדון and أَبَد respectively, they would have indicated 'extermination, destruction', not *occultation*; (5) that the phrase עד־אבדון—like עד־אבד, אבד, אבד—homologizes with ἐς αἰδίων; (6) that אבדון and אבדה are genuine homologues of Ἀδωνεύς and Ἰδης; and (7) that these two Greek words denote eternity.

Complete confirmation of this well-founded conclusion comes from the weighty evidence supplied by four synonymous phrases—all euphemisms for 'cemetery': two biblical, בית עולם Eccl 12. 5, ארץ חיים Ez 32. 23, 32, and the other two—though not to be found in the Bible—are not necessarily post-biblical in origin, namely: בית החיים and בית עֶלְמִין. בית החיים is supposed to mean 'the abode of the living'; and it might plausibly be explained that a cemetery is so described to indicate the continuity of life hereafter.

Fortunately, however, עולם Gn 3. 22, and עֶלְמָא Dan 2. 20, and עֶלְמִין Ib 2. 4 are biblical terms of no uncertain meaning, and they give a clue to the true meaning of חיים in the third phrase. In fact, עֶלְמִין is a variant of עֶלְמָא Dan 2. 20, 44 and plural of עֶלְמַן Dan 3. 33 which—like its Hebrew equivalent, עולם Ps 90. 2 or, *more accurately*, עֵילוֹם IIS 33. 7 (which

happens to be the Ashkenazi pronunciation of עולם)—is the homologue of τέλος, *end*. This is in agreement with the Septuagint's rendering of אֶל-בֵּית עוֹלָמוֹ by εἰς οἶκον αἰῶνος αὐτοῦ—that is, *to his eternal abode*—and with αἰῶνιοι οἶκοι (*eternal homes*), i.e. 'tombs'. In fact, the context in Gn 3. 22 suggests that עץ חַיִּים means 'the tree of eternity'.

As to חַיִּים, it is the homologue of αἰών in its various meanings: period of existence חַיִּים Gn 3. 14 Eccl 9. 9 حَيَاتٍ; *lifetime* חַיִּים Lev 18. 18 حَيَاة; *life* חַיִּים Dt 30. 19 Job 24. 22 Dan 7. 12 حَيَاة; *eternity* חַיִּים Gn 2. 9 Ps 30. 6; *space of time* clearly defined and marked out חַיִּים Gn 18. 10 IS 23. 6 عام (*year*), أَبَان (*season*); as title of various divine beings חַיִּים Gn 16. 14 IIR 19. 4 Dan 12. 7 חַיִּים Dt 5. 23 Jer 10. 10 חַיִּים Job 27. 2 חַיִּים Dan 6. 27.

Therefore, according to the Bible, as well as to ancient Jewish tradition, the dead explicitly pass on to an eternal abode, and the belief is Greek.

THE NEW TESTAMENT

LVII. The names of 'Seera' and 'Thomas' can be explained by my theory.

Whatever my qualifications to interpret the Old Testament may be, I have no pretension to be able to interpret the New Testament; although I am not altogether unacquainted with this part of Israel's gift to mankind. But I have reason to believe that my theory sheds some light on at least two names mentioned in it, viz. *Nathanael* and *Seera*.

נְתַנְאֵל (Nu 1. 8) may be the equivalent, not the homologue, of θεόδοτος or θεόσδοτος (*given by God*)—just as נְתַנְיָה (IIR 23. 23) may be the equivalent of Διόδοτος or Διόσδοτος (*given by Zeus*). It is vital to appreciate that the names are נְתַנְאֵל and נְתַנְיָה, not נְתַנְאֵל and נְתַנְיָה; for נְתַנְיָה may be either the construct of נְתַנְיָה, the synonym of נְתַנְיָה and homologue of δῶρον (*gift, present, gift of honour; votive gift or offering to a god*), or the homologue of ἔδρον (*gift*) and variant of נְתַנְיָה. This interpretation would imply that the bearer of either name had been prayed for by, and was

granted as a gift to, his parents. Yet the names are susceptible of an alternative and more likely interpretation: either of them may mean 'a gift', 'a votive offering', *by* his parents *to* God, in recognition of the divine favour. In that case, לְנָתַן would be equivalent to ἀνάθημα. Now John 21. 2 reads:

ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

In my diffident submission, the punctuation is deceptive: there ought to be no comma after Δίδυμος, as I think that Thomas had two other names, Didymus and Nathanael. I suggest that his original name was לְנָתַן, and that—in their attempt to translate it to the Greeks—the Jews used such words as δεδόμενος (*given*) and ἀνάθημα (*a votive offering; a slave in a temple*), which were perverted to Δίδυμος and Θωμᾶς respectively.

In support of my theory, I would refer to two texts in the Old Testament and two others in the New. Samuel was prayed for and dedicated to the service of God in the Tabernacle at Shiloh (IS 1. 11, 28). Moreover, in ICh 9. 2 מְנַתְנִים is translated in the Septuagint by οἱ δεδόμενοι, מְנַתְנִים being laymen dedicated to serve in the Temple (Esr 8. 20). Then mark the similarity of reaction in two different contexts by Nathanael and Thomas, remembering that 'Rabbi' is identical with 'Lord'.

'Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel' (John 1. 49).

'Thomas answered and said unto him, My Lord and my God' (Ib 20. 28). Cf. Mark 3. 13-19.

As to Sceva, Acts 19. 14 reads:

ἦσαν δὲ τινος Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ υἱοὶ τοῦτο ποιοῦντες.

It is spelt *Sceva* in the Vulgate, while it is respectively rendered מְנַתְנִים and مَنَاتِن in the Hebrew and Arabic translations. Neither of these two renderings resembles any Hebrew word, any more than *Sceva* or *Σκευᾶ* seems to do. However, those acquainted with my homological Propositions will not be slow in seeing through the disguise of *Σκευᾶ* the true faces of שְׂבַע or שְׂבַעָה and its homologue, ἑπτὰ. For according to them, σκ—as a digraph—is equivalent to ש, and so is the spiritus asper; υ is equivalent

to \beth , and so is π ; α is equivalent to \aleph or $\aleph\aleph$; while τ drops. So it seems that the priest concerned was nicknamed 'seven' because of the number of his sons. Indeed, this must have been the reason for mentioning the fact that he had 'seven' sons, which *number* is otherwise irrelevant.

On the other hand, the fact that he had seven sons may have been sheer coincidence, and his real name may well have been $\aleph\aleph$ (سبع), after the rebel who fought against the resumption of the kingdom by David when its brief usurpation by Absalom had collapsed (IIS 20. 1). Yet that would not affect my reading of $\Sigma\kappa\epsilon\upsilon\acute{\alpha}$, although the homologue would then be $\sigma\kappa\acute{\upsilon}\mu\nu\omicron\varsigma$ (*lion's whelp*) instead of $\acute{\epsilon}\pi\tau\acute{\alpha}$, thus: $\sigma\kappa/\aleph$, $\upsilon/_$, μ/\beth , $\nu\omicron/\omicron\nu$, $\omicron/_$, ν/\aleph . Curiously enough, the rebel's name is rendered $\Sigma\alpha\beta\epsilon\acute{\epsilon}$ in the Septuagint and *Seba* in the Vulgate.

THE KORAN

LVIII. A Greek word which occurs in the Koran can only be explained through the Bible.

Hebrew is my mother tongue, but Arabic was spoken in my paternal grandfather's house, and Ladino or Sephardi at my maternal grandfather's. Besides, I heard Arabic all round me in my native Jerusalem and in Cairo, where we lived for eight years. Indeed, at one time I knew two سَلَّات (among many poems) and about half the Koran by heart; so that Arabic is not foreign to me.

My remote ancestors, too, were familiar with Arabic; but the Sephardi they knew was Spartan, and their Ladino was not Latin but Attic. For the Children of Israel maintained contact with their maritime as well as their land kindred (Jud 6. 1 IR 10. 15 Ob 20 Jon 1. 3 IICh 17. 11), and there was a mutual love-hatred between them. The Midianites ($\mu\epsilon\sigma\eta\mu\beta\rho\omega\acute{\omicron}\varsigma$) raided the Land of Israel (Jud 6. 1), and the Aramites ruled over it for a time (Ib 3. 8); while the Philistines were a thorn in the side of Israel. However, King David changed all that: his armies established a base on the Euphrates (IIS 8. 3), and a governorate in Damascus (IIS 8. 3, 6); they carried out a systematic genocide in Edom (IR 11. 15, 16), and subdued the Moabites and the Philistines

(IIS 8. 1, 2). Arab princes brought Solomon (and Jehoshaphat) tribute (IR 10. 15 IICH 9. 14, 17. 11), and the Queen of Sheba paid him a State visit (IR 10. 1-2) while his and his ally Hiram's ships used Aden as their port of call on their voyages to East Africa (Ib 10. 22). But throughout the Assyro-Babylonian crises which resulted in the Captivities, the Syrians and the Phoenicians in the north, the Philistines and the desert-dwellers in the south, joined the enemies of Israel (Jer 35. 11 Joel 4. 4-6 Ps 137. 7). Nevertheless, the Midianites never molested the shrine of Shiloh, and Israelites settled in Arabia (as they did in Greece); so that the priests of Apollo at Mecca—even if they did not maintain regular intercourse with the priests in Jerusalem—must have been conversant with their laws, customs, and way of life generally. Of this there is ample and clear evidence in the Koran. Part of that evidence is philological; and it is not less convincing because it has lain there unsuspected for fourteen hundred years.

Now I am no more qualified to comment on the Koran than I am to comment on the New Testament; but here, too, my theory helps to explain at least four puzzling words that occur in it and nowhere else. They are: *سَجِيل* and *أَبَائِيل* (*Sura CV*, The Elephant), *صَمَد* (*Sura CXII*, The Unity), and *طَالُوت* (*Sura II*, The Cow), in alphabetical order. The first three are easily disposed of: *أَبَائِيل* is the homologue of *πάμπολυς*, *very great, large, or numerous*; *سَجِيل*, I submit, is the homologue of *θέαγον*, a variant of *θεῖον* (A): *brimstone*; and *صَمَد*—akin to *ΠΝΩΣ* Lev 25. 23, 30—is that of *ἀθάνατος*: *undying, immortal*; *ἐμπεδως*: *permanently* (W). Here they are in their inimitable settings:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ النَّيْلِ . أَلَمْ يَجْعَلْ كَيْدَهُمْ
فِي تَضَلُّلٍ . وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَائِيلَ . تَرْتَبِيهِمْ بِحِجَارَةٍ
مِّنْ سِجِّيلٍ . فَجَعَلْنَاهُمْ كَعَصْفٍ مَّاكُولٍ .
قُلْ هُوَ اللَّهُ أَحَدٌ . اللَّهُ الصَّمَدُ . لَمْ يَلِدْ وَلَمْ يُولَدْ . وَلَمْ يَكُنْ
لَهُ كُفُوًا أَحَدٌ .

طالوت, however, is in a class apart. Its context is no guide to its far-fetched homophonous Greek homologue, *τελευταῖος*. What is more, one cannot get to it outside the context of the Bible as a whole. The way I came by this homology is so characteristic of my method, and so relevant to the evolution and effectiveness of my theory, that I feel I must report it, if only briefly.

Traditionally طالوت is the Arabic for *שְׂאוּל*, and the context accords with the biblical account and confirms the tradition. But since the Arabic alternative to *שְׂאוּל* is phonetically unaccountable, I wondered whether it might have some semantic affinity to the Hebrew name which I—in common with everybody else—thought was the original, an affinity that would show up in a Greek homologue. This suspicion crept into my mind when my research had led me to two conclusions: one, that because of its vast vocabulary, the isolation of the Arabs by and within their desert fastness, and the further conservation of their language through their deep attachment to tradition, Arabic claimed a wider—though not closer—relationship to Greek than Hebrew did, so that it had many more Greek homologues than Hebrew had, while Greek had a very much larger number of Arabic than Hebrew homologues; the other, that although Mahomet—like other Arabs before him—was obviously influenced by biblical and rabbinical accounts and concepts, he undoubtedly spoke *Arabic*, even as Moses had spoken *Hebrew*, whatever the proximate or remote origin or origins of the words they uttered. Therefore, I shifted the investigation from طالوت on to *שְׂאוּל*, and tried to find the equivalents in Greek of 'requested' and 'borrowed'—apart from the homologues connected with *שְׂאוּל* (*שְׂאוּל*/αἰτέω Jud 5. 25, *שְׂאוּל*/ῥημένος IIR 6. 5; *שְׂאוּל*/αἴτημα IR 2. 16, *שְׂאוּל*/αἰτητός IS 9. 2)—in the hope of discovering a word which would homologize with طالوت. I drew blank, except that incidentally I came across—*s.v.* ἀρητός: *prayed for, desirable*—*Αρητος* (حَارِث) and *Αρήτη*, proper nouns, *the Prayed for*. This proved that the Greeks had the equivalent of *שְׂאוּל* for women as well as for men, and confirmed the biblical reason for the name—that the parents of its bearer had longed and prayed for his birth (IS 1. 17, 20, 27 IIR 4. 28).

This prompted me to study individually the four different

Sauls in the Bible, and what I detected was decisive. For one of them—the first king of Israel—was an only child (IS 10. 21 ICh 8. 33, 9. 39); another was the Benjamin of the brood (Gn 46. 10 Ex 6. 15 ICh 4. 24); while the remaining two were indeterminate. Hence, the finding of *τελευταῖος* (*last*) and *τηλύγετος* (old Ep. epith., of children, of uncertain origin and sense; sometimes clearly of a *darling son*, *petted child* . . . so of an *only son*. The best of the ancient interpretations is *latest-born*, i.e. *after whom no more are born* . . . including *only children*, these being the best-beloved) was practically automatic.

Consistently with this concept, the Septuagint renders *אֶחָדִים* by *ἀγαπητός* in Gn 22. 2, 12, 16 Jer 6. 26 Am 8. 10 Zach 12. 10; and by *ἀγαπώμενος* in Prv 4. 3; elsewhere literally by *μονογενής*.

The significance of this discovery—the result of determined and sustained efforts to ascertain and proclaim the truth—cannot be overrated. It establishes beyond doubt that the word *طالوت* is a *genuine, independent, Arabic* word, that it was known to the *Arabs* to be an alias of *אֶחָדִים*; and that by Mahomet's time its meaning had been forgotten—like that of *טלית*, also an only child. The implication is inescapable that knowledge of the Bible is essential to the understanding of the language of the Koran. Because the marriage contracted by Moses not only resumed the contact first made by the Fathers with their Scythian neighbours, but also developed in the course of time into regular social intercourse between their descendants—raids, treacheries, wars, tortures, among other manifestations of mutual love-hatred, notwithstanding—over a period approaching two thousand years; indeed, down to the advent of Islam, when the Jewish communities in Arabia were wiped out, the remote Yemenite excepted.

The following is laid down in Deuteronomy 19. 15: *על-פי שני עדים או על-פי שלשה-עדים יקום דבר*. Let, then, two witnesses suffice—although they do not stand alone, if corroborative evidence counts—further to support my contention: the books of Ruth and Job. Ruth, the great-grandmother of King David, was a Moabite—as Uriah was a Hittite (*Σκύθης*)—and Job, one of the outstanding philosophers of antiquity, lived in *ארץ עוץ* (which, there are strong indications, was Northern Arabia) long before *السَّوَال*.

XVI. TESTS OF ACCURACY

THE disguise whereby a simple Greek word is passed off as a Hebrew one is mainly of four kinds: the addition of a letter or syllable to the Greek word, the elimination of one or more of its letters and/or syllables, metathesis, and/or a patchwork camouflage contrived by exchanged letters and/or varied vocalizations—so that at the end of the process the Greek word often becomes almost unrecognizable at first sight, both phonetically and morphologically: e.g. *πατήρ*/בא, *δυνατός*/μεδέων/ןאדא, *δέρας*/δέρος/δέρριס/תאדא, *ἐχθρός*/אכור/אכור/ר/סר/ר/צ, *ἄρα*/הלא/קלל, *ἀράομαι*/לל/ארא, *μήτηρ*/םא, *οἶκος*/בית, *κωκύω*/ככב, *κύκλος*/גלגל, *χωλεύω*/להה, *δάος*/באז, *κόμη*/המורה, *δῶρον*/תור, *ἐντερον*/ררר, *κενός*/םפ, *ἀριθμέω*/ץרר, *κόμη*/הכימה, *κατακροάομαι*/פתר, *οὐ*/לא, *οὐχ*/ףא, *עד*, *μάντις*/המנחה/מנח, *μαντεῖον*/מנח, *δράμα*/המנח, *κόμη*/המנח, *κόμη*/רמנח, *κόμη*/צמנח, *κωκύω*/קככ, *θεράπειη*/התרפיה/תרפיה, *κράς*/רעס, *δόσιס*/תשורה, *ψιττακός*/כפית, *Θρασύ*/רעס.

This complex philological masquerading is further complicated in two ways: on one hand, the same Hebrew letter may mask a variety of Greek letters, digraphs, diphthongs, both the spiritus asper and the spiritus lenis; on the other hand, any of these may be masked by more than one Hebrew letter or vocalization: e.g. *γῆ*/א, *γηθυλλίς*/לככ, *ἀγείρω*/גא, *διαδοχή*/רר, *ἀγαπάω*/בא, *πώγων*/סיאגון/קק, *γάγος*/בל, *γεύω*/םעט, *γαμβρός*/םככ, *γε*/כ, *γυγαίη*/נף/הלה, *ἄγχω*/קח, *γέρρον*/הררר, *γεμίζω*/םמנח, *γωνία*/פנה, *ἄγερα*/ס/פאנה/ררר, *γεννάω*/קנה, *γαλήνη*/הלנה, *βοή*/הא, *γυῖον*/היה, *δηλόω*/להג, *κυφός*/גככ, *λύομαι*/לא, *τοξάλλίς*/םככ, *ποκίζω*/לז, *πύιον*/הככ, *φάρυγξ*/ררר, *ὄχθη*/הככ, *ὕψω*/הככ, *δειρή*/צואר, *ἀγαπάω*/ץככ, *σκοπός*/הככ, *σκῦτος*/רעס, *στέφος*/רעס, *στήθος*/דככ, *στέλλω*/חלל, *λείχω*/חלל/קק, *εὐνή*/הנה/קק, *ἀγαπάω*/הא, *ἄγαμαι*/עככ, *ὄνομα*/םעס, *αἰρέω*/כחכ, *ἔδος*/הדום, *ὁδός*/הדור, *ἐπτά*/כעכ, *ἄπτω*/התה/התה/כפת/כפת.

Hebrew homologues are of four kinds: simple, compound, hybrid, and mixed, primary and secondary.

Those comprised in the first and second categories respectively homologize with simple and compound Greek words, e.g. *חשב/ψηφίζω*, *חשב/καταψηφίζω*, *מחשבת/ψηφισμα*; *התנחם/παραμυθέομαι*, *נחומי/παραμυθητικός*; *שוב/στρέφω*, *הסב/ἀπο-/μετα-*, *משוב/στρέμμα*; *ראה/ὁράω*, *מראה/ὄραμα*.

The hybrid homologues incorporate the affixes of the Greek word, including *-ζω*, or combine more than one Greek word, e.g. *חלום/ὄραμα*, *הפץ/ἀγαπάζω*, *כפר/καταπραύνω*, *כתר/κατακροάομαι*, *תותח/τὰ τόξα*, *אולם ἀλλ' οὐν*.

The mixed category includes: (a) verbs with the built-in M.V. 2 and their derivatives, e.g. *לנחל/κληρόω*, *הלחל/κληρός*, *לנפל/πίπτω*, *לחנפל/προσ-*; (b) verbs on the scale *התפעל* which homologize with simple Greek verbs, e.g. *להתהלך/έρχομαι*, *התנחם/σέω*; (c) simple verbs (extremely few) which homologize with compound Greek verbs, mostly with prepositions *para-*, *pro-*, *pros-*, e.g. *פאראדידומי/ידד*, *פארוסידומי: יסד*; and (d) such verbs as are followed by the personal pronoun in the dative case, e.g. *לי לאלך/έρχωμαι*.

As to the Hebrew homologues of Greek derivatives and compounds, they usually preserve the original letters of the simple Hebrew homologues, and their forms fall into four different categories:

The first, the hybrid, comprises words which reproduce the Greek derivatives and compounds as if they were simple words, e.g. *עֲקָרָה/ἐκφυής*, *עֲקָרָה/οἰκουρός*, *עֲקָרָה/ἐπιγοννίς*.

The second comprises words which follow Hebrew grammatical constructions, e.g. *אֶהְיֶה/ἀγαπητός*, *אֶהְיֶה/δανειστής*.

The third category comprises words the construction of which follows directly the Greek forms, e.g. *חלום/ὄραμα*, *רָצוֹן/ῥύσιον*, *עֲרֵבָה/χρημα*, *חֲרִיב/חרים*, *כֶּמֶה/כֶּמֶה*, *לֶמָּה/לֶמָּה*, *מָה/מָה*, *קִרְיָאָה/קִרְיָאָה*, *רָעוֹת/ῥασις*.

The fourth comprises words the construction of which follows indirectly the Greek forms, by having as a prefix the equivalent of the Greek suffix of the homologue concerned, e.g. *חלום/ὄραμα*.

מֶרְאָה, ὄρασις/תְּפֹאֶרֶת, δόσις/תְּשׁוּרָה, ὀπτάνιον/מַחְבֵּת, χρήμα/
מַקְרָה/מִקְרָא/מִכְר/מַחִיר/סָרַי/בְּצָרִים/בְּצֵעַ.

In the result, farcical situations would inevitably arise, unless strict precautions were taken, and great care was exercised, in scrutinizing each disguise, and studying the processes of form-construction and literal replacements of each homologue, in faithful conformity to my empirical rules or Propositions of tried efficacy.

Obviously, each homologue must stand on its merit or fall by its defect. It must speak for itself, and speak precisely and clearly: no stretching of points, no interpretations, no commentaries. Either the word in question bears a definite meaning which fits, or it does not. A doubtful homologue is discarded or put aside for further consideration; to a likely one, tests are applied and the homology is kept under review until finally approved or abandoned. But few false homologies can survive such scrutiny.

Now it hardly needs stating that a Hebrew word that conforms to all the rules of *phonetics* and *morphology*, in relation to a similar Greek word, cannot—by these two qualifications alone—claim to homologize with it. If it could, we would have such monstrosities as ἄτονος אֵת, ἄτομος/אֵת, or ἄτομος אֵת.

Nor could a Hebrew word that bore the same *meaning* as a Greek word, for that reason alone claim to be its homologue. Otherwise, any Hebrew word would homologize with all the Greek words of its own meaning. This would be impossible because synonyms in the same language are mostly of different sound, form, shade of meaning and origin one from the other.

To qualify as homologues, such two words must not only relate as to sound and form, but also share the same meaning, e.g. גָּעַר/ὀρέγω.

Yet two such acoustically and formally similar words might frequently coincide in meaning as well, without attaining homological status, except in a certain context. This is obviously the case where *homonyms* are concerned; and there are many hitherto unsuspected homonyms in the Bible, e.g. לָבַל or לָבֵל, the homologues of which differ according to context. Thus:

βολή, ἡ, *pangs* or *throes of childbirth* Jes 13. 8, 66. 7; καταβολή, ἡ, *throwing down*: hence, esp. of *begetting* Job 39. 3; *periodical attack of illness, fit* Ps 18. 5;

ἀγκαλὶς, ἡ, pl., *arms* Jer 38. 12;
 ἄμπελος, ἡ, measure of length = 20 παλαισταί (palm, four fingers' breadth) IIS 8. 2; γύης, ὁ, *a measure of land* Am 7. 17;
 ἵππος, ὁ, *horse*; καβάλλης, ὁ, *nag*, Latin *caballus*; κέλης, ὁ, *courser, riding-horse, horse* Ez 27. 24 خيل;
 κεφαλὴ, ἡ, *band of men*; or νέφος, τό, metaph., *a cloud of men* IS 10. 5;
 κοῖλος, η, ον, of Places, *lying in a hollow or forming a hollow*, κ. Αλακεδαίμων the tale of L., κ. Θεσσαλίη Zach 2. 5, κ. Ἄργος זגאג זגאג Dt 3. 4, as proper noun, K. Συρία the district between Lebanon and Anti-Lebanon Dt 3. 4; cf. κύβος *die*, πάλος *lot* Dt 32. 9 Ps 16. 6;
 νεφέλη, ἡ, *fine bird-net*, in pl.; χηλή, ἡ, *net, plait* Ps 140. 6 Job 18. 10;
 ὄπλον, τό, *a ship's tackle, tackling*; esp. *ropes, halysarás*, etc. Jes 33. 23; generally, *any ropes* Jos 2. 15 Jer 38. 11; v. χηλή, p. 315.

On rare occasions even the formal, acoustic, semantic, and contextual conformity of a Hebrew word with its Greek equivalent will not suffice to qualify them to constitute a proper homology, e.g. זקן/παρα-καλέομαι. To be considered definitely sound, a homology must—in addition to fulfilling all these requirements—pass one or more *tests*, each of which qualifies as a touchstone by virtue of two characteristics: its independence of either of the two words constituting the homology, and its capacity to connect them to each other in a certain material particular, e.g. זקן/ράφανίς (Jud 8. 7). This homology is confirmed beyond a shadow of doubt by an ancient Greek custom.

The word זקן occurs twice, both times in the same chapter and in similar contexts, that is, Jud 8. 7 and 16. On the two occasions the Septuagint bypasses the difficulty of translation by transliteration; whereas the *Lexicon* states that the root of the word is unknown, and explains זקן as *briars*. It quotes authorities who opine that זקן means 'threshing sledges furnished with sharp (glittering) stones'—supposing the root to be זקן, the homologue of which is βόσπρυχος. In fact, there is clear evidence of such a contraption in the homologue זקן/τριγάμη: *tribula* (a thrashing sledge with sharp pieces of flint or with iron teeth) IIS 24. 22 Jes 41. 15 ICh 21. 23. However, the Ben Yehuda Dictionary—which states that זקן is a kind of thorn—rightly considers the said supposition to be far-fetched.

However, in the first verse זקן is associated with the verb זקן, and in the second with the verb זקן. The *Lexicon* resorts to

the familiar and facile slander that the text suffers from a clerical error: it should read שִׁדְּךָ , instead of עִדְךָ . Once more Greek homology vindicates the authenticity of the record and the reliability of the scribes.

The homologue of שִׁד is $\delta α τ ζ \omega$, and that of עִד is $\epsilon \dot{\iota} \delta \omega$, a non-extant verb meaning *to see* (second aorist $\epsilon \dot{\iota} \delta \omicron \nu$) and *to know* (perfect $\omicron \dot{\iota} \delta \alpha$). It belongs to the mixed class of verbs, sharing tenses in the first meaning with $\omicron \rho \acute{\alpha} \omega$, and in the second with $\gamma \iota \gamma \nu \acute{\omega} \sigma \kappa \omega$. Of $\epsilon \dot{\iota} \delta \omega$ in the first meaning the homologue is עִד Dt 34. 10; otherwise, עִד —like $\gamma \iota \gamma \nu \acute{\omega} \sigma \kappa \omega$ —means *to know* Gn 4. 9, and *to know carnally* Ib 4. 1 Jud 8. 16. The identity of these Hebrew and Greek homologues is reinforced by the identity of relevant Hebrew and Greek expressions. Thus עִדָּנוּ , Boeotian, עִסָּנוּ , 3 per. sg. imper. of $\omicron \dot{\iota} \delta \alpha$, esp. in the phrase $\text{עִסָּנוּ } \text{זֵּיּוּס}$, *Zeus be witness!* Cf. $\text{עִד } \text{יְהוָה } \text{בְּכֶם}$ IS 12. 5; $\text{עִסָּנוּ } \text{זֵּיּוּס}$ *Zeus autós Iliad* 10. 329, *now be my witness Zeus himself*; $\theta \epsilon \omicron \iota \text{ } \delta' \epsilon \pi \acute{\iota} \mu \acute{\alpha} \rho \tau \upsilon \rho \omicron \iota \epsilon \dot{\iota} \sigma \tau \omega \nu$ *Odyssey* 1. 273, *and let the gods be the witnesses*; cf. $\text{וְיִהְיֶה } \text{עִד } \text{אֱלֹהִים}$ Gn 31. 50; $\text{וְיִהְיֶה } \text{עִדְכֶם}$ Ex 5. 21; $\text{וְיִהְיֶה } \text{עִדְכֶם} \text{ לְעֵד}$ Mich 1. 2; $\text{וְיִהְיֶה } \text{עִדְכֶם}$ ICh 12. 18; $\text{וְיִהְיֶה } \text{עִדְכֶם}$ ICh 24. 22. Moreover, the participle $\epsilon \dot{\iota} \delta \acute{\omega} \varsigma$ means *one who knows, one acquainted with the fact, one skilled in*; cf. $\text{עִדְכֶם } \text{הַעֲשִׂים}$ Esth 1. 13.

As to the homology $\text{בְּרָקִים} / \rho \acute{\alpha} \phi \acute{\alpha} \rho \omicron \varsigma$ itself, it raises two problems which can easily be solved: the interchange between the spiritus asper and ב , and that between ϕ and ρ . The first interchange occurs in dialectal Greek, e.g. $\beta \rho \acute{\alpha}$, Aeolian for $\rho \acute{\alpha}$; $\beta \rho \acute{\alpha} \delta \iota \omicron \nu$ (i.e. Φραδίων), Aeolian for $\rho \acute{\alpha} \delta \iota \omicron \nu$; $\beta \rho \acute{\alpha} \delta \iota \omega \varsigma$, Aeolian for $\rho \acute{\alpha} \delta \iota \omega \varsigma$; $\beta \rho \acute{\alpha} \delta \iota \nu \omicron \varsigma$, Aeolian for $\rho \acute{\alpha} \delta \iota \nu \omicron \varsigma$; $\beta \rho \acute{\alpha} \kappa \epsilon \tau \rho \omicron \nu$, Aeolian for $\rho \acute{\alpha} \kappa \epsilon \tau \rho \omicron \nu$; $\beta \rho \acute{\alpha} \kappa \omicron \varsigma$, Aeolian for $\rho \acute{\alpha} \kappa \omicron \varsigma$; $\beta \rho \acute{\alpha} \tau \acute{\alpha} \nu \alpha \nu$, $\rho \acute{\alpha} \tau \acute{\alpha} \nu \alpha \nu$; Φρινός , $\rho \acute{\iota} \nu \omicron \varsigma$; $\beta \rho \acute{\iota} \zeta \alpha$, Aeolian for $\rho \acute{\iota} \zeta \alpha$; $\beta \rho \acute{\omicron} \delta \omicron \nu$, Aeolian for $\rho \acute{\omicron} \delta \omicron \nu$; $\beta \rho \acute{\iota} \tau \iota \varsigma$, Aeolian for $\rho \acute{\upsilon} \tau \iota \varsigma$; $\beta \rho \acute{\upsilon} \chi \epsilon \iota \nu$, $\rho \acute{\omega} \chi \epsilon \iota \nu$; $\eta \lambda \iota \omicron \varsigma$, $\acute{\alpha} \beta \acute{\epsilon} \lambda \iota \omicron \varsigma$ (i.e. $\acute{\alpha} \beta$). Besides, consider the homologies, $\rho \acute{\eta} \tau \rho \alpha$ (Φράτρα), בְּרִית and $\eta \lambda \iota \omicron \varsigma$, לְעֵד . Regarding the interchange between ρ and ϕ , let the double-homology $\phi \omicron \iota \nu \iota \xi / \text{פִּינִי} / \text{פִּינִי}$ suffice as an example.

Yet however sound these three homologies may appear when standing separately and independently of each other, they fail to support each other—or so it seems—when conjoint. For how on earth could radishes be related to ‘piercing’ and/or ‘carnal

knowledge'? In the event, an old Greek custom provides an unbreakable link between them. In ancient Athens adulterers used to be punished by having a radish (presumably of enormous carrot shape and size, the kind still cultivated in Israel—*ράφη*, *ράφα*) thrust up their fundament (Aristophanes, *Nubes* 1083).

It does not need a great deal of imagination to visualize the cruel torture to which the inhospitable elders of Succoth were subjected when victorious Gideon returned to vent his threatened vengeance on them. By the light of this Greek custom, the two verses concerned become probatively complementary, each containing a verb (*פָּרַח*, *פָּרַח*) which matches a particular meaning of the other verb (piercing, knowing carnally), although both verbs are susceptible of more than one meaning. Obviously, the peculiar way of piercing rendered the use of radishes more humiliating, if less painful, than the use of thorns. No doubt, both thorns and radishes were employed to achieve the maximum mental and physical pain.

Another way of punishing marital infidelity among the ancient Greeks was by means of scorpions (Plato, *Comicus* 173. 21). Which recalls another incident in the history of Israel, and confirms the homology *σκορπίος* *שָׂרָפ* IR 12. 11 *scorpion*.

Thus in each case an ancient Greek custom has served as an ideal test whereby to corroborate the homologies concerned. For it is independent of the homologues involved, while linking them together by a common usage. It appears that those who fail to support their leader in distress, as well as those who betray their new king, incur the penalties reserved for disloyal spouses. Hence the scorpions and the radishes—adding the thorns for good measure.

A third relevant custom worth recalling is referred to in Mich 7. 19; although Homer (*Iliad* 1. 314) uses *ἄλς*, the homologue of *אֶלֶם*, and not *ἄλμη*/*אֶלְמָה*. This ritual continues to be solemnly performed by the Jews once a year.

Lastly, but not of least interest, is the *ἄλς* —the customary dance at the Baalbek Festival—a homologue of *ἡ Βάκχη/ἡ Βακχίς* or *τὰ Βάκχεια*.

However, there is seldom such a custom at hand wherewith to back up an homology. Fortunately, no less than eight tests are available, whereby it is possible systematically to determine—or at least to help to determine—the soundness of Graeco-Hebraic

homologies. We may, therefore, lay down the following Proposition:—

LIX. It is not enough for a Hebrew word to accord in form, sound and sense with a Greek word to become its rightful homologue; the provisional homology must—in addition—pass one or more of the following tests:

1. Comparison with other biblical homologues.
2. The context.
3. Comparison with Arabic homologues.
4. Resemblance in more than one meaning.
5. Resemblance of derivatives.
6. Semantics.
7. The Septuagint.
8. The supreme test.

1. *Comparison with other biblical homologues.* Comparing any homologue in hand with another biblical homologue often has a decisive effect, e.g. לָאֵלֹהִים / $\gamma\alpha\lambda\eta\nu\acute{o}s$. This homology is easily explained by the phenomenon whereby certain letters—including λ —drop out of Greek words in Graeco-Hebraic homology. That this phenomenon has been operating here will readily be conceded when it is pointed out that the truant λ keeps its place in a variant of לָאֵלֹהִים (Jes 32. 9), namely, לָאֵלֹהִים (Job 21. 23).

A similar homology is $\kappa\lambda\iota\sigma\iota\alpha$ / כְּלִיסִיָּה (Esth 1. 2), where the λ has been absorbed by the לִי in the כְּ . As a matter of fact, it turns up under the guise of לִי in Aramaic כְּלִיסִיָּה (Dan 5. 20), which is confirmed by Arabic كَلِيسِي . Cf. $\mu\acute{\alpha}\rho\tau\iota\varsigma$ מַרְטָה .

Somewhat different, but not less characteristic, is the homology לָאֵלֹהִים / $\phi\omicron\iota\tau\acute{\alpha}\omega$. The lengthened form of לָאֵלֹהִים (Nu 11. 8) is לָאֵלֹהִים (Jer 5. 1) which homologizes with $\phi\omicron\iota\tau\acute{\alpha}\omega$, the lengthened form of $\phi\omicron\iota\tau\acute{\alpha}\omega$. Compare these two homologies with another pair— $\acute{\alpha}\gamma\alpha\pi\acute{\alpha}\omega$ / אָהַב and $\acute{\alpha}\gamma\alpha\pi\acute{\alpha}\omega$ / אָהַב —where the א and ב in the latter homology respectively replace the equivalents of the א and the ב in the former. Cf. מֹתֵה , מֹתֵה ; רַפְּאָה , רַפְּאָה .

It happens that in order to make absolutely sure that the homology in hand is correct, one has to make more than one comparison e.g. הָאֵלֹהִים / $\acute{\omega}\delta\omega\nu\iota\varsigma$. $\acute{\omega}\delta\omega\nu\iota\varsigma$ is crasis for $\acute{\omicron}\ \acute{\alpha}\delta\omega\nu\iota\varsigma$, and the phenomenon of duplication—widespread in the Bible—suggests that הָאֵלֹהִים is equivalent to הָאֵלֹהִים (Jer 22. 18). Since אֵלֹהִים is,

in the context, the homologue of Ἄδωνις, it is possible that מָדוֹן is the right homologue of ᾠδωνις. This possibility is converted into a certainty by the conjunction of two facts: that מָדוֹן (Prov 15. 11) is homologous with Ἄδωνεύς, and that it is a variant of מָדוֹן (Ib 27. 20), as מָדוֹן is of מָדוֹן.

Similarly, the homology מָדוֹן/θάνατος is confirmed by comparison with other homologues, one Hebrew and the others Greek. To begin with, מָדוֹן (Ps 79. 11)—another homologue of θάνατος—resembles מָדוֹן (Ez 8. 14). Then, some more support may be got from the puzzling equation, ἀδώνια = θανάσιμα. For the first member of the equation resembles Ἄδωνία, τὰ—*mourning for Adonis*, celebrated yearly by the Greek matrons. Whereas the second member seems to be the plural of θανάσιμον, the adjectival noun of θανάσιμος which means *belonging to the dead*. Clearly, the mourning for Adonis bore a funereal character, and the women of Jerusalem used to bewail מָדוֹן, *the death* (of Adonis), after the fashion of their Hellenic sisters, holding a ritual session at the very gates of the Temple.

It is obvious that one of the customary dirges intoned at funerals in ancient Israel was the lament on the death of Adonis, the refrain of which was: מָדוֹן אָדוֹן וְהָיָה הָדָה. Another was entitled or began with the words, 'Alas, my brother/sister' (Jer 22. 18). For three millennia the scene did not change; for when I lived in Cairo sixty years ago, I attended several funeral parties at which hired women mourners (cf. Ib 9. 16) ritually whined and chanted traditional dirges adapted to suit the particular occasion, such as the death of a father or a mother, a young man or a maiden (cf. Ez 19. 14 IICh 35. 25). Indeed, faithful to and in conformity with such adaptation, the Septuagint only translates מָדוֹן אָדוֹן—leaving out מָדוֹן אָחִיָּה—to fit the lamentation of the male concerned, namely, King Jehoiakim; just as the same lamentation is recorded in IR 13. 30, where it related to the punished prophet. There is, however, an old traditional dirge specially for women, אָחִיָּה הָיָה, in the 31st chapter of the Book of Proverbs; and another for men, Ps 91.

2. *The context.* The context is the best test for a genuine homology, e.g. מָדוֹן/Ἄδωνεύς. The Bible and Homer are at one, that the nether world is hidden from the sight of men. This is vividly expressed in *Iliad* 20. 61–5, with reference to the realm of

Ἰδωνεύς; and made clear in Prv 15. 11 and Job 26. 6, with reference to אִבְדָּן. The homology suggests that the word Ἰδωνεύς originated among the Asiatic Greeks, although the belief in Ἰδης was common to both European and Continental Greeks.

The context is also a very good guide, leading to the accurate Greek homologue, where the meaning of a Hebrew word is obscure. In the absence of other clues, it informs one's guessing, where necessity not only warrants guessing, but also compels it. In the light shed by the context, one endeavours first to ascertain the likely meaning of the Hebrew word concerned, and then to find a Greek homologue that conforms to that meaning as well as being agreeable to the context, e.g. יָפַח in Cant 2. 7, 8. 4.

Now I found it impossible to accept that in *this setting* יָפַח could reasonably be related to ἀγαπάω, seeing that the subject of יָפַח was אֶהְבֵּה, ἀγάπη. So I set about getting the exact sense of each other word in the context. First, comparing the two verses, one observes that the relevant passages in both differ in one word. In one, the passage runs: אֶשְׁתַּעֲרֶנּוּ וְאֶשְׁתַּעֲרֶנּוּ אֶת־הָאֶהְבֵּה עַד שְׁתַּחֲפֹךְ מִן תַּעֲרֹו וְמִן תַּעֲרֹו אֶת־הָאֶהְבֵּה עַד שְׁתַּחֲפֹךְ. I made up my mind that אֶשְׁ could not be a conditional conjunction, simply because the verse ended with the supposed protasis and there was no apodosis. As to מִן, it might well have been an interrogative adverb, short for מִיָּמִן; but in that case, the character of the passage in this verse would unaccountably differ from the apparently identical passage in the other verse. I came to the conclusion that *here*—as in Jud 5. 8 Prv 27. 24—אֶשְׁ has for homologue οὐ, and not εἰ; and that—as in IR 12. 16, Jer 8. 9, Prv 31. 2 (cf. אֶשְׁ Ib 31. 3, 4 and אֶשְׁ Ib 1, IICh 10. 16—מִן has for homologue μή, and not ποῖος or τίς ποῖος. I had long since established the homology ἐξείρω *הַעֲרִי*, so that I was now well equipped to cast about for the homologue of the isolated word, יָפַח; but no amount of conjecture availed, and I abandoned—or rather suspended—the speculative search.

Then one day, while I was dealing with ἔψω and ἐφύω as the respective homologues of בָּשַׁל and בָּשַׁל, I recalled the above passage. Some time later, while I was dealing with the homology ἐφθός/אֶפְחֵ, I again remembered it. And that is how I came across the alternative or joint homologues of יָפַח, ἐφθόω and ἔψω.

Such accidental finds come about because of my habit of continually murmuring to myself puzzling words and phrases, as I go along in my research, and one of them accidentally relates to the Greek word which happens to be under consideration. One enigmatic verse that I have tirelessly repeated to myself for years, without the benefit of such a coincidence, is the last in the sixth chapter of Canticles. It is the penultimate in the N.E.B., and does not seem to have baffled its scholarly editors, who are not noted for their sensitivity to ticklish passages.

Another example of contextual help is the ascertainment of the homologue of מלל in Jes 51. 6. As a matter of fact, the homology מלל/μελαίνω was one of my earliest discoveries. It seemed plain enough to me that in the prophet's imagining the sky might become overcast and darken like smoke. Yet I had my reservations, pending the discovery of other words where the *v* changes into מ, although at a pinch one might allow the diphthong to account for the מ. In those early years I was full of reservations, as indeed was my note-book full of provisional homologies many of which have been discarded.

But the context not only helps to ascertain a genuine homologue or to confirm a sound homology; it also determines the rejection of a plausible one. An example in point is a compound of μελαίνω—namely, ἐπιμελαίνομαι—which means, of fruit, *blacken in ripening*. At first, I almost jumped with glee at the idea that here was an excellent homologue for מלל in Ez 16. 4, which would incidentally corroborate the homology מלל/μελαίνω. I thought the prophet was legitimately using poetic imagery by transferring to human beings a chromatic expression which only fits certain fruit. I imagined he meant that Jerusalem (a personification) had not as yet attained maturity and full development. For a moment I jibbed at a metaphor of my own creation; for a moment or two I hesitated to erect an unsteady superstructure on an as yet unfirm foundation. But the imagery was too attractive to bypass, so I provisionally adopted the homology מלל/ἐπιμελαίνομαι, ever mindful of a possible error of judgment.

Much later, as is my wont, I reviewed this homology—among others—and went back to the text with a fresh mind. The verse visualizes Jerusalem on her birthday, with her umbilical cord still unsevered, and herself not yet washed for a show or wrapped

up in swaddling clothes. All this is infantile and far too early for adulthood, I thought. The next verse goes on to say: 'No eye pitied thee to do any one of these things unto thyself, in compassion towards thee.' Clearly, then, שָׁלַח was a service to be rendered to a new-born child, and not to an individual at an advanced stage of growth. Needless to add, the much favoured homologue did not survive this belated scrutiny: it was scrapped and consigned to oblivion, where so many other provisionals had and have been relegated. Instead, I have substituted $\mu\alpha\lambda\alpha\kappa\iota\zeta\omicron\mu\alpha\iota$ (*to be softened, appeased*) and/or $\kappa\alpha\tau\alpha\mu\alpha\lambda\acute{\alpha}\sigma\sigma\omega$ (*soften, appease*). At first sight it would seem that there was a conflict of claims between these two verbs; yet none actually exists, since both derive from $\mu\alpha\lambda\alpha\kappa\acute{\omicron}\varsigma$.

Finally, the context can be helpful even where proper nouns are concerned, e.g. שָׁלַח $\sigma\chi\omicron\lambda\alpha\iota\omicron\varsigma$. According to the context, the flow of the שָׁלַח is *slow*. Therefore, assuming that the brook took its name from the sluggish nature of its waters, the homology is sound. The Septuagint refers to it as $\Sigma\alpha\lambda\alpha\mu$, and to this day it is known locally as سَلَوَان —an ancient variant of שָׁלַח , because the ש exchanges with all the gutturals in Greek-Hebraic homologies. This explains why Joshua's father, נָחֻשׁ , is called *Nahash* נָחֻשׁ in the LXX—like נָחֻשׁ and נָחֻשׁ (Ez 16. 33, IR 7. 45) and נָחֻשׁ (IICh 4. 17). Cf. נָחֻשׁ נָחֻשׁ , and נָחֻשׁ נָחֻשׁ (Pv 27. 13) and נָחֻשׁ נָחֻשׁ (Ib 20. 17), נָחֻשׁ נָחֻשׁ (IR 14. 31). However, it is submitted that the context precludes the possibility of the formal resemblance between שָׁלַח (Jes 8. 6) and $\sigma\chi\omicron\lambda\alpha\iota\omicron\varsigma$ being purely coincidental.

3. *Comparison with Arabic homologues.* Since Arabic and Hebrew are sister languages, scholars (including my late father) have—from the Middle Ages down to our times—freely resorted to Arabic for assistance in the interpretation of obscure Hebrew words. But such assistance has sometimes been illusory, for four reasons: first, because the formal and phonetic resemblance between the Hebrew and the Arabic words involved is insufficient; secondly, because resemblance in form does not invariably accompany resemblance in meaning; thirdly, because Arabic and Hebrew words often differ from each other in the sound and

morphology of their homology with Greek; and lastly, because the Arabic and Hebrew homologues of a Greek word do not always bear the same meaning—the Arabic homologue bearing one meaning of the Greek word, and its Hebrew fellow homologue bearing another meaning of the same Greek word. *Per contra*, the assistance given by Arabic, in ascertaining and testing the Greek homologues of Hebrew words, is most reliable as well as very generous—whether the Arabic and Hebrew fellow homologues tally or not phonetically, morphologically, or semantically. Yet, for the reasons stated above, semantic difference between such homologues may be even more important than phonetic and morphological resemblance or identity of meaning, for the purpose of testing. Several examples will convincingly illustrate the various aspects of my contention.

A. $\phi\acute{o}\varsigma$, $\phi\acute{o}$, Attic contraction $\phi\acute{\omega}\varsigma$:

- light* אור Gn 1. 3 Jes 31. 9 אורה Ps 139. 12 אור IR 11. 36
 עין 4. 3. 4 נהרה Ib 3. 5 Job 12. 27 בה Prv 20. 29 אור IIS 22. 29
 אור Ex 10. 5 IIS 20. 6 נהרה, נהרה Dan 2. 22 نور;
 esp. *daylight* אור Jud 19. 26;
 also of *moonlight* אור Jes 30. 26;
 and *starlight* אור Jes 13. 10;
 אור, sc. sun and moon, Ps 136. 7 באורה Gn 1. 16;
 in poets, frequently in phrases concerning the life of men, אור
 Job 33. 30;
 into *the light*, i.e. *public* אור Zeph 3. 5 Job 28. 11 אור Gn 20. 16,
 38. 21;
 simply *a day* נהר;
the light of a torch בה Job 12. 5, lamp אור Jer 25. 10, fire אור
 Ps 78. 14 אור Jes 50. 11, etc. עין Ez 1. 4;
 אור, 27. 3. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 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1695. 1696. 1697. 1698. 1699. 1700. 1701. 1702. 1703. 1704. 1705. 1706. 1707. 1708. 1709. 1710. 1711. 1712. 1713. 1714. 1715. 1716. 1717. 1718. 1719. 1720. 1721. 1722. 1723. 1724. 1725. 1726. 1727. 1728. 1729. 1730. 1731. 1732. 1733. 1734. 1735. 1736. 1737. 1738. 1739. 1740. 1741. 1742. 1743. 1744. 1745. 1746. 1747. 1748. 1749. 1750. 1751. 1752. 1753. 1754. 1755. 1756. 1757. 1758. 1759. 1760. 1761. 1762. 1763. 1764. 1765. 1766. 1767. 1768. 1769. 1770. 1771. 1772. 1773. 1774. 1775. 1776. 1777. 1778. 1779. 1780. 1781. 1782. 1783. 1784. 1785. 1786. 1787. 1788. 1789. 1790. 1791. 1792. 1793. 1794. 1795. 1796. 1797. 1798. 1799. 1800. 1801. 1802. 1803. 1804. 1805. 1806. 1807. 1808. 1809. 1810. 1811. 1812. 1813. 1814. 1815. 1816. 1817. 1818. 1819. 1820. 1821. 1822. 1823. 1824. 1825. 1826. 1827. 1828. 1829. 1830. 1831. 1832. 1833. 1834. 1835. 1836. 1837. 1838. 1839. 1840. 1841. 1842. 1843. 1844. 1845. 1846. 1847. 1848. 1849. 1850. 1851. 1852. 1853. 1854. 1855. 1856. 1857. 1858. 1859. 1860. 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2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2120. 2121. 2122. 2123. 2124. 2125. 2126. 2127.

The homologies נִיר, נִיר, נִיר/φάος (*light*) are tested and found to be sound by the homologies נִיר/φάος (*light*) and נִיר/φάος (*fire*).

Again, the homologies נִיר, נִיר/φάος (*light*) and נִיר/φάος (*illumination of mind*) are tested and found to be sound by the homology נִיר/φάος (*a day*).

Similarly, the homologies נִיר, נִיר/φάος (*fire*) are tested and found to be sound by the homologies נִיר/φάος (*light*) and נִיר/φάος (*fire*).

Also the homologies נִיר, נִיר and נִיר are tested and found to be sound by their fellow homologues נִיר and נִיר—although they do not tally with each other in sound—because the differences between them are accounted for. Thus, the נִיר in נִיר, and the נִיר in נִיר, stand for the φ which drops from נִיר, נִיר and נִיר; while the נִיר in נִיר—like the נִיר in נִיר, נִיר and נִיר, and the נִיר in נִיר—interchanges with the internal vowel as a guttural.

Note that the initial נִיר or נִיר in the homologues is the Middle Voice נִיר and נִיר; and that the initial נִיר in נִיר, נִיר, and נִיר is not a prefix but a substitute for φ, the aspirate of π.

B. στελλω, ἀπο-, ἐξαπο-, ἀποστολή, etc.

στελλω, *make ready, prepare* أَعَدَّ ;

dispatch, send שָׁלַח Gn 42. 4, 45. 23 —ح ;

journey سَفَر ;

repress صَدَّ ;

draw in شَدَّ.

ἀποστελλω, *send off or away from* שָׁלַח Gn 3. 23, 25. 6 Ex 12. 33 Nu 5. 2

Dt 24. 1 IS 20. 13 שָׁלַח Gn 44. 3 ;

send away שָׁלַח Ex 3. 20, 4. 23 ;

banish שָׁלַח Jud 1. 25 Ob 7 ;

go away, depart سَافَر ;

dispatch on some mission or service ; freq. of messengers or forces

שָׁלַח Dt 28. 48 IIR 24. 2 Jes 57. 9 Joel 2. 25 ICh 32. 31 שָׁלַח

Ob 1 Prv 17. 11 השליח Lev 26. 22 IIR 15. 37 ;

put off, doff شَلَحَ.

ἐξαποστελλω, *dispatch* שָׁלַח Gn 8. 7-8, 10, 38. 17 IS 5. 11, 6. 8

Neh 8. 12 ;

send forth שָׁלַח Ex 8. 28 Jud 12. 9 ;

- send away, dismiss*, e.g. prisoner, שָׁלַח Ex 21. 26 Dt 15. 12, 21. 14
 IR 20. 42 Jes 58. 6 Jer 34. 9, 50. 33 Zach 9. 11 Job 39. 5;
divorce שָׁלַח Dt 22. 19, 24. 4 Jes 50. 1 Jer 3. 1 Mal 2. 16 שָׁלַח
 Jes 50. 1 طَلَّقَ سَرَّحَ;
discharge a projectile שָׁלַח Ez 5. 16 أَطْلَقَ;
destroy שָׁלַח Jes 27. 10.
 ἀποστολή, ἡ, *sending off or away* שָׁלַח Ex 18. 2;
as a parting gift שָׁלַח IR 9. 16 שָׁלַח Cant 4. 13;
dispatching שָׁלַח Esth 9. 19;
expedition שָׁלַח Ps 78. 49.
 στήλη, ἡ, *prop or buttress to a wall* שָׁלַח Ez 41. 6 عِشْتَانَه;
block or slab used as a memorial, monument inscribed with record
 of victories, dedications, votes of thanks, treaties, laws, decrees,
 etc. שָׁלַח Ex 24. 12 Dt 9. 9 Jes 30. 8.
 ἀπόστολος, ὁ, *dispatching, of envoys* שָׁלַח Ps 78. 49 Eccl 8. 8.
 στολή, ἡ, *armament* עָדִי Ex 33. 4 שָׁלַח Neh 4. 11 IICh 32. 5 سَلَح;
equipment in clothes, raiment, garment, robe, full dress שָׁלַח Job 38. 9
 עָדִי Jes 49. 18.
 στολίζω, *dress* שָׁלַח Ez 16. 4 שָׁלַח Ez 16. 4; cf. χυτλάω;
deck, adorn עָדָה, שָׁלַח Ez 16. 11, 13. Cf. ἐνδύω.
 στολὴς, ἡ, *garment, robe* שָׁלַח Job 38. 9 شَال حَتَه; pl., *fold* in a woman's
 robe שָׁלַח Ex 28. 33 Jes 6. 1 Jer 13. 22 Thr 1. 9.
 στολίσαις, ἡ, *dress* שָׁלַח Ez 30. 21.
 στόλος, ὁ, gen. λου, *expedition* שָׁלַח Jes 7. 4;
 generally, *journey or (oftener) voyage* سَفَر;
vestment שָׁלַח Job 38. 9 حَتَه;
equipment עָדִי Ps 32. 9;
army שָׁלַח Jes 7. 4 שָׁלַח Nu 31. 14 IIR 6. 15 Joel 2. 25;
armament שָׁלַח IIS 22. 40; cf. ὄπλον;
sea force, fleet שָׁלַח Zach 9. 4 צִיר Jes 33. 21 צִיר Ib 18. 2 أُسْطُول;
 generally, *party, band, troop*, pl., שָׁלַח Jes 16. 8;
the people שָׁלַח Ob 20; cf. ὄχλος;
stump of the tail, in animals שָׁלַח Dt 28. 13 ذَيْلُ ذَنْبٍ جَذَل;
 = πᾶσσαλος (*peg, pale, stake*) צִיר Prv 26. 14; spurious, cf. θαιρός.

The homologue שָׁלַח is tested and found to be sound by its
 fellow homologue سَرَّحَ—although they do not tally with each
 other—because the sound-differences between them are slight
 and can easily be accounted for. Thus—as with שָׁלַח—one of the

double λ s drops out from سرح , while the ر rightly replaces the remaining λ .

The homology $\text{ΠΛΨ}/\sigma\epsilon\lambda\lambda\omega$ (*send*) is tested by its fellow homology $\text{سفر}/\sigma\epsilon\lambda\lambda\omega$ (*journey*)—although the Hebrew and Arabic homologues do not tally with each other—because the differences between them can be accounted for. Thus, one λ drops out of both homologues, whereas the פ and the ر rightly replace the τ and the remaining λ respectively.

Similarly, as regards the four homologies— $\text{ΠΛΨ}/\acute{\alpha}\pi\sigma\sigma\epsilon\lambda\lambda\omega$ (*send away from*), $\text{ΠΛΨ}/\acute{\alpha}\pi\sigma\sigma\epsilon\lambda\lambda\omega$ (*send away*), $\text{ΠΛΨ}/\acute{\alpha}\pi\sigma\sigma\epsilon\lambda\lambda\omega$ (*banish*), $\text{ΠΛΨ}/\acute{\alpha}\pi\sigma\sigma\epsilon\lambda\lambda\omega$ (*dispatch on a mission*)—*vis-à-vis* their fellow homology, $\text{سافر}/\acute{\alpha}\pi\sigma\sigma\epsilon\lambda\lambda\omega$ (*depart*). Besides, سافر corroborates سفر and سفر .

They are further tested and found to be sound by their fellow homology $\text{شَلَح}/\acute{\alpha}\pi\sigma\sigma\epsilon\lambda\lambda\omega$ (*doff*), where the Arabic and the Hebrew homologues— ΠΛΨ and شَلَح —tally perfectly. This double homology confirms all the other homologies which contain the verb ΠΛΨ or any of its derivatives. Indeed, its corroborative character is all the stronger because of the peculiar meaning of شَلَح , seeing that—on the face of it—*stripping* has no relation to *journeying*, *banishment* or *divorce*.

The homologue ΠΛΨ is further tested and confirmed in its soundness by its fellow homologues سرح and طَلَق —although neither tallies with it—because, here again, the differences between them can be accounted for. Having dealt with سرح in relation to ΠΛΨ , it is unnecessary to relate سرح to ΠΛΨ .

As for طَلَق , it does not—at first sight—strike one as being related to ΠΛΨ , although the two words have a double consonant and a guttural in common; while Ψ replaces ט in שקט (Job 24. 6). But wide differences between homologues of a Greek word are common—e.g. ΠΛΨ and أَعَد —and irrelevant to the criterion of testing the soundness of an homology. What is important is that each homology should independently conform to the rules, and then pass one or more tests of accuracy. $\text{ἐξασσέλλω}/\text{أطلق}/\text{طَلَق}$ —

like ἐξαποστέλλω/שָׁלַח—is a perfect homology: both verbs are compound homophones, σ drops out of στέλλω, τ changes into ט, and a terminal guttural is added: each homology is well and truly tested by the other, and duly confirmed in its soundness.

Similarly חָתַל is tested and confirmed by its fellow homologue חָלָה; just as שׁוּל is by שָׁל, אָעַד by אָעַד, and שָׁד by אָעַד and חָלָה. חָלָה, חָיִל, חָיִל, and חָיִל are also tested and confirmed by חָלָה.

A word about أُسْطُول which is a perfect homologue of στόλος, except for the prosthetic أ. In this connection, it is interesting to note that in speaking English, the Pakistanis and Iraqis add a prosthetic to every word beginning with s, saying: ispeak, istand, istation, istop.

And so it goes on: the obvious שָׁלַח and سَالِح, and the not-so-obvious צָלַע and عَضَادَة or عَضَادَة (in its two or three different meanings) and جَذَل. All of this adds up to a massive body of evidence the quality of which is of a very high order.

Perhaps it should be pointed out that the initial מ in the homologies—ἀποστολή/מַשְׁלַחַת, מַשְׁלַחַת and ἀπόστολος/מַשְׁלַחַת—is the homologue of the prefix ἀπο-; as distinct from the initial מ in the homology δράμα/מַדְרָאָה, which is the prefix into which the suffix -μα has been converted.

4. *Resemblance in more than one meaning.* When a Greek word has several meanings, and its Hebrew homologue bears more than one of them, the possibility of mere coincidence in formal and/or phonetic resemblance between them is eliminated. Indeed, not only does this go to strengthen the homology, but it also constitutes a test of its soundness. For instance:

- A. δαίζω: *cleave asunder, rend, divide* דָּוַק Jes 28. 28, 41. 15 Dan 7. 23
 דָּוַק IIR 23. 15 דָּוַק Jes 28. 28 דָּוַק Dan 2. 34 Am 1. 3
 ; اندق شقّ דָּוַק Dan 7. 23 Jes 28. 27 דָּוַק Dt 25. 4
 ; דָּוַק Mich 4. 13 Jes 28. 28;
 דָּוַק Nu 25. 8 דָּוַק Thr 4. 9 דָּוַק Jud 8. 7.

Here both דָּוַק and דָּוַשׁ bear more than one meaning of δαίζω, while דָּוַק may be considered as a lengthened form of

קוּן. The Arabic homologues add some further strength to the Greek-Hebrew homologies formed by these verbs.

- B. ὄπλον, τό: *tool, implement*, mostly in pl., כָּלִי Gn 31. 37 Ex 22. 6, 35. 22 Lev 8. 11, 11. 33, 13. 49, 15. 12 Nu 1. 50 IIS 24. 22 IR 6. 7 Jes 22. 24 Jer 40. 10 Am 6. 5 Esr 1. 7 IICH 9. 20, 36. 7
 (v.i.) (χώρημα: *receptacle*);
 a ship's *tackle, tackling*, esp. *ropes, halyards* חַבֵּל Jes 33. 2;
 generally, *any ropes* חַבֵּל Jos 2. 15 Jer 38. 6, 11-13 Job 40. 25 Esth 1. 6 כָּבֵל Ps 105. 18, 149. 8;
tools, strictly so called חַבֵּל IS 10. 3, 5 Ps 71. 22 Thr 4. 2 Jud 5. 25, 6. 38 כְּפָרָה Ps 56. 9;
 in pl. also, *implements of war, arms and armour* כָּלִים Gn 27. 3 Dt 1. 41 IS 16. 21, 17. 22 Ez 9. 1;
 rarely in sg., *weapon* חֵיָל IS 2. 4 IIS 22. 40 Ps 18. 33, 40
 (arrow); *the large shield* (צָנָה, שָׁנָה, דָּבָר) from which the men-at-arms took their name of ὀπλίται כָּלִי IIS 8. 18, 20. 23;
heavy arms IS 31. 9, 10 כָּלִים;
 ὄπλα, = ὀπλίται, *men-at-arms* חַיָּלִים Ez 27. 11 IR 15. 20 ICh 7. 40;
 τὰ ὄπλα *the place of arms, camp* חַיָּלֵי Jud 7. 15, 8. 10 (cf. σκήπημα: חַבֵּל IICH 33. 14;
 of the *arms* possessed by animals for self-defence חַבֵּלִים Job 41. 15;
membrum virile חַבֵּל IS 6. 4 דָּבָר Dt 7. 13.

Each of the following homologues bears more than one meaning of ὄπλον, a fact which tests and confirms their homology with it: חַבֵּל (supported by חָלַל), חֵיָל (corroborated by חָלַל), and עֶפֶל. Although חַבֵּל also has three meanings—'stringed instrument of music', 'wine skin', and 'vessel of clay'—they are not different meanings of ὄπλον. Yet it is corroborated by חָלַל and חָלַל; so is נָמַד by חָלַל.

Resemblance in more than one meaning, of two homologues constituting an homology, can be ideally exemplified by comparing the kindred words that make up the respective families of those two homologues, e.g. נָמַד/μετρέω, חָלַל/πίμπλημι, נָפַח/θεραπεύω, חָלַל/ὀράω:

מָדַד: μέτρέω, *measure* (Jes 40. 12 Ez 40. 20); *count* (Jer 33. 22 Hos 2. 1).

מָדַד: ἐκμετρέω, *measure out, measure* (IIS 8. 2 Ps 60. 8);

διαμετρέω, (astron.) *to be in opposition, to be diametrically opposite to* (Job 7. 4).

מֵדַד: διαμετρέω, *measure with the eye, scan* (Hab 3. 6).

מֵדַדְהָ: συμμετρέω, *to be in right measure with, to be commensurate with* (IR 17. 21).

מֵדָה: μέτρον, τό, *measure* (Zach 2. 5); *weight or measure* (Lev 19. 35); *duration* (Ps 39. 5); *length* (Ex 26. 2) מָדָה Lev 6. 3 Ps 109. 18; *size* (IR 6. 25); pl., *dimensions* (Nu 13. 32 Jer 22. 14 Ez 40. 24).

מִדָּה: μέτρημα, τό, *measurement*; μέτρον, *due measure or limit, proportion, pl., dimensions* (Job 38. 5).

מֵדִי: μέδιμνος, a corn measure: very nearly 12 gallons (Job 28. 25).

The Indo-European *métro-m* from *médtro-m*, 'measuring instrument', probably accounts for the double מ in מָדַד. It is also relevant that מֵדָה is similar to Gothic *mitan*, 'measure'. Moreover, Hebrew provides two homologues of μέτρον, formed in accordance with the Greek pattern and similar to the Latin *mensura*—but not מָדַד—namely: מִדָּה and מִדָּה:

מִדָּה: μέτρον, τό, *limit, term* (Ez 20. 37).

מִדָּה: μέτρον, τό, *weight or measure* (ICh 23. 29);

μέτρημα, τό, *measure, allowance, dole, soldier's rations* (Ez 4. 11, 16).

מֵדָה/μόδιος: a measure of length, = 200 ὀργυαί (the length of the outstretched arms, about 6 feet or 1 fathom) Ez 48. 30, 33.

מָלַא: πίμπλημι, *fill*; πληρώω, *fill* Ex 40. 34; מָלַא: pass., *to be filled, to be full* of Cant 5. 2;

πλημύρω = πλημυρέω, *οὐεῖται, rise like the flood-tide, to be full or in flood* Jos 3. 15 (cf. πλήρης);

πληθύω, *to be or become full* Jud 16. 27 IIR 6. 17;

πληρώω, *make full or complete* Jes 40. 2; *render, pay in full* IS 18. 27;

πλήθω, *to be full* Joel 4. 13, intransitive form of πίμπλημι.

מָלַא: ἐμπίμπλημι, *fill quite full, fill full of a thing*; ἐκπίμπλημι, *fill them full of*; ἐπιπίμπλημι, *fill full of*; καταπίμπλημι, *fill quite full, fill full of* Ex 35. 35 IIR 21. 16 Jer 41. 9;

ἐκπληρώω, *fulfil*; ἐμπίμπλημι, *fulfil, accomplish* IR 8. 15;

ἐμπίμπλημι, *fill a hungry man with food* Ps 107. 9 (Od. 17. 503);

ἐκπληρόω, *make up the number of*; διαπληροόω, *strengthened for*
 πληρόω, *make full, complete* Ex 23. 26.

אֲלֶמֶד: συμπληθύω, *multiply* Job 16. 10.

אֲלֶמֶד: πλήρης, *solid, whole* Gn 23. 9; *full* Jer 4. 12; *full of* Jer 5. 27; of
 wine, *full-bodied, with a persistent flavour* Ex 22. 28 Nu 18. 27; used
 indecl. in later Greek, esp. of payments *in full* Gn 23. 9 ICh 21.
 22, 24; *gorged, satisfied, satiated* Dt 33. 23; *full, complete* Jer 6. 11;
full of people Jud 16. 27; abs., *full*, of swollen stream Jos 3. 15.

אֲלֶמֶד: πλέως, *full* Ex 9. 8, 16. 32 IS 28. 20;

πλησμονή, ἡ, *abundance* Dt 33. 16;

πληθώρα, ἡ, *fullness* Jes 34. 1, 42. 10.

אֲלֶמֶד: πλήρωμα, τό, *fullness* Ez 12. 19, 32. 15.

אֲלֶמֶד, אֲלֶמֶד: πλήρωσις, ἡ, *filling* Ex 25. 7, 28. 17.

πλήμη, πλήσμη, and πλημυρίς, which derive from πίμπλημι,
 have a direct homologue, בְּלִימָה, and an indirect homologue—
 via the suffix-prefix construction—מְבֹל, which do not seem to
 be related to אֲלֶמֶד, but nevertheless are:

בְּלִימָה: πλήμη, ἡ, *flood-tide* Job 26. 7; cf. Ps 136. 6.

מְבֹל: πλήσμη = πλημυρίς, ἡ, generally, *flood, deluge* = πλήμυρα; πλήμη,
 ἡ, *flood-tide* Gn 6. 17.

אֲרָפָה: θεραπεύω, θαρ-, *do service to the gods*; abs., *worship* Job 13. 4;
treat medically Eccl 3. 3; *to heal, cure* Jer 33. 6 شفى; *take care of*
 Hos 11. 3; of land, *cultivate* ICh 7. 14; *mend garments* יָרָא.

אֲרָפָה: ἐκθεραπεύω, *strengthened for* θεραπεύω, *mend* IR 18. 30; *cure*
 perfectly Ex 21. 19.

אֲרָפָה: ἐκθεραπεύω, Med., *get oneself quite cured* IIR 8. 29.

אֲרָפָה: θεραπεία, ἡ, *healing* Ptn 3. 8.

אֲרָפָה: θεραπεία, ἡ, *medical or surgical treatment* Jer 30. 13.

אֲרָפָה: θεραπεία, ἡ, *medical treatment* Ez 47. 12.

אֲרָפָה: θεραπεία, ἡ, pl., *cures* Jer 46. 11.

אֲרָפָה: θεραπευτής, *medical attendant* ICh 16. 12.

אֲרָפָה, אֲרָפָה: θεραπεία, *care of the body* Jer 8. 15, 14. 19, 33. 6.

Note that the first syllable of θεραπεύω drops out of all the homo-
 logues in the family, except תְּרוּפָה and شفى.

אֲרָפָה: ὁράω, *look* Jes 60. 1, רָאָה IS 24. 12.

אֲרָפָה: ὁράω, *see that, perceive* IIR 11. 1.

אֲרָפָה: ὁράω, *see* Gn 29. 10 Jes 40. 26; *look* Gn 29. 32 Jer 6. 16; *see*,
observe, behold, perceive Ex 20. 18 Lev 13. 3, 56; *see that* Jud 20. 41;

- perceive* Gn 16. 4, 39. 3; *behold* Gn 27. 27 Dt 1. 8; *discern, perceive*, metaph. of mental sight Mal 3. 18 Eccl 1. 16; *observe* Gn 31. 12; *see visions* IS 9. 9 Jes 30. 10 Zach 1. 8; *look to, pay heed to; see to, look to*, i.e. *take or give heed* IS 12. 17, 24. 12 IR 12. 16; *look out for, provide* Gn 22. 8 IS 16. 17; *Pass., appear in vision* Gn 12. 7, 48. 3.
- רָאָה: *ὁρατός*, *to be seen, visible* Esth 2. 9.
- רָאָה: *pass., ἐφωράω, attend, be in view* Job 33. 21.
- רָאָה: Gn 12. 1, הָרָאָה Ex 25. 40, 26. 30 ?
- רָאָה: *ὄρατος* (B), *ὁ* (*ὁράω, ὠρα*), *watcher, guardian* IS 9. 9 Jes 30. 10 IICH 16. 10.
- רָאָה: *ὄρασις, ἡ, seeing, the act of sight* Job 10. 15.
- רָאָה: *ὄρασις, ἡ, seeing, the act of sight, power of sight* Eccl 5. 10.
- רָאָה: *ὄρασις, ἡ, vision* IICH 26. 5.
- רָאָה: *ὄρασις, ἡ, appearance* IS 16. 12.
- רָאָה: *ὄρασις, ἡ, appearance* Gn 29. 17.
- רָאָה: *προσόρασις, ἡ, appearance* Jes 44. 13.
- רָאָה: *ὁράω, ὁλάω, see visions* Joel 3. 1.
- רָאָה: Jer 29. 8 ?
- רָאָה: *ὁράω, look towards* Prv 15. 14.
- רָאָה: *ὄραμα, sight, spectacle* Eccl 1. 17; *device, plan* Ib 2. 22.
- רָאָה: *ὄραω (ὄρατος (B)), watch* Ez 34. 23.
- רָאָה: *ὄρατος (B), ὁ, watcher, guardian* Gn 4. 2.
- רָאָה: *ὄρασις, ἡ, vision* Eccl 1. 14.
- רָאָה: *ἐφωράω, of the gods, watch over* Gn 48. 15.
- רָאָה: *ἐφωρος, ὁ, observer, guardian, ruler* Ps 23. 1.
- רָאָה: *ἐφωρος, ὁ, observer, guardian, ruler* Gn 12. 15 فرعون.
- רָאָה: *ὄραμα, τό, that which is seen, visible object* Nu 12. 8; *sight* Lev 13. 12; *sight, spectacle* Ex 3. 3; *device, plan* Ez 42. 11.
- רָאָה: *ὄραμα, τό, vision during sleep, dream* IS 3. 15.
- רָאָה: *ὄραμα, τό, sight, spectacle* Dt 4. 34.
- רָאָה: *ὄραμα, τό, spectacle, vision, dream* Eccl 5. 6; *dream* Gn 40. 5; *vision* Job 20. 8.

The initial *l* in *לראותה* is part of the radical, replacing the initial vowel in *ὁράω*. There is no homologue to the *הפעיל* of either *הלם* or *ראה*, a unique and unaccountable gap: one of the very rare independent developments in both Arabic and Hebrew. *Per contra*, *הביא*—the homologue of *εἰσβαίνω*, which is causal only in the first aorist—is causal throughout. *όλάω* is the lisping pronunciation of *ὁράω*, and *הלום* is a direct homologue of *ὄραμα*,

following the Greek pattern. The final ם represents the suffix -μα, whereas the final ם in םלף is terminal. On the other hand, הלאם is an indirect homologue of ὄραμα—as מכול is of πλήρη and πλήσμη—following the suffix-prefix construction: the prefix ם represents the suffix -μα. Similarly with לאות or לאת and לאת: the final ת in the former represents the suffix in ὄρασις, as indeed does the initial ת in the latter—the noun changing gender in the process. Similarly, again, with הלא/μέτρον and דמ/μέτρημα.

The regular changes undergone by the Greek homologues, ἐφοράω and ἑφορος, to be transformed into Hebrew are as follows:

הע results from the last two syllables of ἐφοράω; the first syllable drops out because it includes φ, while ο and ρ undergo vowel/consonant metathesis, at the same time ο turning into α, as in ὀράω/הלא. Thus: ἐφοράω → ὀράω → ροαω → ρααω = הע. That is why הע is Qal.

הע results from the first syllable dropping out of ἑφορος, metathesis taking place between the first ο and the ρ which follows it, the second ο turning into ε, and the final σ dropping. Thus: ἑφορος → ορος → ροος → ροε → ροε = הע.

העפ results from vowel-consonant metathesis taking place in ἑφορος, between ε and φ, and ο and ρ; the ε turning into α, and the terminal σ dropping. Thus: ἑφορος → φεορος → φεροος → φαροος → φαροο = העפ.

5. *Resemblance of derivatives.* The existence of homologous derivatives is an essential test to a sound verb-homology, for homologies of derivatives corroborate each other in common solidarity as members of two sound homologous families. This has already been amply illustrated by five large homologous families: דמ/μετρέω, אל/πίμπλημι, לא/ὀράω, אפ/θεραπείω, and הלש/στέλλω. Yet there is an extremely rare example which throws into relief the function of homologous derivatives as a vital test of sound homology, where the verbs competing for homology appear to have equally good claims to it.

The two verbs concerned are καλέομαι and μυθέομαι. Grammatically, both qualify to homologize with a verb beginning

with the MIV 1. Phonetically and morphologically both qualify to homologize with $\square\Pi\lambda$: the exchanges, κ/Π , θ/Π , λ/λ , the addition of a terminal λ , and the dropping of the first syllable which includes μ are all regular phenomena. Semantically also, both their compounds with the preposition *παρά*—*παρακαλέομαι* and *παραμυθέομαι*—coincide, meaning 'to comfort, to console'. Accordingly, either of them tallies with $\square\Pi\lambda$ in apparently perfect harmony. So much so that, had their claims in other respects been equal, $\square\Pi\lambda$ would have rightly claimed them both as legitimate homologues. For there is nothing to prevent a word in one language having more than one homologue in the other. It would merely imply that, with the passage of time, similar Greek words meaning more or less the same thing came to be pronounced the same way. But the claims of these two verbs are not equal in other respects; since, for one thing, *παραμυθέομαι* has, whereas *παρακαλέομαι* has not, derivatives that homologize with derivatives of $\square\Pi\lambda$. Therefore, the whole family of the former verb prevails, as follows:

παραμυθέομαι, to comfort, to console $\square\Pi\lambda$ Jes 40. 1; Pass., $\square\Pi\lambda$ Jes 66. 13 $\square\Pi\lambda$ Gn 37. 35 $\square\Pi\lambda$ Gn 24. 67 Ez 5. 13.

παραμυθητής, consoler $\square\Pi\lambda$ Thr 1. 2.

παραμύθημα, τό, consolation $\square\Pi\lambda$ Hos 13. 14 $\square\Pi\lambda$ Jes 57. 18 $\square\Pi\lambda$ Jer 15. 7.

παραμυθητικός, η, ον, consolatory $\square\Pi\lambda$ Zach 1. 13.

παραμυθία, ἡ, encouragement, reassurance, consolation $\square\Pi\lambda$ Ps 119. 50 Job 6. 10 $\square\Pi\lambda$ Ps 94. 19 Job 15. 11, 21. 2.

The λ in $\square\Pi\lambda$ is not a prefix; it represents π .

6. *Semantics*. Semantics are a decisive factor in the following circumstances:

A. When allied to sound, the semantic factor constitutes a preliminary guide to, and prima facie evidence of, accurate homology. Thus *κυφός* is—by virtue of its meaning (*hunchbacked*), as well as by reason of the phonetic changes experienced in Graeco-Hebraic homology—a sound homologue of $\lambda\Pi\lambda$ (Lev 21. 20). So is *ὕβος*, for the same reasons: γ/λ , γ/κ , β/λ , terminal λ . In fact, the said changes prove that *ὕβος* is a variant of *κυφός*. Similarly, *ὕβος* (*hump* of a camel) is proved to be a variant of

κῶφος, and passes muster as the homologue of קִבְּשָׁה. Is it not highly significant that the Latin *gibbus*, the Italian *gobbo*, and the French *gobin* resemble so closely the Hebrew קִבְּשָׁה?

The corroborative efficacy of semantics and phonetics when conjoined together is exemplified to advantage by comparing two Greek words which sound very much alike, yet completely differ in meaning, together with their respective homologues—one Arabic and the other Hebrew—which also sound strikingly alike while vastly differing in sense, namely: ὑπνος, ó, *sleep* שֵׁנָה Jer 51. 39; *slumber* שֵׁנָה Prv 6. 10; and ὑπνον, τό, *lichen* أَشْنَة. In the circumstances, can there be a shadow of doubt that ὑπνος/שֵׁנָה and ὑπνον/أشْنَة are absolutely genuine homologies?

Another pair of Greek nouns—κέρας and κράς—resemble one another phonetically, though semantically they are wide apart. Each of them has the same two Hebrew (and two similar Arabic) homologues which sound utterly unlike each other, namely קֶרֶן and רֹאשׁ.

κέρας, τό, *the horn of an animal* קֶרֶן Gn 22. 13 שׁוֹפָר Jos 6. 4; as a symbol of strength קֶרֶן Jer 48. 25; of elephants' tusks קֶרֶן Ez 27. 15; *bow* קֶרֶן IIS 22. 3, cf. IICH 14. 7; of musical instruments, *horn for blowing* קֶרֶן Jos 6. 5 שׁוֹפָר Hos 5. 8; *drinking horn* קֶרֶן IS 16. 1; *arm or branch of a river* רֹאשׁ Gn 2. 10; *corps or wing of an army* רֹאשׁ Jud 7. 16 Job 1. 17; *mountain-peak* רֹאשׁ Dt 34. 1 قَرْن رَأْس.

κράς, τό, gen. κρατός: Homer also has gen. and dat. κράτος, κράτι, pl. nom. κράτα . . . , but no nom. κράς is found. *head* קֶרֶן IS 2. 1 Ps 75. 5, 6 Job 16. 15 רֹאשׁ IS 17. 54 ראס Jud 4. 21, 22 (cf. πέχης); *top* רֹאשׁ Gn 28. 12 Esth 5. 2; *peak* רֹאשׁ Cant 4. 8 ראס; *the head or far end* רֹאשׁ Gn 47. 31; *down from the head, from the top; from head to foot, entirely* רֹאשׁ Lev 13. 12 Jes 1. 6 رَأْس.

However, here—as elsewhere where homonyms are involved—the context plays a vital part: it, and not semantics, is the decisive factor.

Sound and sense combine to establish beyond peradventure that native *Hebrew* words, undoubtedly *borrowed* by the ancient Greeks, are in reality veiled *Greek* words of pristine genuineness, which have returned home altered almost beyond recognition—e.g. ἀρραβών/ῥύσιον. Indeed, the entire family of this word has been preserved, unimpaired and free from ambiguity. Besides,

for good measure, the Greek custom of ratifying a pledge by giving the (right) hand is specifically recorded (Prv 6. 1, 11. 15, 17. 18, 22. 26). All testing and confirming the validity of the homologies concerned, and its consequential thesis that Hebrew is Greek.

ἔρπυμα, τό (ἐρύω B): a *breast work*, also of a river or trench used as a military *defence*, stronghold (W) אַרְוּמָה Jud 9. 4; אַרְבֵּן Ps 122. 7. ἐρπυμός, ἡ, όν (ἐρύω B): *fenced, fortified, strong* by art or nature; τὰ ἐρπυμά *strong positions* אֲרֻמֹת Am 2. 2 Ps 48. 14, 122. 7 Thr 2. 7. ἐρύω (B), only in Med. ἐρύομαι; thematic present ἐρύομαι: *protect, guard* עָרַב Gn 43. 9; *redeem* עָרַב Jes 38. 14.

ρύσισαίνω, Doric ῥύσιόω: *treat as a ῥύσιον, seize, distraint* עָרַב Prv 11. 15, 20. 16.

ῥύσιον, Doric ῥύσιον, τό (ἐρύω B): *surety, pledge; property held or seized as a pledge or compensation* עָרַבִּין Gn 38. 17 עָרְבָה Prv 17. 18; *person seized and held to ransom* תַּעֲרַבְתָּ IIR 14. 14.

ἀρραβών, ἀραβών, ό, generally, *pledge, earnest* עָרַבִּין Gn 38. 17.

ἀρραβωνίζεται, ἀρραβῶνι δίδοται, עָרַב Prv 17. 18. 22. 26 Neh 5. 3.

I believe תַּעֲרַבְתָּ to be the homologue of two words, τὰ ῥύσια, 'hostages'—like τὰ τέσσα (Job 41. 21)—the initial ת standing for the article.

B. Meaning and morphology combine to explain why sense does not necessarily vary with form, thereby testing and confirming the validity of an homology, despite the alteration in the form of the homologue.

For instance, אֶתְנָה Hos 2. 14, אֶתְנִן Ez 16. 34 Mich 1. 7, נָדָה Ez 16. 33, נָדָן Ib. bear the same meaning, but differ in form one from the other. However, this test, when applied to each one of these nouns, accounts for the change in it and confirms its homology with ἔδνον (mostly pl., *bride price* or *wedding gifts*; generally, *gifts*). Thus, the ה in אֶתְנָה may have exchanged phonetically with the final ν; and since ἔδνον is neuter, it is capable of homologizing with a masculine or a feminine noun, or—as here—with both a masculine and a feminine noun. Alternatively, אֶתְנָה may be the homologue of ἔδνον in the plural, i.e. ἔδνα; and the context inclines towards this interpretation. On the other hand, the ה in נָדָה certainly replaces the final ν. As to the difference between אֶתְנָה and אֶתְנִן on one hand, and נָדָה and

ןד on the other—the former two nouns are direct homologues, conforming to the Greek pattern; while the latter are indirect homologues, homologizing with ἔδρον via the suffix-prefix construction.

Similarly, מראָה Ex 3. 3, מראָה Ez 1. 1, מַלְלוֹה Gn 20. 3: all three homologues of δραμα in their several meanings: the first noun is masculine, the second feminine, and the third heterogeneous. The last is a direct homologue, whereas the other two are indirect.

Also similar are רָאָה IS 16. 12, רָאָה־רָאָה Eccl 5. 10, רָאָה־רָאָה Gn 29. 17 Thr 4. 8, all—in their several meanings—homologues of δρασις: the second noun is regularly feminine, the others are irregularly masculine; the last is an indirect homologue, the other two are direct.

C. Semantics combines with etymology to substantiate recendite homologies. Two completely different examples will illustrate the efficacy of this combination.

We have seen that הַתְנַחֵם is the homologue of παραμυθήματα in the Passive voice, meaning 'to be consoled, to be comforted': and that this homology is vouched for by several kindred homologies based on common derivation. However, הַתְנַחֵם has two homonyms and, therefore, two other homologues: νοέω and οὐ νοέω, and μετανοέω.

νοέω, Aeolian νόημι, with infinitive, *to be minded, intend*; ἐπινοέω, *think on or of, contrive, have in one's mind, purpose* הַתְנַחֵם IS 15. 29 הַתְנַחֵם Gn 27. 42;

μετανοέω, *change one's mind or purpose* הַתְנַחֵם Nu 23. 19; *repent* הַתְנַחֵם IS 15. 35 הַתְנַחֵם Dt 32. 36.

Two tests apply: first, the context which establishes the homology הַתְנַחֵם/νοέω/ἐπινοέω; secondly, semantics which corroborates and further tests this homology by the homology μετανοέω/הַתְנַחֵם. Indeed, both corroboration and testing are reciprocated and reciprocal.

The other example concerns טָהַב (Jer 38. 12) which is rendered in the Septuagint by ράκη (*rags, tatters*). This is not a meaning which—by a reasonable stretch of the imagination—might be suggested by the context, by a similar Arabic word, or by a connection between the verb טָהַב and 'rags'. However, Greek

homology not only confirms the said translation, but also shows that סחבֹות derives from סחב, affording the semantic link which connects the two words. Thus:

σπάω, *draw* חָסַב Jes 30. 14 Hag 2. 16 שָׁאב Gn 24. 13; *pull away* סחב IIS 17. 13; *tear, rend*, esp. of ravenous animals סחב Jer 15. 3; שָׁאב Ez 36. 3 Ps 56. 2; *snatch, tear or drag away* חָסַב Jer 46. 15 סחב Ib 22. 19 חָסַב Prv 28. 3; *draw in, suck in, drink off, quaff* (W) סבא Dt 21. 20 Jes 56. 12 Prv 23. 20 שָׁאב Ps 119. 131; *draw breath* שָׁאב Jer 2. 24, 14. 6; *enjoy* שָׁאב Job 7. 2; *derive* its origin שָׁאב Eccl 1. 5. Cf. חָסַב/γυμνώω.

σπάσμα, ατος, -μός, *that which has been torn off, fragment, shred* סחבֹות Jer 38. 11 מַחֲשֵׁף Gn 30. 37; *spasm, convulsion; fit of epilepsy* שִׁבֹּב IIS 1. 9.

It is not clear whether סחב in Jer 15. 3 means 'pull away' or 'tear, rend'; but the Septuagint has εἰς διασπασμόν, *tearing in pieces*. However, there is no doubt that סחב homologizes with σπάω, at least in respect of the senses of 'pulling' and 'dragging'. Besides, the notion of 'tearing' and 'rending' is transferred from σπάω to its derivative, σπάσμα, in the form of 'shred'. These two facts, coupled together, enable סחבֹות to homologize with σπάσμα. Moreover, the semantic link of 'tearing' and 'rending' which exists between σπάω and σπάσμα acts as a test of the validity of this homology. At the same time this homology, in its turn, constitutes corroborative evidence that סחב in Jer 15. 3 actually means 'tear, rend'—especially as the context is by no means averse to that meaning (v. p. 371, s.v. σπαράσσω).

7. *The Septuagint.* This *magnum opus* of our forefathers is not a perfect translation of our holy writ. Among other shortcomings, it sometimes overcomes the difficulty of translating a certain word by circumlocution (Jes 14. 23), or evades it by transliteration (Jud 8. 7). At other times it bypasses an obscure word, omitting to translate it altogether (Jer 38. 11). Yet again, it fails to use the apt word, as when שָׁאֵב in Gn 2. 10 is rendered by ἄρχη (used only by the LXX to mean 'branch of a river'), instead of by its homologue, κέρας ('arm' or 'branch' of a river). Similarly, שָׁאֵב in Job 1. 17 is rendered by κεφαλὴ (a 'band' of men, 'right-hand half' of a phalanx), instead of by its homologue, κέρας ('corps of 8192 men' or 'wing' of an army). Cf. p. 348. Occasionally there

occur downright errors, e.g. IR 22. 17. Despite its faults, however, the Septuagint may be used as a reliable test whereby to establish the accuracy of certain homologies. Nowhere is the utility of this admittedly fallible touchstone more evident than in the two following examples:

A. There are two words which differ slightly one from the other in spelling as well as in vocalization, i.e. מוֹרָא and מוֹרָה. I believe them to be variants of one another, and homologues of μέγας (*high, great, mighty*, a frequent epithet of gods).

The Septuagint meaninglessly translates לַמּוֹרָא Ps 76. 12 by τῷ φοβερῷ ('to terror'), as if it were the same as מוֹרָא in Mal 1. 6, 2. 5, the homologue of which is τρόμος. However, it translates מוֹרָה אֵלֹן Gn 12. 6 by τὴν δρυὶν τὴν ὑψίστην 'the high oak', מוֹרָה אֱלֹהֵי Dt 11. 30 by τῆς δρυὸς τῆς ὑψίστης ('of the high oak')—as if there were only one tree—and מוֹרָה Job 36. 22 by δυνάστεως (*lord, master, ruler*, of Zeus). As to גִּבְעַת הַמּוֹרָה Jud 7. 1, the two words are transliterated together Γεδεαθαμωραί, as if constituting a single word—the diphthong ai pronounced ε, as in modern Greek.

It seems clear that at the time of the Septuagint מוֹרָה was known to mean 'high, lofty'. It also appears that by that time the other meaning—'great, mighty'—and its special use as an epithet of a divinity had been forgotten. For in my submission, אֵלֹן מוֹרָה means 'the Elm-Grove of the Mighty One'; similarly, אֱלֹהֵי מוֹרָה means 'The Hill Height of the Mighty One'—like גִּבְעַת הָאֱלֹהִים IS 10. 5, אֵלֹהֵי מוֹרָה Ex 3. 1, מוֹרָה Ez 28. 16, and הַר יְהוָה Jes 2. 3—while מוֹרָה in Job 36. 22 is an adjective qualifying אֵל, and means 'high, great, mighty'; מוֹרָה מוֹרָה is similar to מוֹרָה הַסֵּךְ יהוָה Ps 89. 9, מוֹרָה מוֹרָה Ps 76. 12 means 'they will bring a sacrificial feast to the Mighty One'.

That מוֹרָא is an adjective, used as a noun elliptically for the divinity it qualifies, is corroborated twice over: once, contextually by the phenomenon of reduplication in Ps 76. 12; and again, in the two other verses where שִׁי occurs—i.e. Jes 18. 7 and Ps 68. 30—and where the sacrificial meal, δαΐς, is offered to God.

But for the above translation of מוֹרָה Gn 12. 6 Dt 11. 30 in the Septuagint, I very much doubt whether I would have

ever suspected it to be the homologue of μέγας (*high*). It was not long before I realized that מורא also was a homologue of μέγας, homologizing with it in respect of its meaning 'great, mighty', as epithet of a god. This discovery—together with the fact that מורא and גבעה are in the construct, in Dt 11. 30 and Jud 7. 1 respectively—convinced me that מורה homologizes with μέγας like מורא, rather than in respect of its meaning 'high', as rendered by the Septuagint. Thus the Septuagint's translation of מורה had led me to the discovery which enabled me to correct the Septuagint in that very translation.

B. Strange to say, the following example bears a striking resemblance to the last one, in respect of מורא and מורה, each being supposed to bear a different meaning of their common homologue, μέγας. Here the Hebrew word concerned (חפץ) is supposed to have the same meaning as a very similar Arabic word (خَفَضَ); whereas both are homologues of a Greek word (κουφίζω), in respect of different meanings.

The Septuagint rendered the passage חפץ וגבו כמו ארז in Job 40. 17 (12): Ἐσθῆσεν οὐρὰν ὡς κυπάρισσον [ἄρκευθος]—'He raised his tail like a cypress [*cedar*].' Ibn Ezra, presumably independently, maintains that חפץ means יעמיד—'will make to stand'. In fact, יסתימי means 'make to stand, set up, raise'. The interpretation seemed reasonable to me, for the erectile tail of animals generally stiffens and distends upwards when they are angry or otherwise excited. Yet all the commentators, lexicographers, and translators have ignored the Septuagint and embarked on a wild goose chase. I, however, banked on it, cast about for a suitable homologue, and soon came upon κουφίζω, a verb of diverse meanings and various homologues:

κουφίζω, *lighten, make light* חקל Ex 18. 22 خَفَضَ; *lift, raise* חפץ Job 40. 17; ἄλμα κουφίζειν *make a light leap* קפץ Cant 2. 8; *lighten ships of their cargo* חקל Jon 1. 5; *relieve* חקל IR 12. 4 خَفَفَ; *cancel* נָסַח; *cheapen* חקל Gn 16. 4, 5; IIS 6. 22 חקל Ib 19. 44; *abate* חקל Gn 8. 8 خَفَفَ; *assuage* חקל; *to be light* חקל Jer 4. 13 Job 7. 6. (V. p. 248.)

Therefore, the homology חפץ/κουφίζω is tested and validated by the Septuagint.

8. *The Supreme Test.* Naturally, the object of sound homology is to interpret a given text accurately, so as to convey to the reader its true and full meaning. Therefore, the ultimate test of sound homology is this: Does it render the text in hand—be it a passage or an episode—intelligible and clear, without straining the significance of the word or words concerned? This is essential, whether the word in question is an *hapax legomenon* or occurs elsewhere also; because any given word or text cannot be treated in isolation from the rest of the Bible, but must be considered in relation to other words or texts and should harmonize with them. Particularly since most words convey more than one meaning or shade of meaning.

This test is universal, and no homology escapes the rigour of its application. Accordingly, it is applied in the next chapter but one to several homologies, by comparing them with biblical translations and other interpretations.

XVII. COMPLETE HOMOLOGIES

LX. An examination of complete homologies shows the number and variety of Hebrew words which homologize with the average Greek homologue, and have to be considered individually with an eye to corroboration.

- ἀγᾶλμα, τό: (ἀγάλλω) *glory, delight, honour* הָלַל ICh 16. 36
 Prv 27. 21 جَلال; *ornament* הָלַי Prv 25. 12 Hos 2. 15 زخرف عليه;
pleasing gift, esp. for the gods הָלַל Lev 19. 24 Jud 12. 13
 (הָלַל) Gn 5. 12 צָלָבִין IIS 23. 28 Jud 8. 5; generally,
 = ἀνάθημα (*votive offering set up in a temple*) הָלַל Jud 9. 27; *statue*
 in honour of a god (pl.) צָלָבִים IIR 11. 18 Dan 2. 31 צָלָבִים
 Jud 9. 48 Nu 33. 41 قَسَم; *sculpture; statue* הָלַל Cant 7. 2
 IS 6. 5 Ez 16. 17; *portrait, picture; generally, image* צָלָבִים Ps 139. 16
 Gn 1. 26 Ez 23. 14 (cf. αἰνέματα, p. 110); p. 375
 ἀγγεῖον, -ήιον, τό: *vessel* אֵבֶן Job 41. 12; of metal, jar or case for water
 Job 32. 19 יָקִין Ps 26. 6, 73. 13 Ex 25. 29 Nu 4. 7 (p. 159)
 אֵבֶן; *vessel for holding money in a treasury* Ex 16. 33
 ἀγορά, ἡ: (ἀγείρω) *assembly* עֲצָרָה Joel 1. 14 Jer 9. 1 חֲנֻה, esp.
 of the people, opp. the Council of Chiefs אֲדוֹרִים ICh 11. 9
 Jos 19. 19 יְעָרִים Ib 15. 9 עֵנָל Ps 68. 31 Ez 47. 10 עֲצָרָה
 Joel 1. 14 עָרִים Esr 2. 25 עֲרֵצָה ICh 11. 10 עֲרֵצָה Prv 24. 7, 31. 23
 Jos 15. 36 שְׂעִירָה Ib 19. 6 חֲנֵה; *place of assembly* Jos 12. 17
 שְׂעִירָה Jud 6. 11 Jos 15. 54 צִיעַר Gn 14. 2; *market place*
 Jer 31. 40 (39) Zeph 1. 10 Job 5. 4; *business of the* ἀγορά;
 generally, *provisions, supplies* עֲרֵצָה Ez 27. 15 שְׂבַר Gn 47. 14 ذخائر;
 as a mark of time ἀ. πλεθούσης the forenoon when the market place
 was full, ἀγορῆς πλεθούσης, ἀγορῆς διὰ λυσις the time just after midday
 when they went home from the market עֲרֵצָה Ex 12. 6
 Ps 55. 18 Job 5. 14 قَسَم; p. 377
 ἀγορός, ό: = ἀγορά; used only by Euripides in lyrical poetry; generally
 in pl. יְעָרִים Jos 15. 9 עֵנָל Ps 68. 31 עָרִים Esr 2. 25 שְׂעִירָה Prv
 31. 23 עֲצָרָה Am 5. 21
 Αἶδος p. 318
 αἰδώς p. 318

Ἀἰδωνεύς p. 318

αἷμα, τος, τό; *blood* דם Gn 4. 10 דם Jes 63. 2 דם Jer 51. 35 דם Dt 32. 33 Ps 58. 5 [cf. χυμός]; in pl., *streams of blood* דמים Hos 4. 2; of anything like blood, αἷ. σταφυλῆς דם Dt 32. 14 דם Gn 49. 11; *bloodshed, murder* דם Ez 22. 13 דם Ib 24. 6 דם Jes 16. 4 דם Gn 6. 11; a kinsman's *murder* דם Nu 35. 19 Jud 9. 24 IIS 3. 27 דם Jud 9. 24; *murder* (pl.) דם Lev 17. 4 Dt 19. 10 IS 25. 26 Nah 3. 1; concrete, of a person דם Gn 1. 26, 27; cf. ἀνῆρ; v. p. 379

αἵμακτός, ἡ, ὄν: *mingled with blood, of blood* דם Jes 63. 1

αἵμαλέος, α, ον: *blood-red* דם Gn 25. 30 Nu 19. 2 IIR 3. 22 Zach 1. 8, 6. 2 Cant 5. 10 דם Zach 6. 3 דם Gn 25. 25 IS 16. 12 דם Lev 13. 19, 42 דם Ps 75. 9 [cf. ξανθός]

αἱμασιά, ἡ: *wall of dry stones* חומה Ex 14. 22 Ez 40. 5, 42. 20 Am 7. 7; of the walls of a city or fortress חומה Lev 25. 29 Jos 2. 15 IS 25. 16 Jer 15. 20 [cf. χῶμα]

αἱμάσσω, -τω: *make bloody, stain with blood* דם Ps 68. 24; *Pass., become bloody* דם Jes 63. 1; *intr. to be bloody, blood-red* דם Thr 4. 7 דם Job 15. 33 דם Job 16. 16 דם Prv 23. 31

αἱματώ: *to be bloodthirsty* דם Ps 71. 4

αἱμάτη, ἡ: = λεκάνη (pot.) דם Esr 6. 2

αἱματοίς, contr. αἱματοῦς: = αἱματηρός (*bloodstained*); *blood-red, or of blood* דם Zach 6. 3 דם Jes 63. 1

αἰρέω: From αἰέ-; future ἐλῶ . . . the etymology is doubtful, and αἰρέω . . . probably has a different root. Active, *take with the hand, grasp, seize* לקח Lev 4. 30 Jos 9. 11 IR 14. 26 Jes 6. 6 Jer 36. 14; *take away* גרע Nu 36. 3 Dt 4. 2 Ez 16. 27 לקח Gn 5. 24 Job 1. 21; *overpower, kill* גרע Ez 5. 11; generally, *win, gain* טָלַ; generally, *get, obtain* ארה Cant 5. 1 טָלַ; *convict; get a verdict of conviction; get a conviction* עור Ps 7. 7; *prove* גרע Job 15. 4; *grasp with the mind, understand* לקח Ez 3. 10 Prv 4. 10; Med. *take for oneself* לקח Gn 31. 32 Ex 6. 25 IS 2. 16 IIS 2. 21 ICh 21. 23; *take one's spear* לקח IS 26. 11; *take to oneself, choose* בחר Dt 7. 6 ברה IS 17. 8 Ez 20. 38 ICh 7. 40 הלך Dt 4. 19 לקח Ez 33. 2; *Pass., to be chosen* נהרץ Lev 19. 20; *prefer* בחר Dt 10. 15 IS 20. 30 IIS 6. 21 Jer 8. 3 Prv 21. 3; *choose by vote, elect* בחר IS 8. 18 לקח Jos 3. 12; cf. ἀλίσκομα:

αἰών p. 320

ἄκουρος, ον: (κοῦρος) *childless* עקר Dt 7. 14 עקרה Gn 11. 30; cf. στερρός (B), χέρρος, χέρσος: *barren* ערירי Ib 15. 2; v. p. 380

ἀκρωτηριάζω+ p. 667

ἀλίσκομαι, defective Passive, Act. supplied by αἶρέω: *to be taken, conquered, fall into an enemy's hand*, of persons and places, לָקַח IS 4. 11; *to be seized and taken* לָקַח IIR 2. 9; *to be convicted and condemned* לָקַח Prv 24. 11 לָקַח Ez 33. 6

ἀλμυρίζομαι: *to be made salt* מָלַח Lev 2. 13 מָלַח Ex 30. 35

ἀλχηρῆς (ὑπνος)· ἀηδής (*unpleasant*), οὐκ ἔχων χαράς (*not having joy*). [Only Hebrew can properly explain this strange word, fully and conclusively, thus: ἀλ- is the homologue of אַל (Gn 15. 1), which occurs instead of a *privativum* in אַל-קָהָה (Prv 12. 28), the homologue of ἀθάνατος. In fact, אַל is the homologue of οὐ, and both אַל and its variant אֵל occur in one verse, Prv 31. 4]

ἀμαξανίδες· μηλέαι (*apple-tree*, μ. Ἀρμενική *apricot*, μ. γλυκεῖα *jenneting*, Περσική μ. *citron*, Μηδική μ. *peach*, μ. Κυδωνία *quince*). Which of these are ἀμαξανίδες? Arabic unerringly points to *apricot*, ἀμαξανίδες being the homologue of شَيْش or شَيْش

ἀμάναν· ἀμαξαν. In my considered opinion, there can be no doubt but that this word is a dialectal variant of ἀπήνη, ἥ: *four-wheeled wagon*, drawn by mules, much the same as ἀμαξαν: אֲנִיָּה Dt 28. 68 אֲנִיָּה Am 2. 13; later, any *car* or *chariot*, *war-chariot* אֲנִיָּה Dan 11. 40 אֲנִיָּה Ps 68. 18; metaph. *vata d. ship* אֲנִיָּה IR 9. 26 אֲנִיָּה Ib 9. 27 Jon 1. 3 אֲנִיָּה Ib 1. 5. Cf. ἀγάννα· ἀμαξαν *lepa* (*wagon*) אֲנִיָּה IS 6. 7-14: (1) אֲנִיָּה qualifies for homology with both ἀγάννα and ἀπήνη, that is, if ἀγάννα is not—like καπάνη, *chariot*—a dialectal variant of ἀπήνη. (2) Just as אֲנִיָּה is the homologue of κύκλα, calling the whole by the part; so is אֲנִיָּה the homologue of ἀπήνη, calling the part by the whole

ἀμαρτία, ἥ: *a failure, fault* חָטָא Nu 17. 25 עָמַל Ib 23. 21; *error* חָטָא Lev 5. 15; *guilt, sin* אָמַר Job 20. 29 חָטָא Mich 2. 10 חָטָא Lev 5. 21 חָטָא Jos 22. 22 חָטָא IS 20. 30 חָטָא Dt 31. 27 Jes 30. 9 חָטָא Prv 11. 23 חָטָא Jes 10. 1 Ps 7. 17 Job 11. 16; v. p. 380

ἀμύλλας. ὁ = ἀμύλλα, ἥ: *contest for superiority* עָמַל Eccl 2. 21; *conflict* עָמַל Ib 4. 6; *contest* עָמַל Jer 20. 18; *struggle* עָמַל Eccl 6. 7

ἀμφί p. 168

ἀνά p. 168

ἀνήρ + pp. 285-9

ἀντρος· εὖρος: *Eûros, the East Wind* קָדִים Gn 41. 6 Jon 4. 8

ἀντρον, τό: poet. word, *cave* חֶרֶב IS 14. 11 חֶרֶב Gn 23. 9, 11; *غار*; of a lion, חֶרֶב Nah 2. 13 חֶרֶב Ib 2. 12 חֶרֶב Ib 2. 13 *عَرِين*; of a serpent, חֶרֶב Jes 11. 8 חֶרֶב Ib. חֶרֶב Jer 9. 10; *inner chamber, closet* חֶרֶב Ps 26. 8, 68. 6 IIR 36. 15 *مَقْصُور مقصارة حَجَر*

- 28 IS 15. 8 IR 18. 40 Jer 26. 8, 34. 3, 40. 10 נחפש Nu 5. 13 Ez 21. 29
 29 کنت قبض ; metaph. *take hold of, cleave to* דבק Dt 13. 18 IIS 20.
 2 Job 31. 7 Ruth 1. 14, 2. 23 חמך Jes 33. 15 Prv 4. 4, 11. 16;
 abs., *begin, set to work; engage in, undertake, prosecute vigorously;*
 attempt (W) חתר Jon 1. 13; *attack, impugn* הפש Dt 22. 28 Prv 30. 9
 ناقض ; *handle* חמך Ib 31. 19 הפש Gn 4. 21 Jer 46. 9, 50. 16 Ez 27. 29,
 38. 4 Am 2. 15; *touch on, treat superficially* הפש Hab 2. 19; *fasten*
 upon, *attack* סמך Ez 24. 2; *lay hands on* סמך Ex 29. 10 Dt 34. 9;
have intercourse with a woman דבק Gn 2. 24 חמם Ib 30. 38 כבש Esth
 7. 8 Neh 5. 5 [خبط دفس] كبس طنش طنش جاع ; *come up to, reach, overtake*
 דבק Gn 19. 19 חמך Prv 5. 5; *make use of, avail oneself of* כבש Gn 1. 23
 חמך Prv 3. 18; Act., *kindle, set fire* (i.e. by contact with fire) הנה Jes
 30. 14; *kindle* חמה Prv 25. 22 נצה Jes 9. 17 Jer 51. 58 סבך Nah 1. 10
 סבך Thr 2. 4, 4. 11; Pass., *to be set on fire* נצה Jer 4. 7 נצה Ib 2. 15
 Neh 1. 3; *cook* טבה Gn 43. 16 Dt 28. 31 IS 8. 13 Prv 9. 2 طبخ [cf.
 πύω, σφάζω; πύσσω, σφάζω]
- ἀντὶδωρόν, τό: *brooch* חברה Ex 26. 4, 10 Ib 26. 4, 5
 ἀπυρός, ον: *without fire* אשר Nu 19. 9 Thr 3. 16 עפר Gn 18. 27 Job
 30. 19; ἀ. χρυσίου *unsmelted*, opp. ἀπεφθόρ (כושן), אפיר Job 22. 24
 ICh 29. 4 כהם אפיר Jes 13. 12 Ps 45. 10 Job 28. 15 כנה IR 10. 21
 עפרה Jer 6. 29 Job 19. 24 Zach 5. 7, 8 [pure gold] but ἀ. χρυσ-
 σός, of nuggets, or gold dust; עפרה Job 28. 6; ἀπύρ: ἀ. native sulphur
 עפרה Gn 19. 24 کبریت [cf. یجیل] ἀπαλός p. 242; ἀπέμεικός p. 685
 ἀρχαῖος, α, ον: (ἀρχή I) *ancient, former* ראשון Dt 10. 4 Eccl. 1. 11;
simple, silly ראש IIS 3. 8; as Subst., τό ἀρχαῖον, of money, *principal*
 ראש Lev 5. 24 Nu 5. 7 [cf. ἀρχή]; *capital* رأس p. 383
 ἀρχαιοσύνη, ἡ: *ancient history, antiquity, ancient times* ראשית Jes 46. 9
 ἀρχή, ἡ: *beginning, origin* ראש Jud 7. 19 ראשה Ez 36. 11 ראשית Gn 1. 1;
foundation ראש Ps 118. 22 ראשה Zach 4. 7 [cf. πύξ] ראשית Prv 1. 7;
 with Preps. in adverbial usages, ἐξ ἀρχῆς *from the beginning, from the*
 first בראש Jes 40. 21, 41. 4; ἀ. the *principal sum* בראש Lev 5. 24
 Nu 5. 7; *end, corner* of a bandage, rope, sheet, etc. ראש Gn 47. 31
 Esth 5. 2; *branch of a river* ראש Gn 2. 10 [cf. κέρας]; *sum, total* ראש
 Ex 30. 12 ראש Dan 7. 1; *authority* ראשית Esr 3. 7; *command, i.e.*
body of troops ראש IS 11. 11 Job 1. 17; v. p. 383
 ἀρχιδιάκονος, ὁ: *chief deacon* כהן הראש IIR 25. 18; cf. ἀρχός
 ἀρχός, ὁ: *leader, chief* ראש Nu 1. 4 Dt 1. 15 IIR 25. 18 Neh 11. 16
 ICh 27. 5 ראשן ICh 22. 1; *ruler*; = ἀρχων (*ruler, commander; chief,*

king; as official title, *chief magistrate*, esp. at Athens) ראש Jud 11. 9
Jes 7. 8 ICh 5. 7, 12 רִדָּה IR 5. 4 [cf. ὁ κρατῶν, -ων]; v. p. 384
ἀφανίζω p. 317

βαίνω: go; go away, depart; בא Jon 1. 3; come בא Gn 19. 5; arrive בא Gn 19.
23 Ruth 1. 2; to have sexual intercourse בא Gn 38. 2 בעל Dt 24. 1
βάρβαρος, ον: barbarous, i.e. non-Greek, foreign; barbarian; after the
Persian war, brutal, rude בער Ps 73. 22 بَرَّي

βῆμα· πρόβατα (cattle, flocks, and herds) בַּהֲמָה Gn 1. 24 בְּמָה Jer 26. 18
βῆμα, Aeol and Dor βᾶμα, τό, (βαίνω): = βάθρον (pl., foundations).
בְּמָה Job 9. 8; raised place or tribune to speak from in public assembly,
etc. بَيْتَر; = θυμέλη (prop. place of burning, hearth, but usu. of sacrificial
hearths or altars) בְּמָה IR 3. 4 IIR 23. 15; v. p. 385 βους p. 562

βόσκημα, τό: that which is fed or fattened: in pl. fattened beasts, cattle; of a
single beast בְּהֵמָה Dt 11. 15 Mich 5. 7 Ps 8. 8; food כֶּסֶק Gn 15. 2

γεμίζω: fill full of, load עָמַס Neh 13. 15 עָמַס Ib 4. 11 העמים IR 12. 11
عَمَّرَ; freight or charge with, prop. of a ship شَحَن; stuff, gorge
حشا; v. pp. 243, 385

γόμος, ὁ: ship's freight, cargo شَحْن; شَحْنَه; burden; beast's load حِمْل [cf.
γομάριον: Dim. of γόμος; γέμισμα. gloss on γέμος: load כֶּסֶק
Zach 12. 3]; v. p. 386

δαίζω p. 341

δαμάζω: overpower; of maidens, make subject to a husband; subdue,
conquer דָּמָה Hos 4. 5; Pass., to be subjected to another דָּמָה; Ib 4. 6
force, seduce דָּמָה Gn 34. 13 Nu 5. 13 Ez 18. 6, 22. 11, 23. 13;
= δαμνάω, δάμνημι δαρείζω p. 678

δειρή, δερρά, ἡ: neck צַוָּאר Jer 28. 10; throat צַוָּאר Ps 75. 6; collar צַוָּאר
Cant 4. 9

δέλτος (B), ἡ: writing tablet דִּלְתָה Jer 36. 23

δέμας, τό: (δέμω) bodily frame, usu. of man, rarely of other animals;
prop. the living body דָּמָה Thr 4. 7; but also of a corpse דָּמָה IIR 9. 37
Ps 83. 11 עָצֶם Gn 50. 25 Ex 13. 19 Am 6. 10; the island of Delos
דָּמָה Ez 27. 32; οἰάσθης δ., i.e. the vine shoot דָּם Ez 19. 10;
λάματρος ἀκτᾶς δ., i.e. bread לֶחֶם Gn 28. 20 [cf. οἶκος בית להם
Λημήτερος]; as Adv., in form or fashion like דָּמָה Gn 1. 26 Ez 1. 5, 26;
v. p. 386

διά pp. 169, 649; διάκενος: thin, lank מְחָלָל Jes 53. 5

δίδωμι: give freely נָתַן IIS 24. 23 Esr 1. 2 ICh 29. 8 התנדב ICh
29. 17; to be ready to give, offer התנדב Esr 2. 68 Neh 11. 2 נָתַן

- Gn 15. 2; of the gods, *grant, assign*, κῦδος, νίκη הבה (הב) Ps 60. 13 נתן Ib 144. 10; *grant permission* נתן Ex 3. 19 Nu 21. 23; *offer to the gods* הבה Dt 32. 3 Ps 29. 1-2 ודר Gn 28. 20 IS 1. 11 התנדב Esr 3. 5 ICh 29. 9; *give* הבה Gn 30. 1, 47. 15 שָׁבַר Gn 4. 12, 15. 2 עסה Ps 84. 7 [cf. Gn 28. 4 Ex 32. 29 Dt 11. 26, 29, 12. 15 Jos 15. 19] אָעָץ אָעָץ IR 17. 14; *give to eat or drink* נתן Gn 25. 34 IIR 4. 44; *tender an oath* נתן ICh 29. 24; ἐμβολὰς δίδοναι, *rain*, of ships נתן Ez 26. 9; *hand over, deliver up* הבה Gn 29. 21. 47. 16 נתן Nu 21. 29 Jud 11. 30 הָנַח Jer 32. 4; of parents, *give their daughter to wife* נתן Gn 16. 3, 34. 16, 41. 45 Dt 22. 16 IS 25. 44 IIR 14. 9 נָתַח Gn 38. 14 IS 18. 19; *appoint, establish* הבה Jos 18. 4 IIS 11. 15 נתן Jos 9. 27 Neh 13. 26 ICh 12. 18 (19); in vows and prayers, c. acc. pers. et inf., *grant, allow, bring about that*, esp. in prayers נתן Jer 18. 21 Hos 9. 14; seemingly intr., *give oneself up, devote oneself* התנדב Jud 5. 2, 9 IIR 17. 16; v. p. 326
- δικάζω: *judge, sit in judgment* דין Jes 3. 13 חקק Ib 33. 22 שפט Gn 18. 25; *give judgment on, decide, determine* דין Jer 21. 12 מר Job 22. 28 חקק Jes 10. 1 חקק Prv 3. 15 שפט IR 3. 28; *decree punishment* מר Esth 2. 1 שפט Ez 7. 3; *ordain* שפט Gn 19. 9 מר Esth 2. 1; *condemn* דין Gn 15. 14 מר Thr 3. 54 שפט IS 3. 13; *plead, plead one's cause, go to law, defend one's right* דין Job 35. 14 EccI 6. 10 שפט Prv 29. 9; *decide between persons* שפט Gn 16. 5 Ex 18. 16; *judge person's cause* דין Jer 22. 16 שפט Ps 7. 9, 10. 18 (v. p. 676)
- δῶρον, τό: (δίδωμι) *gift, present* דָּתָן Gn 34. 12 מִתָּנָה Ib 25. 6 EccI 3. 13 שָׁבַר; *gift of honour* מִתָּנָה IR 13. 7; *votive gift or offering to a god* מִתָּנָה Nu 18. 11 מִתָּנָה Ex 28. 38 Nu 18. 6 מִתָּנָה Ez 46. 5 נְדָבָה Ex 35. 29 נְדָבָה Gn 28. 20 Lev 7. 16 Nu 15. 3; *presents as retaining fees or bribes* מִתָּנָה Prv 21. 14 מִתָּנָה Ib 15. 27; in pl., *good qualities, talents* מִתָּנָה EccI 5. 18; *hand's breadth, palm, as a measure of length* מִתָּנָה Ex 28. 16 IS 17. 4 שָׁבַר; v. p. 389

eis pp. 169, 650

εἷς, μία, ἓν, (μία only in later Ion. Prose)—Ep. εἷς, Dor. ἧς. (Orig. εἷς, assim. ἓν(δ) . . .) as a Numeral, *one* אֶחָד Ez 18. 10 זָכַח Zach 14. 9 אֶחָד Gn 22. 13 Jes 66. 17 אֶחָד Ez 33. 30 מִתָּנָה Gn 17. 17 מִתָּנָה Ex 26. 7 מִתָּנָה Prv 17. 10 אֶחָד Jes 40. 26 Ez 1. 23; in oppos., made emphatic by the Art., ὁ εἷς, ἡ μία אֶחָד Gn 19. 9, 42. 27, 32, 33 אֶחָד Ib 32. 9; *united* אֶחָד Ex 26. 6, 11; ἀπὸ μιᾶς *with one accord* אֶחָד Jos 9. 2; ἓν *at once* מִתָּנָה Prv 28. 18 אֶחָד Esr 4.

13 פְּתָאִם Nu 12. 4 פְּתָאִם Ib 35. 22 [cf. αἰφνηδόν, παρὰ οἱ παρ ποδός];
first אֶחָד Gn 1. 5, 8. 5; *one*, i.e. *the same* אֶחָד Ib 40. 5 Eccl 2. 14;
one opposite *another* ἐν μὲν . . . ἐν δὲ אֶחָד . . . אֶחָד Ex 25. 19; οὐ μίαν
 οὐ δὲ δύο *not once nor twice* וְלֹא שְׁתַּיִם IIR 6. 10; v. p. 389
 εἶσκω: poet. Verb only pres. and impf. (exc. fut. εἶξω); *deem like, liken*
 שָׁח Jes 40. 25 שָׁח IIS 22. 34 שָׁח Jes 46. 5 Thr 2. 13 شابه أشبه;
 I *do not deem thee like*, i.e. *take thee for a wise man* חָשַׁב Gn 38. 15
 Job 13. 24, 41. 24; *deem, suppose* חָשַׁב IIS 19. 20 Jes 53. 4 حسب

εἶσω p. 169

εἶτα, εἶτεν: Adv., used to denote the Sequence of one act or state
 upon another: of Sequence in time, without any notion of Cause,
then, next אַתָּה Dan 2. 15, 17, 19, 25; *soon, presently* Ib 5. 6, 8 15!

ἐκ p. 170

ἐκαστος, η, ον: *each*, opp. the whole body אֶחָד Gn 2. 24 Ex 1. 1. 28. 21
 Jud 16. 5; *strengthened* by the addition of other Prons., εἰς ἑ. אֶחָד
 Lev 20. 2 (v. ἀνὴρ, p. 286)

ἐκκενόω: *empty out* הָלַל Jes 14. 10 (cf. γεννάω) הָלַל Ez 23. 9
 Ib 32. 26 (cf. ἐκκενωτέον: *one must empty*, of venesection; *clear out*
 הִנְיחַ IICh 29. 19 הִנְיחַ Gn 24. 31 Lev 14. 36 Jes 40. 3; *to be exhausted*
 הָלַל Jes 53. 5; v. i. κατα-

ἐν p. 170

ἐνδικος, ἔν-, ον: (δική, *according to right, just, legitimate* דִּקָּדָה Lev 19. 36
 Dt 16. 18 Jes 32. 1 *truth* דִּקָּדָה Dan 3. 14 דִּקָּדָה Jes 41. 26 דִּקָּדָה Ib 45.
 19 Ps 52. 5 Prov 16. 13 يَدِقْ حَقِّق; ἑ. πόλις a city in which justice is
 done, Plato, *Hippias Major* 292b הִדִּקָּדָה Jes 1. 26; of persons,
upright, just דִּקָּדָה Gn 6. 9, 18. 23 דִּקָּדָה IIS 8. 17 يَدِقْ حَقِّق; Adv.
 -kws *right, with justice, fairly* דִּקָּדָה Dt 1. 16 דִּקָּדָה Lev 19. 15; v. p. 389

ἐξορύσσω, Att -πτω: *dig out* the earth from a trench דִּקָּרָה Jes 51. 1
 דִּקָּרָה Jes 5. 2 عَزَق; *dig out of the ground, dig up, uproot* W עֲרַר
 Eccl 3. 2 עֲרַר Ps 52. 7; *gouge out* דִּקָּרָה Nu 16. 14 Job 30. 17 [cf.
 ἐκριζόω, ἐκκόπτω]

ἐξωθεν p. 170

ἐπαινέω+ p. 110

ἐπί p. 170

ἐρείπω: Pass., *to be thrown down, fall in ruins* חָרַב Jer 26. 9 חָרַב Ez
 26. 19

ἐρύω+ p. 349

εὐθύς p. 641

ἐχθέω+ p. 660

ζήλη, ἡ: *female rival* צרה IS 1. 6

ζιζάνιον, τό: a weed that grows in wheat, prob. *darnel* דוראים Gn 30.

14 זלזלים Jes 18. 5 זים HCh 16. 14

ἡγεμών p. 637

ἥλιος p. 309

θεάομαι, Dor θαέομαι: *gaze, behold* שור Job 17. 15 שעה Gn 4. 4

Jes 41. 23 نظر; mostly with a sense of wonder השתאה Gn 24. 21

השתעה Jes 41. 10; *reconnoître* הור Nu 13. 2; *contemplate* שור Job 35. 5

نظر Jes 32. 3 שעה IIS 22. 42; *see clearly* שור Nu 24. 17 Job 7. 8

θεός, ὁ, Bocot θιός, Lacon σιός, σιόρ, Dor also θεύς, voc. (only late)

θεός also θεέ . . . but classical in compd. names, Ἀμφίθεε פיסל Gn

21. 22; *God, the Deity*, in general sense, both sg. and pl. אל Dt 32.

18 כל (פי) Gn 21. 22 צור IS 2. 2: *one set in authority* איל IIR 24. 15

איל Ex 15. 15 (v. p. 390)

θεραπεύω + p. 344 (v. p. 391)

θεωρέω: Pass., *to be sent to consult an oracle* היר IR 10. 15; *look at, be-*

hold שור Nu 23. 9 Job 35. 5 Cant 4. 8 نظر; *inspect* שבר Neh 2. 13

نظر = ἐπιθεωρέω (*examine over again or carefully, inspect* שבר Neh 2.

13; of the mind, *contemplate, consider* שור Job 17. 15; *observe* היר

Nu 13. 16. (Derived from θεωρός and θεόμα; cf. ὁρώ; v. p. 391)

θρύμμα, τό: (θρύπτω) *that which is broken off, bit* שרפה Ex 22. 30

θρύπτω, later form θρύβω: *break in pieces, break small* שרף Gn 8. 11

37. 33 Dt 33. 20 Hos 6. 1

θύρα + pp. 297-8

θύρα, Ion θύρη, ἡ: *door* דלתה Gn 19. 9; freq. in pl. of *double or folding*

doors דלתה Ez 41. 23, 24 צלע IR 6. 34 קלע Ib.; rarely for πύλαι, *gates*

דלת Dt 3. 5 סירה Cant 8. 9 שער Jos 2. 5; at Priam's *door*, i.e.

before his dwelling סירה Ps 69. 26 דביר IR 6. 16, 8. 6 דאר; esp. of

kings and potentates, *court* סירה Gn 25. 16 שער Esth 3. 2

הרע Dan 2. 49; *frame of planks, raft* דברות IR 5. 23; generally,

entrance, as to a grotto דלתה Job 3. 10 הרע Dan 3. 26. Indo-European

dhur-, cf. Latin *foras, fores*, Old English *duru* 'door' [Here we have

the same word, albeit differently pronounced. in Arabic (دار),

Aramaic (חרע), English (*door*), Greek (θύρα), Hebrew (סירה),

and Latin (*foras*)—the Arabic and the English, the Aramaic and

the Latin, the Greek and the Hebrew, most closely resembling

each other. Deleted is the bogus barrier which has for so long

segregated the Aryan from the so-called Semitic languages!]

(v. p. 392)

θώραξ, *ó*: corslet, coat of mail, scale armour סרין Jer 46. 4 Job 41. 18
 18 שרין IS 17. 5 סרין Neh 4. 10 IR 22. 34 =
 θωράκιον (*breastwork, parapet*) אֲשָׁרָא Esr 5. 3 Ez 46. 23
 סרה Ib. שור Gn 49. 22 سور [סרין, Σύριος: Syrian Dt 3. 9]

ἴσω ÷ p. 659; ἴσος p. 641

καθαίρω p. 685 (v. p. 394)

καιρός, *ó*: due measure, proportion אוכרה Lev 2. 2 וכהן Nu 31. 54 שער
 Gn 26. 12; of Place, vital part of the body שעה Jud 20. 16;
 generally, time, period; chronological sequence of events זכר Ps 145. 7;
 in pl. οἱ καιροί the times זכר Esth 6. 1; Pythag. name for seven;
 καλέω, -λήζω, -λημι, κλείω: call, summon קרא Lev 9. 1; call to one's house
 or to a repast קרא IR 1. 9 Job 1. 4; κεκλημένος the guest קרא IS 9. 13;
 invoke קרא Gn 12. 8 IIR 5. 11; special construction, is called קרא
 Dan 10. 1 יבא ל; = κλέω (B)

κατά p. 171

κατακενόω: strengthd. for κενόω; make empty by depletion הניח Jes 19. 6;
 make a place empty by leaving it, desert it הניח ICh 28. 9 Zeph 3. 15
 κελευθήτης, *ó*: [I believe this word to be kindred to ἐρχομαι] wayfarer
 ארח Jer 14. 8 הלך IIS 12. 4 (v. p. 394)

κενός, κεινός, κενεός, κέννος, κενευρός: mostly of things, empty, opp.
 πλέως (מלא) חלל (אולוס) IS 10. 5 חלל Ps 109. 22 (cf. Job
 11. 12) Dt 32. 42 Ez 32. 22 חלה Lev 2. 4, 24. 5 Jer 32. 21;
 Job 11. 12 (cf. διάκενος) חלילה (אולוס) Ps 5. 1 חלילה Jud 7. 13
 חלה IR 14. 15; to no purpose חנם IS 19. 5, 25. 31 οὐ μαχοῦμαι σοι
 διὰ κενῆς חנם Ps 109. 3; without the fruit of toil חנם Gn 29. 15;
 empty-handed חנם Ex 21. 2; of place, without garrison חנם IIS 5. 8;
 without flesh חנם Gn 41. 23 (v. p. 395)

κένωμα, τό: empty space מקום Gn 24. 23, 31 Ex 33. 21 Jud 20. 22 Jes
 5. 8. 28. 8, 49. 20 Jer 7. 32, 19. 11 Neh 2. 14 חלל; Gn 18.
 24, 29. 26, 30. 25 Dt 12. 21, 21. 19 IIR 5. 11 Esth 4. 14 Esr 8. 17
 חלל; vacancy מקום Gn 24. 23; οἶκημα: temple Ib 22. 4-5

κεραμεύς: potter יצר Jer 18. 2 יצר Job 7. 20 (cf. Gn 2. 7; יצר
 תהרת) צור Ps 73. 26 (v. p. 398)

κέρας p. 348

κηρίον, τό, κηρός, *ó*: honeycomb, mostly in Pl. יצר Cant 5. 1 יצה
 IS 14. 27 צור Ps 81. 17 قرض

κλέω (A), Ep. κλείω: tell of, make famous, celebrate קרא Ruth 4. 11;
 Pass., to be famous קרא Ez 23. 23 קרא Nu 1. 16 יקרא IIS 20. 1

κλήζω, Ion κληίζω: make famous, celebrate in song קרא Ruth 4. 11;

mention, speak of; *intoke* קרא Gn 12. 8 IIR 5. 11 Ps 80. 19; *summon* קרא Lev 9. 1; *call* קרא Gn 1. 5; *Pass., is called* נקרא Dan 10. 1 (κλε(φ)-ίζω (fr. κλέος) 'celebrate' and κλη-ίζω (fr. καλέω) 'call' were confused by the Greeks.)

κνεφάζω: (κνέφας) *cloud over, obscure* נִכְנַח Jes 30. 20

κνέφας: *darkness of evening dusk, twilight; morning twilight* כִּנָּח Ps 139. 9

κοινός, ἡ, ὄν: *common* לִּי IS 21. 5; *τὸ κ. the state; abs. of one's own state* חָל; *the government, public authorities* חֵל Esth 1. 3; in bad sense κοινή, ἡ, *prostitute* זֹנָה Gn 34. 31 הִלְלָה Lev 21. 7; of persons, *connected by common origin, kindred* חֵל Ob 20; of forbidden meats, *common, profane* חֵל Lev 10. 10; *τὸ κ. name of exesalve* כְּחָל

κολάζω: *check, chastise; punish* חָלַץ Ex 17. 13

κολασμός, ὁ: = κόλασις (*chastisement, correction, retribution*) נִקְלָה Ps 38. 8 קָלֹן Jer 13. 26 Prv 9. 7, 22. 10 (doubtful)

κολαστής: *chastiser, punisher* חָלַץ Jes 14. 12

κόμη, ἡ: *hair of the head* צֵמַח Cant 4. 1, 3; *the hair* צֵמַח Lev 13. 47 צֵמַח Dan 7. 9 حُوف; *metaph. foliage of trees* זִמְרָה Ez 15. 2 צֵמַח Ib 17. 22; of herbs צֵמַח Ez 16. 7; *luminous tail of a comet* כִּימָה Am 5. 8 [cf. εὐκομος; v. p. 399]

κουφίζω p. 353

κράς p. 348

κυρέω, also κύρω: *hit, light upon* קרא Gn 42. 38 קָרָה Ib 44. 29; *meet with* קָרָה Dt 25. 18; *befall* נָדַר Ps 5. 5 קָרָה Esth 4. 7 جَرى; *happen* קרא IIS 1. 6 קָרָה Dan 10. 14 جَرى (v. p. 399)

κύριος p. 656; κωφάω+ p. 664

λόγος, ὁ, verbal noun of λέγω (B): *measure* לֵךְ Lev 14. 10; *explanation: statement of theory, argument, discourse; rule, principle, law, thesis* לֵקָה Prv 4. 2; *spoken opp. written word, talk* לֵהָג Eccl 12. 12; *divine utterance, oracle* לִהָג Jes 3. 3; *utterance* لَهْجَة; *language* لُغَة; *reason* لֵקָה Jes 29. 24 Prv 1. 5 (v. p. 399)

μασχαλίζω+ p. 667

μέγας+ pp. 295-8

μετά p. 171

μετρέω+ p. 343

μῶμος, ὁ: *blemish* מוֹם Lev 24. 19; *blame, reproach* מוֹצָא Dan 1. 4 מאומה IS 29. 3

ναός, ὁ, ναῖός, Aeol ναῦος, Spartan ναφός: *temple* נֶאֱ Nah 3. 8 נֶה Ex 15. 13; *part of a temple, shrine* נֶוֶחַ/נֶוֶחַ IS 19. 18, 20. 1; v. p. 400

νάπη, ἡ: *woodland vale, dell, glen; valley* נַחַשׁ IIS 7. 8 [cf. νομός] נַחַשׁ
נַחַשׁ IIS 19. 19 (v. p. 400)

νάπος, τό: post-Homeric form = νάπη: *grove or thicket* עֵבֶר Jer 4. 29
נַחַשׁ; also *ravine, gully* נַחַשׁ IIS 7. 8 עֵבֶר IS 26. 13

νοέω† p. 350

νομός, ό: (νέμω) *place of pasturage* נַחַשׁ IIS 7. 8; *habitation* נַחַשׁ Jes 35. 7
Prv 3. 33; metaph., *apportionment* מִנְחָה Neh 12. 44 נַחַשׁ Ex 29. 26
IS 1. 5, 9. 23 Jer 13. 25 Ps 16. 5 [cf. δόμα (A), δώρημα] מִנְחָה Neh
12. 47 (v. p. 400)

ξανθός, ἡ, όν, genitive -θού: *yellow*, of various shades, frequently with
a tinge of red אֲדָמָה IIR 3. 22 Cant 5. 10 אֲדָמָה Gn 25. 25
Jos 2. 18 Cant 4. 3 (cf. φαιός) אֲדָמָה; *brown; chestnut* אֲדָמָה Gn 30. 32
Ib 5. 32 Cant 2. 13 סָמָר [of horses] Jer 51. 27 אֲדָמָה; in
Epic mostly used of *fair, golden hair* צִהָב Lev 13. 30; of complexion
אֲדָמָה Gn 25. 25 אֲדָמָה Gn 10. 3 צִהָב IIS 10. 6 IS 14. 47
צִהָב Cant 5. 10 צִדֹן Jud 10. 6 Gn 10. 15 צִהָב Ib 10. 18
Ib 5. 32 סָמָר IR 16. 24 צִהָב IIR 24. 26 Jud 13. 24; also
of horses, *bay* אֲדָמָה Zach 1. 8 אֲדָמָה; after Homer, of all kinds of
objects; of gold צִהָב Ex 25. 11 אֲדָמָה; of roast pigeon אֲדָמָה ICh 16. 3; in Medic. freq. of bile
צִהָב; Ξάνθος, paroxytone, as proper noun, a stream of the Troad,
so called by gods, by men Scamander (Il. 20. 7) (v. p. 400)

ξηρός: *parch, dry* עָרֵב Jer 2. 12 עָרֵב Job 30. 30; Pass., *to be or
become dry, parched* עָרֵב Ez 21. 3; *to be withered* עָרֵב Jer 54. 11
[cf. χερμαίω]; *drain dry* עָרֵב Gn 8. 13 עָרֵב Ib 8. 3; Pass., of a
paralytic עָרֵב (v. p. 402)

ξηρός, ά, όν: *dry* עָרֵב Lev 7. 10 עָרֵב Prv 23. 27 עָרֵב; *solid food*,
i.e. cereals עָרֵב Dt 33. 14 עָרֵב Ps 32. 4 עָרֵב Nu 15. 20 עָרֵב;
of bodily condition, *withered, lean* עָרֵב Jer 54. 11 עָרֵב;
fasting; hence generally, *austere* עָרֵב Jer 54. 11 עָרֵב;
Lev 16. 22 עָרֵב Dt 1. 2 Jer 49. 13 עָרֵב Ib 25. 18 Ez 38. 8
[cf. ἐρείπων, -ών]; עָרֵב (sc. עָרֵב) *dry land* עָרֵב Gn 7. 22 עָרֵב
Jes 35. 7; τό ξ. τοῦ ποταμοῦ *the part of its bed left dry* עָרֵב Ex
14. 21 Jos 3. 17 Ez 30. 12 Jer 50. 38

ξύλον, τό: *wood cut and ready for use* עָץ Gn 6. 14 Ex 31. 5; *firewood*
עָץ Nu 15. 32 IR 17. 10, 12 Jer 7. 18; *timber* עָץ Hag 1. 8 ICh 29.
2; *logs* עָץ Lev 1. 7; *piece of wood* עָץ Lev 14. 4 Ez 37. 16; *log* עָץ;
beam עָץ; *post* עָץ; *board (W)* IR 6. 15; *gallows* עָץ
Esth 5. 14; *table* עָץ Ex 25. 23; of live wood, *tree* אֵילָן Dan 4. 8

ὀργίζω: make angry, provoke to anger, irritate Jes 43. 23-4 Mal 2. 17
 IS 1. 6 הכעים Ib 1. 7 גרש Jes 57. 20 Am 8. 8 רגן Prv 16. 28
 רגע IR 1. 6 עצב Jes 63. 10 העציב Ps 78. 40 הרגז IS 28. 15
 Job 26. 12 הרגיע Jer 50. 34 הרעים IS 1. 6 أغاظ أغضب أخط; grow

- angry, be wroth* נעצב Gn 45. 5 רגז Gn 45. 24 IIR 19. 27 רגן
Jes 29. 24 רעם Ez 27. 35 כעס Neh 3. 33 רגש Ps 2. 1; abs. in part.,
in a passion נגרש Jes 57. 20 Am 8. 8 נרגן Prv 16. 28 (z. p. 406) •
ὀργός + p. 634
- ὀρίζω: *divide, separate from* בדל Nu 16. 21 הבדיל Gn 1. 6 Ex 26. 33
Lev 1. 17 Nu 16. 9 נפרד Gn 10. 5 פרד Esth 3. 8; *delineate* גבל Dt
19. 14; *bound* גבל Jos 18. 20; *part, divide* הפריס Lev 11. 4 נפרס Ez
34. 12; *banish one from* גזר ICh 26. 21 גזח Ps 31. 23 נגרש Jon 2. 5
גזר Gn 3. 24, 4. 14 Jud 9. 4 נגרש Ex 12. 39 תגרש Jud 1. 33; *mark out
by boundaries, mark out* הגביל Ex 19. 12, 23; *ordain, determine, lay down*
גזר Esth 2. 1 הרקן IR 20. 40 פרש Nu 15. 34 Neh 8. 8 הרגיש Jes 51. 4
אדר (') ὄρος, τό: *mountain, hill* הר Gn 31. 25 Ex 3. 12 Jes 13. 2, 40. 4
Nu 23. 9 צור חלב IIS 23. 11 הָרָר (') Jer 17. 3 הָרָר (') IIS 23. 33
Jer 30. 18, 49. 2; *canton, parish* הר Gn 10. 30, 36. 8 הָרָר Ib 14. 6; in Egypt,
desert בְּרִיָּה cf. ὄρος: *pillar* סור IR 7. 2; *bound* צור (z. p. 410)
- ὄφις, ὁ: *serpent* אפעה Jes 30. 6 צפע Ib 14. 29 צפע Ib 11. 8; ἀφιδ-
ρηνος ὁ ὁ χάλκεος dedicated at Delphi Nu 21. 4-9 IIR 18. 4. I:
was pronounced (and perh. written) ὄφισκς Gn 49. 17 [cf. ὄφιδιον;
נחשתן]
- Παῖάν, ὁ, Ep. Παῖων: *Paeon or Paeon, the physician of the gods* בָּיָה
Jes 26. 4 Ps 68. 5 יָה Ex 15. 2; title of Apollo (later as epith.);
also of other gods; of Zeus at Rhodes; *physician, healer* הָקֵב Nu 10.
29 طيب; *saviour, deliverer* הָקֵב Dt 33. 3 [cf. יָה]
- παρά p. 171
- παραμυθέομαι + p. 347
- πάστας + p. 309
- πέλτη, ἡ: *small light shield of leather without a rim, originally Thracian*
שֶׁלֶט IIR 11. 10 (z. p. 410)
- περί p. 172
- πήρα, Ion πήρη, ἡ: *leathern pouch, wallet* כֶּלִי Dt 23. 25 IS 17. 40 הָהָרָא
Ex 28. 32 תֵּלִי Gn 27. 3
- πιέζω pp. 251, 637
- πίμπλημι + p. 343
- ποκίζω + p. 636
- πολεμέω: *to be at war or make war* נָחַר IIR 3. 23 ולחם Ex 14. 25
تَحَارَب; *with one* ולחם ICh 13. 12; *fight, do battle* ולחם IR 22. 31;
later c. acc. *make war upon* לחם Ps 35. 1

πολεμίζω, also ποτολεμίζω, poet. form of πολεμέω: *wage war, fight* נָחַר IIR 3. 23 נָלַחַם Ex 14. 25 נָפַחַל Gn 30. 8; trans., *war or fight with* נָלַחַם IICH 13. 12 (πόλεμος, p. 97)

πόλις, Ep. also πότολις, ἡ: *city* בִּירָה Dan 8. 2 [cf. βρία] מְדִינָה IR 20. 14 עִיר Jes 1. 26 פֶּלֶךְ Neh 3. 9 קִיר Jes 16. 7 קְרִיָּה Ib 1. 26 [cf. πολιίδιον] קָרַח Prv 11. 11 שָׁעַר Gn 22. 17 בִּלְדֵּם בִּלְדֵּם Ib 3. 27 יִמָּלַךְ (بِرْكَة مَاء) [in Jerusalem] قَلْعָה; *one's city, country* מְדִינָה Esr 2. 1 בִּלְדֵּם; *country, as dependent on and called after its city* מְדִינָה Dan 8. 2; esp. of *islands* peopled by men جَزِيرَة; *community or body of citizens* يَمَة; *state* وِلَايَة; *assembly of citizens* شَعَر Prv 31. 23 (secondary to ἀγορά); πόλιν παίζειν a game resembling backgammon طَاوُلَة (v. p. 411)

πολίτης, πολύς, πόσις p. 310

πρό p. 172

πρός pp. 172-3

πτηνός, ἡ, όν, Dor πτανός: *flying, winged*; π. όφίς שֶׁן דֵּי Dt 32. 33 יָיִן Ib. הַיַּיִם Jes 13. 22

πύλη, ἡ: prop. *one wing of a pair of double gates*; mostly in pl., *gates of a town* (whereas θύρα = house-door) שָׁעַר Jer 1. 15; pl. of several *gates* שָׁעַר Prv 1. 21; πύλαι Hīdāo the *gates of the nether-world*. periph. for *hell* שָׁעַר שְׁאֵל Jes 38. 10; *entrance into a country through mountains, pass*; these passes were sometimes really barred by gates שָׁעַר Nah 3. 13; πύλαι Γαδειρίδες the *Straits of Gibraltar* (Cadiz) שָׁעַר Ib 2. 7 [cf. שָׁעַר/πόλις]

ράγας† p. 647

ράχιζω, ρακκίζω, ρακχίζω: *cut through the spine, esp. in sacrifices* עָרַף Ex 13. 13

ρέω, Ep. ρείω: *flow, run, stream, gush* זָרַב Ps 78. 20 זָרַב Am 5. 24 זָרַב Thr 3. 49 נָהַר Jes 2. 2 זָרַב Jer 18. 14 רָוַר Lev 15. 3 جَرَى זָרַב metaph. of things, *rain* זָרַב Jes 45. 8; esp. of a *flow of words* זָרַב Dt 32. 2 עָרַף Ib.; *to be in a tumble-down condition, collapse* זָרַב Jud 5. 5; *leak* [شَرَّ] سَال دَلَف رَشَح [خَرَّ]; very rarely trans., *let flow, pour* עָרַף Job 36. 27 זָרַב IIS 14. 14 זָרַב Ps 90. 5 זָרַב Job 36. 28 עָרַף Dt 33. 28 רָעַף Job 36. 28; *land runs milk and honey* זָרַב Ex 3. 8

ρήγνυμι or -ύω, later ρήσσω: The word is hardly used by correct Att. Prose-writers, exc. in Pass.—*break asunder, rend, shatter* כָּרַח IR 15. 13 קָרַע IS 15. 28 IR 11. 31 רָגַם Lev 20. 2 רָעַץ Ps 2. 9 רָעַץ Jes 42. 3; later, esp. *rend garments, in sign of grief* קָרַע Gn 37. 29,

34 Ex 28. 32 IS 4. 12, 15. 27 IIS 13. 19, 31 IR 11. 30 Jer 36. 23
 Eccl 3. 7; *break* a line of battle or a body of men פרץ IIS 5. 20
 רעץ Ex 15. 6; *break through* פרץ Ps 80. 13 קרע לו Jer 22. 14;
 Pass., *break, break asunder* הרץ Lev 22. 22 פרוץ IICh 32. 5
 IR 13. 5; of a stone scored with lettering, i.e. inscribed חקק Jes
 22. 16, 30. 8 Ez 4. 1, 23. 14 [spurious; cf. χαράσσω]; intr., like
 Pass., *break or burst forth* פרץ Gn 38. 29
 ῥίζα, Aeol βρίζα, poet. ῥίζις, ῥή: root נוע Job 14. 8 ראש Ex 30. 23
 ראש Mal 3. 19 عرق شرش جذر; mostly in pl., roots קציר Ps 80. 12
 קרקע Cant 4. 14 פדש Jer 17. 8; the roots or foundations of the earth
 Am 9. 3 פדש Job 36. 30; that from which anything springs as from a
 root נוע Jes 40. 24 פדש Prv 12. 12 Job 19. 28; foundation ראש Ps
 118. 22 ראשה Zach 4. 7 פדש Job 13. 27, 28. 9; root or stock from
 which a family springs פדש Jud 5. 14 Jes 14. 29-30; race, family נוע
 Jes 11. 1 פדש Ib 14. 29 Hos 9. 16; base, foundation קרקע IR 6.
 15; base of a vertical pillar ירך Ex 25. 31 (v. p. 414)

Σάτυρος, ὁ, Dor Τίτυρος: Satyr פער Lev 17. 7 Zach 13. 4
 IIR 23. 8

σέβας, τό: reverential awe, which prevents one from doing something
 disgraceful; also awe with a notion of wonder; generally, reverence,
 worship, honour צבא Nu 4. 3, 8. 24; c. gen. objecti, τῷς σέβας,
 reverence for him צבא IS 1. 3 IIS 5. 10 Jes 47. 4 Am 3. 13, 9. 5;
 after Hom., the object of reverential awe, holiness, majesty; object of
 awestruck wonder צבא Jes 13. 19 Jer 3. 19 Ez 20. 6 (v. p. 414)

σέβομαι: feel awe or fear before God, feel shame; after Hom., c. acc.
 pers., revere, worship; generally, pay honour or respect to; Act. σέβω
 is post Hom., used only in pres. and impf. worship, honour, mostly
 of the gods צבא Nu 4. 23; of suppliants צבא Ex 38. 8 IS 2. 22;
 σέβομαι as Pass., to be revered צבא Ps 82. 1, 119. 89

σημα, σᾶμα: sign, mark, token ימים ימים; sign from heaven,
 omen, portent שומ; constellation, mostly in pl. heavenly bodies נבא
 Gn 2. 1 Dt 4. 19 Zeph 1. 5 נבא Jer 2. 19, 10. 16 Hos 12. 6
 Am 3. 13, 5. 16 נבא Gn 1. 1, 2. 1

σημαίνω: give the signal of attack, etc. נבא Nu 31. 7; cf. στρατεύω

σκυτάλη, ῥή: staff, cudgel, club פבס Jes 14. 29, 28. 27 [cf. σκήπτρον];
 at Sparta, staff or baton used as a cypher for writing dispatches,
 a strip of leather being rolled slantwise round it, on which the
 dispatch was written lengthwise, so that when unrolled they were
 unintelligible: commanders abroad had a staff of like thickness,

- round which they rolled these strips and so were able to read the dispatches—hence *σκυτάλη* came to mean a *Spartan dispatch* שִׁבְט
Jud 5. 14; *strickle for levelling grain*, piled up in a measure שִׁבְט
Jes 28. 27; *strip or rod of metal or ivory* שִׁבְט IIS 18. 14 Ps 2. 9
Jes 11. 4 שִׁבְט 3 Prv 14. 3; *scourge, whip* הָטָר Nah 3. 2 Prv 26. 3; *sucker from a stem* הָטָר
שִׁבְט חֲרָד Gn 15. 17; *piece torn off, shred, fragment* שִׁבְט Nah 3. 3
Ib 31. 39; *mangled corpse* שִׁבְט Gn 49. 9; *collect. in sg. = λατῦνη (the chips of stone in hewing)*
= *σκαῦρος (chippings of stone, used as road-metal)* שִׁבְט Ez 41. 12-15
שִׁבְט Lev 10. 6. 21. 10; *tear, rend* שִׁבְט Ps 136. 13; *esp. of dogs, carnivorous animals, and the*
like שִׁבְט Hab 3. 17; *rend asunder* שִׁבְט Ps 7. 3; *rend asunder* שִׁבְט IR 3. 25 IIR 6. 4 Ps 136. 13; *فرق* (v. p. 417)
σπάω + p. 351
στεῖνος, ὁ: *narrow, close or confined space* צָר Ps 4. 2 Ib 25. 17;
generally, *stress, distress* צָר Job 15. 24 Gn 42. 21; *suffering* צָר
Jes 21. 3
στέλλω + p. 338
στόμῳ, ὁ: *sharp point, as of a rock* שֵׁן IS 14. 4 Job 39. 28; *of the*
boar's tusk שֵׁן IR 10. 18; *prongs* שֵׁן IS 2. 13
συνάγει: *lie together* שָׁבַד Dt 28. 30; *Pass., יָשָׁבַד* Jer 13. 16; *inflect similarly* שָׁבַד Gn 48. 14; *lie with* שָׁכַן (v. p. 418)
σύν p. 173
σχιζώ: *split, cleave, sever* (W) שָׁחַב Jer 33. 23 Ib 33. 20 Jer 2.
20 שָׁחַב Lev 11. 7 Ib 1. 17 IS 15. 33; *divide into* שָׁחַב Jud
7. 16; *shatter* שָׁחַב IIR 25. 10 Nah 1. 6 Dt 12. 3 Jud 6.
28 שָׁחַב Lev 11. 35 Jer 1. 10 Ps 9. 7 Jer 31. 40 (39); *cut out*
שָׁחַב Jer 22. 24 Ez 23. 34 Jer 24. 6 Ez 19. 12; generally,
part, separate, divide שָׁחַב Job 40. 30 IIR 2. 8 Ez 37. 22 Dan
11. 4 Jud 20. 32 Jos 8. 16 Jer 6. 29 Jos 8. 6 Jer 12. 3
Jud 20. 31 IR 14. 15 Dan 11. 4 IS 24. 8; *Pass.,*
of feet divided into toes שָׁחַב Dt 14. 7 (v. pp. 254, 421)
συχώ, ἡ: *leisure, rest, ease, quiet* שְׁלוֹה Ez 16. 49 Prv 17. 1; *idleness* שְׁלוֹה Prv 19. 15 Ib 31. 27; *that*
in which leisure is employed; talk שְׁלוֹה Eccl 10. 1; *esp. learned dis-*
cussion, disputation, lecture (pl.) שְׁלוֹה Eccl 2. 3 Prv 23. 9
Jer 22. 21 (v. p. 422)

τελέω: (τέλος) *fulfil, accomplish, execute, perform* כלה Esr 1. 1; *bring to fulfilment or perfection* כלה Esth 7. 7 כלל Ez 27. 4; *bring to an end, finish, end* כלה IR 6. 38 Jes 33. 1 Dan 11. 36 עלה Ps 102. 25; *somets. intr. like the Pass., come to an end* אול IS 9. 7 שלם Gn 15. 16 חמם Gn 47. 15 Lev 25. 29 IR 6. 22; *lay out, spend* עלה IR 10. 16, 17 (v. p. 422)

τίθημι: *set, put, place* הדה Jes 11. 8 נתן Gn 41. 48 Ex 35. 34 Jos 22. 25 IR 7. 39 שום Gn 21. 14, 24. 2 IR 10. 9 שיה Gn 41. 33, 46. 4 Ps 8. 7, 84. 4, 140. 6 Job 30. 1 הקע Ex 10. 19 Prv 6. 1, 17. 18, 22. 26 Job 17. 3 התי IR 6. 19 وضع ح; *put in, put into* שכן Gn 35. 4 Prv 19. 24 נסכן Jes 2. 10 נתן Lev 19. 28 ICh 5. 10 צוה Dt 28. 8 Ps 133. 3 שום Gn 31. 34, 43. 22 Jer 40. 10 הָקַע Esr 5. 8 שיה Ex 10. 1 Ps 88. 7; *put it in his hands* נתן Gn 27. 17 Jud 7. 16 שום IR 20. 6; *of women, to have a child put under her girdle, i.e. to conceive* שום Esr 10. 44; *put or plant it in his heart* נתן IR 10. 24 Eccl 7. 2 שום Dt 11. 18 Jes 47. 7, 57. 11 Cant 8. 6 Dan 1. 8 שייב Jes 44. 19 שיה Ps 13. 3 Prv 26. 24; *lay up* אצל Gn 27. 36 [cf. θησαυρίζω]; *treasure* אצר IIR 20. 17 Am 3. 10 [cf. θησαυρίζω]; *bear in mind, think of doing a thing* נתן Eccl 7. 2 שום Ex 9. 21 IS 25. 25 IIS 13. 33, 19. 20 Jes 47. 7, 57. 11 Job 34. 14 Dan 1. 8 שייב Jes 44. 19 שיה Ex 7. 23 IS 4. 20 Prv 24. 32, 27. 23; *deposit* נסה Jer 15. 10: *ὁ θέλει the mortgagor* נסה Jes 24. 2 נסה Dt 24. 11; *ὁ θέμενος the mortgagee* נסה Ex 22. 24 הַנְּסֵה IIR 4. 1 Jes 24. 2; *pay down, pay* נתן Gn 23. 13; *put down in writing* נתן Lev 19. 28; *bear arms* נסה Jes 22. 6; *fight* שיה Ps 3. 7; *lay in grave, bury*, frequently with words added. ἐν τάφοις, ἐς τοφός נתן Ez 31. 14 הָרַס Gn 50. 26 שכן Ex 2. 12 طر دق; *lay before people as common property* נתן Dt 1. 21, 2. 36; *assign, award* שיה Gn 4. 25 Ex 21. 22; *give a child a name at one's own discretion* שום Jud 8. 31 Dan 1. 7 Neh 9. 7; *of a people, state, or legislature, give oneself a law, make a law* נתן Lev 26. 46 Ps 99. 7 נתן Esth 9. 14 הָנִיתִן Ib 3. 14 צוה Dt 33. 4 שום Gn 47. 26 Ex 15. 25 Esr 4. 21 הָקַע Ib.; *agree upon* נסה Ps 21. 12 נתן Mich 3. 5 צוה Jos 7. 11 Jud 2. 20; *establish, institute* צוה Jes 45. 12; *order, ordain, bring to pass* נסה ICh 21. 10 נסל IIS 24. 12 Thr 3. 28 נתן IIR 18. 14 צוה Gn 50. 2 IS 13. 14 שום Gn 47. 26 Ex 8. 8 وضع; *put in a certain state or condition, followed by an attributive Substantive, make one something, with the predicate in apposition; appoint (W)* נסל Jes 40. 15 נתן Nu 21. 29 IR 10. 27, 14. 7 Ez 3. 8, 9 Thr 1. 13 צוה IIS 6. 21 [προ-: *appoint*] שום Gn 46. 3 Ex 2. 14, 4. 11, 14. 21 IR 10. 9 Jes 27. 9, 41. 18, 50. 7 Hos 2. 5 Zeph 2. 13

P^s 103. 21 Cant 1. 6 הִקְשֵׁם Dan 2. 5 שִׁח Jer 22. 6 Hos 2. 5 P^s 83. 12, 14, 88. 9; *make somebody one's wife* נָשָׂא Ruth 1. 4; *hold, reckon or regard as* צָוה IS 20. 29 (δια-: *make a covenant with one* P^s 111. 9); *make, cause, bring to pass* נָתַן IR 17. 14; *make oneself a road, open a way* נָתַן IIR 11. 16 Ez 21. 24 (v. p. 423)

τροφή, ἡ: (τρέφω) *nourishment, food; that which provides sustenance* טרפה Nah 2. 13; *mode of life, education* תרבות Nu 32. 14; *nurture, rearing*, freq. in pl. טפוחים Thr 2. 20

τροφόν, τό: (τρέφω) *that which nourishes* טרף Nah 2. 13 Mal 3. 10

τρυφερόν, τό: (θρύπτω) *dainty softness* טרף Ez 17. 9

τρυβός, τό: (θρύπτω) *that which is broken off, morsel, lump* טרף Nu 23. 24

ὑπέρ pp. 173-4

ὑπό p. 174

φάος p. 337

φάσις ÷ p. 664

φέρω p. 638

φθίω ÷ pp. 317-18

φόβος, ό: (φέβομαι) *panic, fear* פֶּהַד Job 22. 10; *fear, terror* פֶּהַד Ex 15. 16; *awe, reverence* פֶּהַד Jes 2. 10 P^s 36. 2

φοῖβος, η, ον: *pure, bright, radiant* בְּהִיר Job 37. 21; as proper noun. Φοῖβος, ό, Phoebus, i.e. the *Bright or Pure*, alone as pr. n. בְּעוֹר Nu 22. 5 בְּעַר Ib 24. 3; an old epithet of Apollo, Φ. Ἀπόλλων, rarely inverted Ἀ. Φ. בְּעַל פְּעוֹר Ib 25. 3; פֶּהַד Gn 31. 42, 53 פְּעוֹר Nu 23. 28

φοιτάζω ÷ p. 318

φώς p. 290

χαράσσω, Αἰτ -ττω: *furnish with notches, or teeth, like a saw; Pass., serrated, jagged, rugged* חֲרוֹץ Jes 41. 15 حَرَّش; *cut into furrows* חֲרוֹץ P^s 129. 3 حَرَّش; *scratch* חֲרוֹץ Job 2. 8 רָצַע Ex 21. 6 חָרַשׁ; *whet, stimulate* حَرَّك; *Pass., wounded* חֲרוֹץ Lev 22. 22; *smite* حَرَب; *stamp, seal* חָתַם Jer 32. 44; *engrave, carve* חָקַק Ez 4. 1; *inscribe* حَرَّك; *write* حَرَّك; *sketch, draw* حَرَّك; *Pass., of lines drawn with antimony* חָקוּק Ib 23. 14 קָרַע Jer 4. 30; *of letters engraved* חָרוֹץ Ib 17. 1 חָרוֹת Ex 32. 16. (Perhaps a Semitic loan-word, cf. Hebr. ḥārāṣ 'engrave'; or cog. with Lith. žẽlti 'rake, scrape')

χήλινος = ἄγγος (*vessel to hold liquids, e.g. wine* כֵּלִי Lev 11. 34 [cf. ὄπλον]; *bucket, pail* כֵּלִי Jes 40. 15) (v. p. 426)

χηλός, ἡ: *large chest, coffer* כֵּלִי Jon 1. 5 (v. p. 426)

χοιράς, ἄδος, ἡ: *rock* סֶלַע Nu 20. 8 Jer 5. 3. 23. 29 [cf. πέτρα] צור Dt 32. 13 صخر; χ. Δηλία the Delian *rock*, i.e. the *rocky isle* of Delos צרדה IR 11. 26 צררה Jud 7. 22 צָרְתָּן IR 7. 46; *sow* חִוִּיר Lev 11. 7 Jes 66. 17 Ps 80. 14 خنزير [cf. κάπρος, ταιτύρις ἰς]

χράω (B): *warn or direct by oracle* קרא Jon 1. 2; Pass., *to be declared, proclaimed by an oracle* קרא IR 21. 12; *consult a god or oracle* קרא Nu 24. 1; *inquire at the oracle* שאל Ib 27. 21 דרש IIR 1. 2; *borrow* שאל Ex 3. 22; = χρηζω (s. p. 426)

χρηζω: *want, lack, have need of* חסר Dt 2. 7 Neh 9. 21; *desire, long for, crave* כלה Ps 84. 3 רצה Jes 42. 1; *ask or desire that one should do a thing*; εἰ χρηζει *if one will, if one chooses* הרק IR 20. 40 [cf. ὁρᾷ] Dan 11. 36

χρημα, τό: (χράομαι) *need* מחסור Jud 18. 10 ضرورة; hence in pl., *goods, property, treasure* בצע Mich 4. 13 צֶדֶר Job 22. 24 הרים Ps 95. 4 ראה Nu 23. 22; *money* בצע IS 8. 3 مئاری; *price* בהר Gn 34. 12 Ex 22. 16 פהיר Prv 17. 16 פֶּהֶר Nu 20. 19 יער; *merchandise* Neh 13. 16 property, substance; بلعه Gn 15. 2; what? Gn 15. 2; why? Job 7. 19 למה Gn 12. 18 מה בצע Gn 37. 26 لما; used in periphrases to express something strange or extraordinary of its kind מקרה IS 6. 9 [cf. μύμη]; *a deal, a heap* ערבה Ruth 3. 7; also of persons, χ. θηλειών *womankind* حريم [B] A) *oracle* קסב Ez 12. 24 קסב Jer 14. 14 קריאה Jon 3. 2 قرآن (s. p. 426)

χωλεύω: *to be or become lame, halt, limp* חלה IR 15. 23 צלע Gn 32. 32; Pass., *to be or become lame; to be maimed or imperfect* חלה Mich 4. 7

ψυχή, ἡ: *life* נפש IR 19. 10; *departed spirit, ghost* נפש Ib 17. 21; the immaterial and immortal *soul* נפש Gn 1. 30, 35. 18, 44. 30 نفس: ψυχᾶι abs. = ἄνθρωποι נפש Ex 1. 5 Lev 7. 18 Jos 10. 28 נבנה Dt 20. 16 نفس: *being, creature* נפש Gn 1. 20, 12. 5; *self* נפש Am 2. 15 Thr 3. 51 نفس; *mind, heart* נפש IS 2. 35 קסל Ib 25. 3 (cf. σοφία: *butterfly, moth* נפש Jes 51. 8 עש Ib 50. 9 عقده سودة [cf. ψ. παραύστης]); Hom. usage gives little support to the derivation from ψύχω 'blow, breathe'; Homeric ψ. is rather *warm blood* than *breath* Dt 12. 23 Prv 1. 18 (s. p. 427)

XVIII. COMPARISONS

LXI. Comparison between homologies and authoritative interpretations establishes the validity and virtues of the former, while exposing the flaws and failures of the latter.

SOME of the homologies set out in the previous chapter will be examined and explained here with reference to the Septuagint, the Authorized Version, the New English Bible, and for one of the dictionaries which embody the distillation of modern research, namely: *A Hebrew and English Lexicon*, edited by Professors Francis Brown, S. R. Driver, and Charles A. Briggs—as revised by Professor G. R. Driver who played a major role in the translation of the N.E.B.—in order to demonstrate at one and the same time the validity of my theory and the limited reliability of the biblical translations and authoritative commentaries.

In their Preface to the *Lexicon*, the editors stated:

In the matter of etymologies they (the editors) have endeavoured to carry out the method of sound philology, making it their aim to exclude arbitrary and fanciful conjectures, and in cases of uncertainty to afford the student the means of judging of the materials on which a decision depends . . . It has been the purpose to recognize good textual emendations, but not to swell the list by conjectures which appeared to lack a sound basis.

However, it will be my bounden duty to the truth, as I see it, to take them and their authorities to task precisely for their *arbitrary and fanciful conjectures* and far from *good textual emendations*, among other errors. *Βυβλοπάται* (a variation of *Ὀμνηροπάται*) is not too strong an epithet for them. As to Professor G. R. Driver's hope—expressed in his Note to the reprint of the *Lexicon*—that its readers would send him 'corrections and improvements for future editions', I made available to him the substance of this book on 29 December 1966.

ἄγαλμα—This neuter Greek noun embraces in its various meanings abstract 'glory' and concrete 'statue', 'gift' and 'ornament', 'sculpture' and 'picture'. This quirk of language is a fact of Greek life which must be accepted without question. Then, quite understandably, this fact results in different Arabic and Hebrew

words being synonymous with that Greek noun, and individually homologizing with it according to rule: some in one of its meanings, others with another. This explains why הָלַל, הָלִיָּה and הָלִי and צִלְמַנָּה, צִלְמַנָּה and צִלְמָן and צִלְמָן and צִלְמָן—bear a close resemblance one to the other, but not زخرف and حليہ, צִלְמָן and הָלִי, or גִּלְמָן and מִהָלָל. All these masculine and feminine nouns are—semantically no less than phonetically—identical with one neuter Greek word, though not with one another. That is conclusively proved by means of tried rules of Graeco-Hebrew homology, confirming the trite saying that things are not always what they seem.

הָלַל is a noun, and part of the crowd's response: 'And all the people said: "Amen!" and "Glory to the Lord".' Either some of them shouted 'Amen' and others 'Glory to the Lord' simultaneously, or all shouted both in succession.

The first-fruits of a tree were dedicated as הָלוּלִים, 'pleasing gifts' to God. Similarly, הָלָל and בְּהָלָלָאֵל were men who had been, notionally at least, dedicated to the Deity by, and/or granted by the Deity to, their parents (cf. IS 1. 11). Again, the citizens of Shechem gathered in their grapes and pressed wine: then they made הָלוּלִים, *rotive offerings*, which they brought into the temple of their god, and proceeded to make merry.

Just as the refining pot is used for testing silver, and the crucible for testing gold, so is a man tested by the kind of בְּהָלָל, *gift or offering*, he makes (cf. Gn 4. 3-5 Lev 5. 7, 12. 8).

Here are four relevant entries in the *Lexicon*:

הָלוּלִים n. [m.] . . . only pl. הָלוּלִים rejoicing, praise: 1. וַיִּשְׂמְחוּ הָלוּלִים Ju 9. 27 i.e. a vintage-rejoicing, merry-making, connected with thanksgiving . . . 2. of praise to ", קָדַשׁ ה' Lev 19. 24 (Code of Holiness) *holiness of praise*, i.e. a consecrated thing in token of thanksgiving for fruit, offered in 4th year . . .'

הָלָל n. [m.] praise;—only in הָלָלָאֵל Prv 27. 21 the refining pot for silver, and the furnace for gold, *and a man according to his praise*, i.e. prob. acc. to the praise of him by others, which tests him; so Franz Delitzsch, H. L. Strack, al.; perh. however *so let a man be to the mouth of his praise*, i.e. *that praises him*,—testing the praise to determine its worth, . . . other views are: *according to the measure of his*

‘הָלֵל n. pr. m. (*he hath praised . . .*).’

‘מַלְלָאֵל n. pr. m. (*praise of God* . . .).’

[illegible]

S.v. אֶדְוָרִים: 'n. pr. loc. (two hills?) . . .'

S.v. עַל: '... בְּעַל 68. 31 calves of peoples, i.e. peoples like calves, so most; perh. rd. 'בְּעַל עַם'.

S.v. צֹעַר, צוֹעַר: 'n. pr. loc. Zoar (understood as insignificance, cf. Gn 19. 20); ...'

S.v. קרית יערות: 'n. pr. loc. . . . [city of forests] ; . . .'

S.v. שַׁעַר: 'gate . . . particular gates of Jerusalem . . . שַׁעַר הַקְדִּישׁ
Zeph 1. 10 . . . הַסּוּסִים Je 31. 40 . . . gate = space inside
gate, as public meeting-place, market . . . Pr 24. 7 . . . Jb 5. 4 . . .
Pr 31. 23, 31, etc. . . .'

S.v. שַׁעֲרִים; '... וּבְשַׁעֲרֵיהֶם ICh 4. 31 Σειραιμ, the LXX of Lucian Σαριμ; = שְׂרוֹחַן (q.v.) Jos 19. 6, and perhaps שְׂלָחִים... 15. 32...'

S.v. קָרָח: '... Jos 19. 6 (the LXX οἱ ἀγροὶ αὐτῶν, ʔrdg. קָרָח) ...
v. שַׁעֲרָיִם.'

No attempt is made to explain the alternative name to צַעַר (בלע Gn 14. 2) or to שַׁעֲרִים (שְׁרוּחַן) or those to קְרִית יַעֲרִים (קְרִית בַּעַל Jos 15. 60 and בַּעֲלָה Ib 15. 9 or קְרִית עַרִים Esr 2. 25), especially as there is some phonetic similarity between בלע on one side, and בעל and בעלה on the other; and a vast semantic difference between יַעֲרִים and עַרִים. At the same time, it is difficult to understand what could be meant by בַּעֲלֵי עַמִּים, an entirely novel expression suggested by the *Lexicon*. Nor is there much to choose between the rendering of עֲדָת בַּעֲלֵי עַמִּים by the A.V. ('the multitude of the bulls, with the calves of the people') and by the N.E.B. ('that herd of bulls, the bull-calf warriors of the nations'). According to the *Lexicon*, עֲדָת אַבִּירִים (s.v. I. עֲדָה) means a 'pack of *animals* (fig. of nobles)'.¹

I rejected these elaborate inanities, and put aside the suggestion that the name צַעַר was related to מַצְעַר (μακρός)—the living example of Littlehampton notwithstanding. Once I ascertained that שַׁעַר homologized with ἀγορά, I was not slow in realizing that שַׁעֲרִים did not indicate a two-gate city, but one ruled by two assemblies, a people's assembly and a Council of Chiefs. Similarly, עֲדָתָם (Jos 15. 30)—עֲדָתָה being a variant of עֲדָה (ἔθνος, *company, body of men*) which is the synonym of סֹד (σύνοδος) in Ps 111. 1, and of קָהָל (βουλή) in Prv 5. 14. I already knew that יַעַר meant ἀγριος (*wild, savage*) in the phrase יַעַר בְּמִוֶּה Jer 26. 18, 'wild animals'; and, by analogy, concluded that יַעַר homologized with ἀγορά, and that עַרִים was short for יַעֲרִים. Then, in a flash, I solved the puzzle which had seemed insoluble: בלע, בעל, and בעלה were homologues of βουλή; עֲדָת בַּעֲלֵי עַמִּים means 'a group of leaders in peoples' assemblies'; צַהֲרִים is related to צַעַר and not to צָהָר (θυσίς); and עֲרַבִּים is, like שְׁרוּחַן and צַהֲרִים, the direct homologue of ἀγοραίᾱ—a far cry from עֶרֶב, the homologue of ἑσπερος: *evening* Gn 1. 5, *darkness* Prv 7. 9, *the west* غرب. Owing to the conjunction of עֵין גְּדִי, however, I readily concede the possibility that עֵין עֲגֻלִּים has likewise a pastoral and not a political import (Ez 47. 10).

שְׂרוּחַן is included in a list of towns recorded in Joshua, which is duplicated in I Chronicles with certain variations. For instance: בִּלְהָ in Jos 19. 3, בִּתּוּל in 19. 4, and שְׂרוּחַן in 19. 6, respectively appear as בִּלְהָה in ICh 4. 29, בִּתּוּאֵל in 4. 30, and שְׂעָרִים in 4. 31. It has apparently escaped notice that the internal gutturals—א, ה, ע—were consistently dropped in the earlier list, most probably due to popular pronunciation. The ך in שְׂרוּחַן stands for the diphthong *ai* in *ἀγοραῖν*.

In the result—seeing that עֵדָה is the homologue of *ἔθνος* ('number of people living together, company, body of men'), and that one of the four homologues of אֲבִיר is *ἀγός* ('leader, chief' IS 21. 8)—the true translation of the phrase עֵדָה אֲבִירִים בְּעָלֵי עַמִּים is: 'a company of leaders in the councils/assemblies of the nations.'

Clearly, at the time of the Israelite invasion Canaan was strewn with republican city-states—no 'city of forests' among them—modelled on the Greek pattern, whose founders spoke different dialects of a language closely resembling Greek—i.e. Continental Greek—of which Arabic and Hebrew are examples. The last democratic city was Shechem, whose בְּעָלִים/πολιται were betrayed to and annihilated by Abimelekh.

αἷμα—The ך in םֶגג exchanges with the *spiritus asper*, as in ἄβος/דְּבֹשֶׁת, and as it does with the *spiritus lenis* in ἔπος/דְּבַר (Gn 37. 14, 44. 18 Dt 4. 12), דְּבָרָה (Ps 110. 4 Eccl 8. 2), דְּבַר Jer 5. 13; so does ם in ὄμφαλος/טַבּוֹר (Jud 9. 37). As to the ה in הַמָּץ, it is not—as has hitherto been taken for granted—the definite article, but the initial letter of the radical. This is doubly corroborated: once, by the similar phrase, אָפֶס כֶּסֶף (Gn 47. 15, 16); and again, by the fact that טִיד—the subject of the next verb in the verse—and רַמֶּס, the subject of the next verb but one, are indefinite: אָפֶס הַמָּץ, כֹּלָה טִיד, תַּמָּז רַמֶּס.

הַמָּץ, הָמָס, and הַמָּת homologize with αἵματος—the genitive of αἷμα—as do כֶּבֶד (Ex 29. 13), כְּבֹד (Gn 49. 6), כְּבוֹד (Ps 16. 9, 30. 13, 57. 9, 108. 2, 149. 5), with ἡπατος, the genitive of ἡπαρ. They corroborate each other phonetically, and are confirmed by חֲמוּץ (Jes 63. 1), the homologue of αἵματός, *bloodstained*.

That הָמָס is actually a synonym of דְּמִים derives support from the fact that, whereas one version of the Bible has חָמָס in

Ez 9. 9, another has מִמֶּנִּי. That it is also synonymous with חֲמָה—in fact, a variant of it—finds support in the fact that חֲמָה, too, is coupled with חָדָשׁ; indeed, no less than five times: Jer 6. 7, 20. 8 Ez 45. 9 Am 3. 10 Hab 1. 3.

The *Lexicon* adopts the general belief that חָמָה—the word stripped of the initial ה, of course—derives from חָצַח and means 'squeezer, i.e. extortioner, oppressor'. But, to harmonize with this personal-agent noun, the *Lexicon* refers to an authority who opines that חָדָשׁ ought to read חָדָח. The N.E.B., on the other hand, translates חָמָה by 'extortion', in harmony with the abstract noun חָדָשׁ (ἀπαγγελία). However, both are in error.

ἀκούρος: Homologies like ἀκούρος/عَاقِرٌ/עֲקָרָה, ἐξορύσσω/עֲקָרָה, and ἐπιγυνίς/فَخْدٌ/עֲקָרָה—composed as they are of analysable Greek compounds which can be broken down into their constituent prepositions, other affixes, and nouns or verbs, on one hand; and apparently simple Arabic and/or Hebrew words, on the other—prove that Arabic and Hebrew are modelled on Greek, and not vice versa.

The *Lexicon* derives עֲקָרָה from the radical ע ק ר, of 'doubtful meaning'; and states that עֲקָרָה (Ps 113. 9) is the construct of עֲקָרָה; but I think that עֲקָרָה is the homologue of οἰκουρὴς (*mistress of the house, housekeeper*; used in praise of a good wife).

Moreover, according to the *Lexicon*, עֲרִירָה means 'stripped, specif. childless', and derives from עָרַר, a verb which means 'strip oneself'. Hence,

'Qal imperative עָרֵה Is 32. 11 . . . Poal Perfect 3 pl. אֶרְעִיחֵם Is 23. 13 *they have laid bare* (the foundations of) *her palaces*, i.e. destroyed them; so Pilpel Infinitive absolute and Hithpalpel Imperfect 3 feminine singular תִּקְעֲרֵעַר Je 51. 58 *be laid utterly bare*, cf. עָרָה Piel 1.'

In fact, the second ע in עָרַר and עֲרִירָה stands for the ε in their homologue καθαιρέω, whereas עָרַר homologizes with καθαιρέω as if it were spelt καθαίρω. The homologue of עָרָה is ἐρημόω, a cognate of ἔρημος.

ἀμαρτία—Where 'failure' and 'fault' end, and 'error' begins, and when any of them borders on 'guilt' or 'sin', the context is not always helpful; so that surmise takes over from judgement in

the determination of some of these homologies. But mark the elimination of a syllable and the change in gender from מַרְדּוֹת to מַרְדַּ, and the further shortening to מַרִּי and מַרְ, while the spiritus asper changes to lenis in מַרְ—a phonetic phenomenon not unknown in Greek, e.g. ἡμέρα, Doric ἀμέρα. Moreover, reference to Greek shows that there is no metathesis between מַעַל and עַמַּל.

עֲבָרָה/ἀμαρτία is similar to בֵּית/μετά (in the midst of, among, between Prv 8. 2), and Μαγνήτης λίθος/אֶבֶן בִּהָן (the magnet Jos 15. 6)—μ dialectally turning into ב, and γ into ה, as in ἀγαπάω/אהב. Relevant examples are: βασανισμός, ó, torture מִצָּח Job 9. 23 בִּהָן Ez 21. 18. Also βάσανος, ἡ, generally, test, trial of genuineness מִצָּח Dt 4. 34; inquiry by torture מִצָּח Job 9. 23 (cf. Ez 21. 18); touchstone, on which pure gold leaves a yellow streak אֶבֶן בִּהָן Jes 28. 16 (cf. Zach 13. 9). Another example is βόλιμος = μόλιβος, ó, Epic form of μόλυβδος, ó, lead בְּדִיל Ez 22. 18; plumbago, used as a test of gold בְּדִיל Zach 4. 10. Note, too, that βόλυβδος is a variant of μόλυβδος. Lastly, μέρμαρος = Latin marmor and English marble.

According to the *Lexicon*, מַעַל is akin to 'Ar. نَغَلَ whisper, backbite, نِفَالَة perfidy, fraud'; whereas עַמַּל is akin to 'Ar. عَمِلَ labour, make'. It states that מַעַל in Lev 5. 15 means 'unfaithful, treacherous act'; and that עַמַּל in Nu 23. 21 and Job 11. 16 means 'trouble (parallel with sorrow): one's own suffering', whereas in Ps 7. 17 it means 'trouble, mischief, as done to others', 'labour' in Eccl 2. 21, 'toil, labour' in Eccl 4. 6 and 6. 7. In the N.E.B., however, מַעַל is rendered by 'offence' in Lev 5. 15, and by 'grievous fault' in Lev 5. 21; while עַמַּל is rendered by 'mischief' in Nu 23. 21 and by 'trouble' in Ps 7. 17 (cf. ἀμύλλας).

Again, the *Lexicon* states that מַסָּה in Job 9. 23 derives from מַסָּס and means 'despair (lit. melting, failure)';—only in לְמַסָּה יִלְעָנָה Job 9. 23. Yet this exclusive meaning seems to have been forgotten by the learned editors when dealing with מַסָּה in Dt 4. 34, where it is said to derive from נִסָּה and means: 'test, trial, proving; construct מַסָּה Job 9. 23'. As to בִּהָן, it means 'trial' in Ez 21. 18, while אֶבֶן בִּהָן in Jes 28. 16 means 'a tested, tried stone, i.e. approved for use as a foundation-stone'. However,

the N.E.B. translates *מסה* in Job 9. 23 by 'plight', and in Dt 4. 34 by 'challenge'; and *בהן* in Ez 21. 18 by 'test', and in Jes 28. 16 by 'granite'. A confusing variety of imaginary explanations, leaving the inquirer in a state of bewilderment.

ἀριθμέω—*חדה*, *חצה*, and *ג* corroborate each other; so do *חרך* and *ערך*, *θ* and *χ* interchanging dialectally. The *Lexicon* has:

s.v. II. *חדה*: 'rejoice . . . jussive *אֶל־יִחַדְךָ* Jb 3. 6 *let it not rejoice* among (*ב*) the days of the year, i.e. not take its place joyfully among them (fig. of day of Job's birth)'; s.v. *חצה*: 'vb. divide . . . 2. 'apparan. denom. from *חָצַי* (*חָצַי*) *ψ* 55. 24 *יִמֵּיהֶם לֹא יֵחַ* *shall not halve their days*, i.e. enjoy even half of the normal number'; s.v. *חרך*: 'vb. set in motion, start . . . only Qal Imperfect 3 m. s. *לֹא יַחַדְךָ חֲסִידָה צִידוֹ* Prov 12. 27 *slackness* (i.e. a slack or slothful man) *doth not start its game*'; under *חרך*: 'vb. cut, sharpen, decide . . . 3. *decide* . . . participle passive *חֲרֻצִים* Jb 14. 5 *his days are determined, fixed*'; under *ערך*: 'vb. arrange or set in order . . . 2. a. *compare* (as a result of arranging in order) . . . b. intrans. *be comparable* . . . cum suffix of thing compared Jb 28. 17, 19.'

All this is utter rubbish; but the *Lexicon* excels itself in the above quotation from the entry under *חצה*. For in order to achieve its perverse objective, not only does it follow a tortuous process, but it also makes *חצה* do double-duty for 'halving' as well as 'enjoying'.

ἀπαύζω—According to the *Lexicon*, *חרך* in IIS 23. 9 means 'reproach—prop. *say sharp things against—taunt*'. (The N.E.B. arbitrarily adopts here the different version set out in ICh 11. 13.) *שָׂפְחָה נִחְרַפְתָּ לְאִישׁ* means 'a maidservant acquired for a man (viz. as his concubine) Lev 19. 20'. (The N.E.B. translates 'has been assigned'. In fact, it is passive of *חָרַף* *אָפְעָה*, and means 'chosen'.) *עָרַף* means 'break the neck of an animal . . . *Impf.* 3 ms. *יַעְרֶף* Hos 10. 2 fig. of breaking down altars'. (The N.E.B. translates 'hack down'.) *רָבַע* means 'lie stretched out, lie down (Aram. form of *רָבַץ* . . . Ar. *رَبَعَ*, *abide, dwell*) . . . for copulation (woman with beast) *לְרַבְעָה אִתָּהּ* Lev 20. 16, but read *אִתָּהּ* (with suffix of beast)'. The N.E.B. translates 'to have intercourse with it'. As a matter of fact, the suggestion that the reading should be altered is, as usual, presumptuous; for here, as in 18. 23, the

verb is transitive and the text speaks of the woman ravishing the animal. This is realistic, because the initiative and the inducement originate in her, and she controls the operation throughout.

קָרַף, עָרַף, and عَرَف corroborate each other. Strangely enough, عَرَف has been overlooked by the authorities in their approach to the interpretation of the two similar Hebrew verbs. The fact is, they have not faced up to the existence of so many homonyms in the language. Rather than reconcile themselves to the reasonable possibility of a given word having a homonym—or yet another homonym—they distorted its meaning, in a vain attempt to fit a square peg into a round hole. Hence such monstrosities as equating the ‘breaking of an animal’s neck’ with the ‘breaking down of altars’.

ἀρχαῖος—The *Lexicon* refers to קָרַף twice, without explaining the expression: once, s.v. כָּלַב: ‘כָּלַב . . . applied, fig., to men, in contempt . . . still more emphatically . . . 2S 9. 8’; and again, s.v. קָרַף: ‘קָרַף . . . head, of animal . . . dog 2S 3. 8’. But the N.E.B., unaccountably it seems, renders קָרַף כָּלַב by ‘baboon’.

The *Lexicon* states: ‘קָרַף Lev 5. 24 in its sum. i.e. in full, so Nu 5. 7.’ Strangely enough, no reference is made to رَأْسُ مَالٍ, which indicates the specific sum both קָרַף and ἀρχαῖον refer to. (Cf. ἀρχή.) The important thing to bear in mind is that, according to the *Lexicon*, קָרַף means ‘head’ in all texts: it has secondary meanings, but no homonyms. Thus it means ‘head’ in Gn 2. 10, but there ‘head’ means ‘river-heads’; it equally means ‘head’ in IS 11. 11, but there ‘head’ = ‘division of army, company, band’. I, however, hold that קָרַף has several well-founded and distinct homologues.

ἀρχή—Grammatically, קָרַף in Lev 5. 24 is not the same as קָרַף in Lev 13. 44: in the former the ק is the homologue of ἀπό, whereas in the latter the ק is the homologue of ἐν or ἐπί. As a rule, the homologue of ἀπό is the prefix מ, π and μ interchanging dialectally; but ק represents ἀπό in at least three other verses: IIS 22. 16, Ps 10. 1, Job 36. 15. In fact, Ps 18. 16 reproduces IIS 22. 16 with one variation: מַעֲרָת instead of בְּנִעֲרָת; and both are correct; in one the π changes into מ, in the other into ק.

It is the LXX which translates רָאשֵׁי in Gn 2. 10 and IS 11. 11 by $\alpha\rho\chi\acute{\alpha}\varsigma$; but the true homologue of רָאשֵׁי in both verses is $\kappa\acute{\epsilon}\rho\alpha\varsigma$.

The homology $\text{רָאשֵׁי}/\alpha\rho\chi\acute{\eta}$ is corroborated by the reference in the following verse to the inhabitants of Arabia, and in the next verse but three to its archers. Now רָאשֵׁי in Gn 37. 25 most probably means 'caravan' and is the likely homologue of $\alpha\rho\chi\acute{\alpha}\delta\eta\nu$ (adv., *in a row, one after another, man by man*) which aptly describes the Ishmaelite cameleers trudging in single file by their laden mounts. Now 'caravan' is in Arabic كِرْكَب , the homologue of $\kappa\epsilon\phi\alpha\lambda\acute{\eta}$ (*band of men, right hand half of a phalanx*). In olden times caravans were often escorted by a body of troops (cf. Esr 8. 22), and might therefore have been identified with and by their protective guards. Hence, it is arguable that רָאשֵׁי in this meaning is also the homologue of $\alpha\rho\chi\acute{\eta}$. The *Lexicon*, however, derives רָאשֵׁי from רָאשֵׁי (Job 34. 8), the homologue of $\epsilon\rho\chi\omicron\mu\alpha\iota$ (*walk*). In fact, $\kappa\acute{\epsilon}\lambda\epsilon\upsilon\theta\omicron\varsigma$ —which, I submit, is kindred to $\epsilon\rho\chi\omicron\mu\alpha\iota$ and $\epsilon\lambda\theta\epsilon\acute{\iota}\nu$ (κ exchanging with the spiritus lenis according to rule, while λ and θ dialectally exchange with ρ and χ respectively—means 'road, path' (רָאשֵׁי Jud 5. 6 Jes 30. 11); and $\kappa\epsilon\lambda\epsilon\upsilon\theta\epsilon\acute{\iota}\omicron\nu\tau\epsilon\varsigma$ is explained as meaning $\alpha\delta\epsilon\lambda\epsilon\acute{\iota}\omicron\nu\tau\epsilon\varsigma$ (*travellers*). Yet there is no noun derived from $\epsilon\rho\chi\omicron\mu\alpha\iota$, or from a collateral, to homologize with רָאשֵׁי . On the whole, therefore, I do not feel enthusiastic over the relationship $\text{רָאשֵׁי}/\kappa\epsilon\lambda\epsilon\upsilon\theta\epsilon\acute{\iota}\omicron\nu\tau\epsilon\varsigma$, any more than over רָאשֵׁי (caravan) being the homologue of $\alpha\rho\chi\acute{\eta}$. In such circumstances it is advisable to keep an open mind, pending further inquiries. (*Vide κελευθήτης: wayfarer.*)

$\alpha\rho\chi\acute{\omicron}\varsigma$ —Strangely enough, the *Lexicon* does not refer to רָאשֵׁי in IICh 22. 1, while the N.E.B. translates it by 'elder sons'. There is in IICh 21. 17 a semblance of an excuse for this blunder; and if I thought that—in view of this verse—it was to be inferred that the historian had written $\text{כָּל־אֲחֵי הַרָאשֵׁי}$, and the scribe had omitted רָאשֵׁי , I would have concluded that רָאשֵׁי was homologous with $\alpha\rho\chi\alpha\acute{\iota}\omicron\varsigma$ (*former*). But neither of the said inferences is warranted by history as expressly recorded. For according to IICh 21. 17 the raiders *took captive* all Jehoram's sons, except the youngest (Jehoahaz/Ahaziah—mark, incidentally, the prefix-suffix phenomenon at work); whereas IICh 22. 1 informs

us that they *killed* כל-הֶרָאֲשָׁתַיִם. In fact, IIR 10. 13–14 relate how Ahaziah's forty-two *brothers* (so have the original and the A.V., but the N.E.B. arbitrarily mistranslates 'kinsmen')—who must have been ransomed from their captors—were butchered at Jchu's behest. On the other hand, two clues point to the killing of the *leaders* of Judah by the raiders: First, because of their disappearance from the scene, Ahaziah was proclaimed king by the *inhabitants* of Jerusalem. Secondly, for the same reason, his counsellors were his mother and the members of Ahab's dynasty (IICh 22. 3–4). Thus, history and philology help each other; while the N.E.B. falsifies one and perverts the other. The homology ἀρχός הָרָר, although phonetically passable and semantically plausible, is actually a spurious homology.

βῆμα—I think this word was borrowed from בַּהֲמָה, pronounced twice בַּמָּה. The genuine homologue of בַּהֲמָה is βόσκημα, while the homonym of בַּמָּה (IR 3. 4, 11. 7) has for homologues the truly Greek words, βῆμα, βᾶμα and βωμός which derive from βαίω. The phrase בְּבֵרֵי יַעַר (Jer 26. 18) means 'wild animals'. Another homologue of βῆμα (βαίω) is בָּ (Ez 16. 31, 39).

γεμίζω—Strong corroboration is to be found in the following homologies: מְעִמָּסָה גְּמִיָּסָה (load Zach 12. 3), עֲמֹס/γεμιστός (laden Jes 46. 1).

As usual, the *Lexicon* finds fault with the scribes, suggesting that עֲמָסִים (Neh 4. 11) should probably read מְעִמָּסִים, although the suggestion runs contrary to the context. For Nehemiah states that half his men worked, while the other half stood guard variously armed; and that even the builders at the city-wall and the porter-loaders had weapons. Evidently, the editors of the *Lexicon* had a mania for 'correcting' the text—*mania corrigendi*, to coin a phrase parallel to the bad surgeon's *mania secandi*.

Mark that γεμίζω, since it ends in -ζω, is capable of having both simple and compound homologues: עֲמָס, עֲמָר, עֲמִיס. However, the context of הָעֲמִיס seems to favour the compound καταγεμίζω as its homologue, for it means 'load heavily'. Mark also that μ interchanges with ב in صبر (v. p. 243).

The following analysis illustrates a frequent phenomenon in Graeco-Hebraic-Arabic homology.

חַמַּל and עָמַר belong to different scales (חַמַּל and עָמַר) and have different final letters. חַמַּל and עָמַר belong to the same scale and have one common consonant, but they begin with different gutturals and terminate with different linguals. חָשָׂה and חָסַר belong to different scales and differ in all their letters. Each one of these six verbs differs appreciably from חָחַן. Nevertheless, my theory shows that all seven are cognates, deriving their genetic relationship from a common Greek homologue with several meanings (v. p. 360).

δέμας—The ך in ךַּמַּל is prosthetic, and the ך stands for δ, as in δειρή, ῆ: *neck* צַוֶּה Jer 28. 10; *throat* צוֹהַר Ps 75. 6; *collar* צוֹרֶן Cant 4. 9. The ך in ךַּמַּן, as in צוֹרֶן, is terminal. ך in ךַּמַּל interchanges dialectally with δ.

דָּמָה may well be the homologue of δόμος or δῶμα (דָּמָה Ps 115. 17), *the nether world*. ךַּמַּל, too, has a rival candidate to homology with it, namely, σῶμα. So strong are its claims, that it is right to accept it as a co-suitor with δέμας. In fact, Homer always uses δέμας for the living body and σῶμα for the dead body. But it looks as though דָּמָה was specialized among the Hebrews to indicate a corpse.

As the student might by now anticipate, the last sentence in the *Lexicon's* entry s.v. ךַּמַּל reads: 'ךַּמַּל Ez 19. 10 prob. text. error cf. Variorum Bible; A. B. Davidson prop. דָּמָה *in her height*.' The mischief of such systematic fault-finding whenever a difficulty arises is that it inhibits, if it does not altogether block research where it is most needed. So that a budding investigator is discouraged by his mentors from making every effort to find out what the word, *as it stands*, means. He is fobbed off with substitutes the real validity of which is their emanation from the whim of pundits (v. p. 360).

ך is a homologue of both δίδωμι and τίθημι. The initial ך is the MV ך. It drops regularly from the imperative because it is not an integral letter of the radical, and is also omitted from the infinitive ךַּל (Gn 4. 12) and quite exceptionally from the past

תתה (IIS 22. 41). The second ת in the infinitive is only accountable by the presence of two δ s in one homologue, and that of τ and θ in the other. The elimination of the final ך in תת shows that it is merely a terminal letter, but it turns up exceptionally in the infinitive לתת (IR 17. 14) and לתתן (Ib 6. 19).

אתנה is the plural of אתנ in precisely the same way that the plural of a neuter noun is formed in Greek; but גדה is a variant of גד, the final ד turning into ה as it does in אברה (Prov 27. 20), the variant of אברדן (Ib 15. 11).

The scholars are uncertain about the derivation of $\epsilon\delta\omega\nu$ [giz]. I diffidently suggest that it is the European Greek rendering of אתנ, just as ἀρραβών is of ערבון. However, the structure of אתנ suggests that sometimes the homologue of $\delta\acute{\iota}\delta\omega\mu\iota$ was תת (with prosthetic נ, like its fellow-homologue, أَدَى), at others נת—as צב and נצב are the twin homologues of ἰστημι—which would explain why the Septuagint give *Nathivim* (Esr 8. 17) and *Nathivim* (Ib 8. 20) for נתונים and נתונים respectively. It would be rash to dismiss such exceptions as mistakes or freaks.

Apparently the ancient Hebrews occasionally dropped the sound of *t*, as do the Cockneys and the Americans, e.g. $\epsilon\tau\alpha\iota\rho\sigma$ תבר (Cant 1. 7) and $\epsilon\tau\alpha\iota\rho\alpha$ תברת (Mai 2. 14). The ת also drops out of מתנה to form מנה. Is it possible that, in the same way, ת drops out of מתן to form מן? It might have been absorbed by the *shaddah* in مَنَّ. However, מנה has another homologue, $\epsilon\iota\mu\alpha\rho\mu\acute{\epsilon}\eta$ (μείρομαι (A))— $\eta\ \epsilon\iota\mu\alpha\rho\mu\acute{\epsilon}\eta$ (sc. μοῖρα) *destiny*.

High up among the intriguing texts stands out the first half of the verse Ez 26. 9: ומהי קבלו יתן בהמהתך. To begin with, the LXX omits it altogether; then, the commentators and lexicographers vie with one another in their guesses as to its precise meaning. According to some, it refers to a kind of catapult, others think it refers to a battering-ram. The A.V. renders: 'And he shall set engines of war against thy walls'; whereas the N.E.B. has: 'He will launch his battering-ram on your walls.' As to the *Lexicon*, it states that מתי means 'stroke'—as the verbal noun of II. מתה (*strike*), a weakened variant of מחץ 'smite through, wound severely, shatter'—and קבל 'something in front, spec. an attacking-engine . . . Ez 26. 9 קבלו מתי the stroke of his

attacking-engine . . . 2. construct קִבְּלִי (kōbol) 2 K 15. 10, explained formerly as *before* the people, i.e. publicly (cf. Biblical Aramaic לְקִבְּלִי *before*); but the Aram. is surprising, and מִצָּחֵן needed: rd. מִצָּחֵן in *Ibleam*, with LXX of Lucian . . .

In this, as in other difficulties, the resolving efficacy of my theory is manifest. What is more, besides providing an accurate explanation of the text in hand, I think it improves our understanding of two Greek words, i.e. ἐμβολή and ἐμβολος.

יָמֵן is a variant of יָמִין (Job 21. 24) or its construct, and its homologue is μυελός (*marrow, brain*); לִבְּקִי is the homologue of κεφαλή (*head*), the Macedonian of which is κεβλή or κεβαλή. Accordingly, the prophet predicts that Nebuchadnezzar will ram Tyre's walls so much and with such force that the head of his battering-ram will wear out, so that the battering will continue with the brain or inner part of the head. So the passage would read: δώσει τὸν τῆς κεφαλῆς μυελὸν αὐτοῦ ἐν αἱμασίαις σου. (Cf. ἐμβολῶν δόσις *ramming* in naval tactics, Diodorus Siculus 13. 10.)

Now ἐμβολή has several meanings, one of them being 'battering-ram' or 'the head of a battering-ram'. It is supposed to derive from ἐμβάλλω; but in my submission, whatever may be the word from which ἐμβολή is derived in its other meanings, it has no etymological link with ἐμβάλλω as regards the above meaning. Similarly, one of the meanings of ἐμβολος is 'the brazen beak, ram' of a ship. ἐμβολος, too, is supposed to be derived from ἐμβάλλω; but here again, I suggest that as far as the above meaning is concerned, its derivation is totally different.

It seems that the Phoenicians used to call the animal-head at the prow of their ships לִבְּקִי or לִבְּלִי (from κεφαλή); but the sailors probably pronounced the ק like Κ, as it is done to this day on the south-eastern shores of the Mediterranean; so that these two words were pronounced לִבְּΚִי or לִבְּΛִי and לִבְּלִי or לִבְּΛִי. In due course, the Greeks 'borrowed' them, as they did עֲרֵבִי, inserting a μ to facilitate pronunciation. Hence, ἐμβολος and ἐμβολή. This must have taken place in pre-Homeric times, when Greek and Phoenician approximated each other even as do nowadays the Celtic dialects spoken on both sides of the English Channel. Is it a mere coincidence that Polybius uses the expression ἐμβολὰς δοῦναι—for the ramming of one ship by another—

which is practically identical with יתן (מחי) קבלו, the expression used by Ezekiel for charging a city-wall with a battering-ram?

δῶρον has several meanings which vary greatly one from the other; indeed, as much as 'present' does from 'hand's breadth'. Yet its respective homologues are شبر and شبر—the internal ω changing into ب, as it does into ב in גדבה, on account of the ω in δίδωμι. What better proof that these two Arabic words are perfect homologues of δῶρον?

εἷς—אח homologizes with εἷς, אהר and אהר with εἷς, אר with εἷς, and מאה with μία. It seems that the Continental Greeks used μία in a specialized way, to mean 'one hundred'. This is slightly corroborated by the fact that in vernacular Arabic مئة (hundred) is pronounced like مئة.

עשר is not a simple word: it is composed of εἷς and τε (and); so that עשר-עשרה (Ex 26. 7) or עשר-עשר (Nu 29. 20) means 'one-and ten', as distinct respectively from אחד עשר (Dt 1. 2) and אחת עשרה (Jos 15. 51), the homologue of which is ἑνδεκα. Accordingly, אחת עשרה (Ez 30. 20) is, but עשר-עשר (Dt 1. 3) is not, a homologue of ἐνδέκατος (eleventh).

The spiritus asper is dialectally replaced by σ; but in תחת it is replaced by ח, which exchanges dialectically with σ. The same process operates in תחת, תחת, תחת—and תחת.

The initial letter in באחת stands for ἀπó—as in בגערות (IIS 22. 16), בענין (Job 36. 15), בלחץ (Ib.)—and not for ἐπί, as in בשדה Ex 9. 3; or for π, as in ברחק (Ps 10. 1) πόρρω.

Obviously, the expression פתע פתאם in Nu 6. 9 and Jes 29. 5 indicates emphasis by tautology.

ἐνδικος—Note that Arabic has preserved the Arcadian pronunciation in حديق and حديق.

The *Lexicon* states that צדיק means 'just, righteous', and צדק 'rightness, righteousness'; then these meanings are varied, supposedly to suit the context. Thus, צדיק in Jes 41. 26 means 'right, correct'; while צדק in Ps 52. 5 and Prv 16. 13 means 'rightness in speech', in Lev 19. 15 and Dt 1. 16 it conveys 'righteousness, in government'.

Cf. Gn 20. 17 Ex 15. 26 Nu 12. 13 Dt 32. 39, 33. 3 IS 6. 3 IIR 2. 21, 22, 20. 5, 8 Jes 6. 10, 19. 22, 30. 26, 57. 18, 19 Jer 3. 22, 17. 14, 30. 17, 33. 6 Ez 47. 8, 9, 11, 13 Hos 6. 1, 7. 1, 11. 3, 14. 5 Mal 3. 20 Ps 6. 3, 30. 3, 41. 5, 60. 4, 103. 3, 107. 20, 147. 3, Job 5. 18, IICl 7. 14, 30. 20—in all of which God's healing power is referred to.

There is an incredible touch of irony compounded with a comedy of errors about the presumptuous correction of רָפָא into רָפָא : The fruits of my research constitute an interminable indictment against countless scholars of all nationalities and races down the ages, who have had as many opportunities of making my discoveries as it contains valid counts. Yet none seized a single opportunity. For there exist many, many words in Arabic and Hebrew—the only two so-called Semitic languages I know—not to speak of others, which closely resemble their respective Greek homologues, but their similarity has nevertheless escaped these galaxies of truly learned men. One instance to hand is רָפָא ($\kappa\eta\rho\acute{\iota}\nu$ ($\kappa\eta\rho\acute{o}s$, Latin *cera*, for good measure). For רָפָא in Ps 81. 17 is wrongly rendered by $\pi\acute{\epsilon}\tau\pi\alpha$ in the LXX, and wrongly thought to be רָפָא ($\delta\acute{o}\pi\acute{o}s$) by the *Lexicon*; while רָפָא in its turn is wrongly rendered in the LXX by $\kappa\eta\rho\acute{\iota}\nu$! (I. p. 363.)

$\theta\epsilon\rho\alpha\pi\epsilon\acute{\upsilon}\omega$ —I have included רָפָא (IR 18. 30) although it is in the רָפָא , because the compound $\acute{\epsilon}\kappa\theta\epsilon\rho\alpha\pi\epsilon\acute{\upsilon}\omega$, which homologizes with it, is a strengthened form of $\theta\epsilon\rho\alpha\pi\epsilon\acute{\upsilon}\omega$.

רָפָא is strongly corroborative, and has rightly been invoked by the *Lexicon* and heeded by the N.E.B. (v. p. 344).

When scholars doubt whether Hebrew is really Greek, let them ponder the homologues of $\theta\epsilon\rho\alpha\pi\epsilon\acute{\upsilon}\omega$ —that רָפָא , its homologue by dropping the θ -syllable, should happen to convey such varied meanings as 'to serve the gods, reconcile, treat medically, cultivate, mend, or repair'—and consult the *Lexicon* and the N.E.B. Let them carefully consider the homologues of other Greek words dealt with herein, and compare them also with the relevant entries in the *Lexicon* and translations in the N.E.B. It would not be long before they distinguished the genuine from the spurious.

$\theta\epsilon\omega\rho\acute{\epsilon}\omega$ —As might be expected, the *Lexicon* confuses and distorts the meanings of these different verbs. Thus:

'I. [רָפָא] vb. perh. travel, journey . . . $\text{וְתִשָּׁרֵי לְמַלְךְ בְּשָׁמַן}$ Is 57. 9 and

thou (the apostate faction) *didst journey to* (the god) *Melek with* (thine) *oil*, i.e. bring, offer it (T. K. Cheyne, K. Marti read וַתִּשָּׂא). . . .

‘תְּשִׁירָה n.f. gift, present (?) (from above root = thing brought, offered? very dubious);—ה' IS 9. 7 (meaning inferred from context).’

‘II. [שִׁיר] vb. behold, regard (esp. Jb);—Qal *Impf.* 3 ms. שִׁיר Je 5. 26 . . . 3. *watch stealthily, lie in wait*, אֲשִׁיר אֶל-דֶּרֶךְ אֲשִׁיר Ho 13. 7 (subj. ^; J. Meinhold, K. Marti אֲשִׁקֵּד; Greek Version of the LXX, Syriac Version, Vulgate, J. Wellhausen, W. Nowack, al. אֲשִׁיר), Je 5. 26 (subj. wicked).—Jb 33. 27 v. שִׁיר.’

In my submission, the homologue of שִׁיר in Jes 57. 9 is *χρίω*, and that of אֲשִׁיר (a noun) in Hos 13. 7 is *λόχος*; while שִׁיר in Jer 5. 26 is also a noun and a variant of אֲשִׁיר. On the other hand, תְּשִׁירָה is in no way related to שִׁיר; its perfect suffix-prefix homologue being *δόσις*.

But it is typical of the perverseness of the *Lexicon* that the meaning inferred from the context—though questioned by the *Lexicon*—should be absolutely correct, whereas the derivation which sprang from the head of its erudite editors should turn out to be entirely whimsical. What seems to be equally remarkable and no less perverse is the fact that—although the context indicates that אֲשִׁיר in Ps 17. 11 bears one of the meanings of *λόχος*, i.e. ‘the men that form the ambush’; and cannot possibly mean ‘step’, or ‘going’—the *Lexicon* persists, as above (v. also pp. 363, 403).

θύρα—*θ* exchanges dialectally with *ד* and *ת*, and *ג*. It also exchanges with *שׁ*, e.g. *θεράπνη/תְּשִׁכָּה*, *θραύω/שׁבר*, *θεάομαι/שׁעֵה*.

Only by reference to Greek can קָלַע be justified as a variant of צָלַע, for *θ* exchanges with both *צ* and *ק*, e.g. *θησαυρίζω/צָרַר*, *צָרַר/אָצַר*, *θερίζω/קָצַר*. Besides, *θ* exchanges dialectally with *χ*, and *χ* exchanges with *ק*, e.g. *χέω/קָה*. Here we meet again with the *Lexicon's mania corrigendi*, since it states: ‘II. [קָלַע] n.[m.] curtain, hanging . . . IK 6. 34b read צָלָעִים.’ Furthermore, the *Lexicon* has:

‘דָּלָה n.f. . . . door (. . . Assyrian *daltu(m)* . . . from root יָדַל, As. *edilu*, *to bolt, bar*) . . . partic. *doors* of house of ^ . . . temple . . . so of Ezek.’s temple, Ez 41. 23, 24 . . . *gates of city* Dt 3. 5 . . . in other senses (mostly fig.) . . . aperture of womb Jb 3. 10.’

'I. דְּבִיר n.m. (cf. Ar. دَبِير *back*, دَبِير *part behind*) *hindmost chamber*, *innermost room of the temple of Solomon* = קֹדֶשׁ הַקְדָּשִׁים *holy of holies*, *most holy place*, the place of the ark and the cherubic images, the throne-room of Yahweh 1 K 6. 5 . . . Prob. rd. דְּבִיר 2 K 10. 25 also, for Massoretic Text עֵיר; so Klostermann after LXX of Lucian (P. de Lagarde). (It is translated *oracle* in AV RV after Aquila Symmachus χρηματιστήριον, Vulgate *oraculum*, on the incorrect theory that it was derived from דָּבַר *speak*.)'

'[עִירָה] n.f. encampment, battlement (fr. idea of *surrounding*, enclosure; Syr. . . . *sheepfold*, *ἐπιστάς*). . . . 1. *encampment*, esp. of circular encampment of nomad tribes, mentioned with הַצֵּר Gn 25. 16; . . . *encampment* (poet.) = habitation ψ 69. 26 . . . 2. in metaph. ט' קֶסֶף Ct 8. 9 *a battlement of silver* . . . ' (v. p. 363).

θώραξ—טוֹר and טִירָה occur in the same verse, and appear to refer to the same thing. This is probably because they are the homologues of θωράκιον which is in the neuter, or because the former is the homologue of θώραξ and the latter of θωράκιον.

אֶשְׂרָא and סֹרֶן corroborate each other, just as טוֹר and אֶשְׂרָא corroborate שְׂרִיָּה and שְׂרִיֹּן. Corroboration is also to be found in the homology *τεθωρακισμένοι*/סֹרֶנִים *cuirassiers* (IS 29. 2); as distinct from *κοίρανος* or *τύραννος* (Jos 13. 3). It is interesting to point out in passing that, apart from the prosthetic א, שוֹר and אֶשְׂרָא resemble שְׂבָעָה and שְׂבָעוֹה (Job 42. 13).

Is it not of fundamental significance that besides שְׂרִיֹּן, the other names given to Mount Hermon by different local inhabitants all maintain the Greek connection? Thus: הֶרְמוֹן *Ἑρμαῖον*, שִׁיאֵן *χίονεος*, שוֹר *χίονεος*. Hermes was a favourite god with the Phoenicians, and was titled בַּעַל הֶרְמוֹן (Jud 3. 3); hence also הֶרְמֹן (IS 5. 11).

The *Lexicon* states that סֹרֶן means 'armour', and is a parallel form of שְׂרִיֹּן which derives from שָׂרָה—a root of dubious meaning. שְׂרִיָּה, however, derives differently, and means 'perhaps lance, javelin . . . yet the Greek version of the LXX [has] θώρακα, the Vulgate *thorax*, i.e. שְׂרִיֹּן.' No doubt, the learned editors thought their explanation was an improvement, oblivious of the fact that ה has merely replaced ן—as it does in צִידוֹן (Jud 1. 31) آيدو/ (Ib 27. 20) אבדה/ (Prv 15. 11) אבדון, صيده (1. 31).

According to the *Lexicon*, neither טור nor טירה has any homonym, and both are derived from

‘סור’ (... cf. Ar. طَار go or hover about, approach, طَوْر limit, border).’ *

‘סור . . . row . . . 1. row, course of building-stones, in temple and in Solomon’s house 1 K 6. 36, 7. 12; forming enclosures in corner of court Ez 46. 23a.’

‘[טירה] n.f. encampment, battlement (fr. idea of surrounding, enclosure; Syriac . . . sheepfold, εἵπαυλις). . . . 3. row of stones, only pl. סירות Ez 46. 23, virtually pl. of סור 1, q.v.’

As usual, all this is utterly unrealistic and artificial. Admittedly, טור (not טירה) is related to طور, but neither has anything to do with طار anywhere, or for that matter with a course of building-stones. Fancy such a row forming an enclosure, or suggesting an encampment, a battlement, or even a sheepfold. This is not the language of architecture or poetry, but the product of wild, if not actually sick fantasy. (V. p. 364.)

καθαίρω—طهر also means ‘to circumcise’, but the LXX uses περικαθαίρω exclusively in connection with trees (although in the New Testament καθαίρω is used for ‘pruning’—John 15. 2):

καὶ περικαθαριεῖτε τὴν ἀκαθαρσίαν αὐτοῦ· ὁ καρπὸς αὐτοῦ τοῖς ἔτη ἔσται ὑμῖν ἀπερικάρτος (Lev 19. 23).

Otherwise περιτέμνω is used for ‘circumcise’, ἀπερίτμητος for ‘uncircumcised’, and ἀκροβυστία for ‘foreskin’.

The *Lexicon* renders עָרַל by ‘count as foreskin, i.e. as uncircumcised’, and states of עָרַל עֲפָתִים: ‘fig. of incapacity to speak’ (s.v. עָרַל), and ‘unskilled in speech’ (s.v. עֲפָה). But I think the homologue of עָרַל is κείρω, and that of עָרַלְהָ is غَرْنَهْ is κουρά, while that of עָרַל must be ἄκουρος. The key-words are κουρά (that which is cut off, cut-off end) and its homologue غَرْنَهْ, because they indicate that κείρω (cut off one’s hair) and ἄκουρος (unshaven)—derived from κουρά, as distinct from ἄκουρος: (κουρος) עָקַר—have respectively developed in Hebrew the secondary meanings: ‘cut off the prepuce’, ‘uncircumcised’ (v. p. 685).

κελευθήτης—This word is derived from κέλευθος which is supposed to be a radical word, but I believe both words to be

cognates of *κολεῖν*, *ἐλθεῖν*, and *ἔρχομαι*—on the basis that the spiritus lenis exchanges with *κ*, as it does with *ך* in *ὠνέομαι/וָנַךְ*; while *θ* and *λ* dialectally exchange with *χ* and *ρ* respectively. It is pertinent to note that, in the vernacular spoken in the territories bordering the south-eastern Mediterranean, *ق* is pronounced *أ*; e.g. *قَالَ* is pronounced *آل*. (Cf. *לֵא/כַל* Gn 30. 40/*ὄλος*.)

The family of *κενός* is one of the most interesting in Graeco-Hebraic homology, because—*inter alia*—it discloses the unsuspected origin, and provides the characteristic meanings, of eighteen words, that is, seven nouns, six adjectives, and five verbs.

Thus, *הַלֵּל*—as a direct homologue of *κενός*—is an adjective used as a substantive. Whether leavened or unleavened bread or cake, it was so called because of its hollowness. In fact, the hollow loaf is common in Egypt to this day.

צִלִּיל, however, is a verbal adjective, also spelt *צִלּוּל*; and *לֶחֶם צִלִּיל* means 'hollow bread'. But *הַלִּיל* is a verbal adjective used as a substantive, the flute or pipe being a hollowed instrument. This suggests that *αὐλός* was borrowed from *הַלִּיל*; the fact that *ἐπαυλέω* and *הָלַל* (IR 1. 40) are homologues neither strengthens nor weakens the suggestion.

Actually, a reed was called *קִנָּה*, because of its hollow stem; just as a pen was called *قلم*, because it was made from a section of reed, *κάλαμος*.

As a specialized *cavity* in the wall of a house, *הַלִּין*—like *הֹר*—has the secondary meaning of *window*. But the real words for 'window', though uncommon, are the two homologues of *θυρίς*, namely: *טֹר* (IR 7. 4) and *צִהָר* (Gn 6. 16).

Another adjective used as substantive is *הַלֵּל*, an empty corpse, the body having been drained of its blood by starvation or by the sword. Strong corroboration for this interpretation is to be found in the meaning of *ἐκκενωτέον*: 'one must empty, of venesection'.

Primarily, *מָקוֹם* means 'empty space', and hence it has come to mean 'place'. A similar observation may be made about 'room'; it means 'space that is or might be occupied by something', and 'part of a house enclosed by walls or partitions, floor, and ceiling'. As a matter of fact, the phrase *בַּמָּקוֹם הַזֶּה* (ICh 3. 1) is ambiguous and susceptible of two equally reasonable

interpretations, that is: either 'in the room of David', seeing that Solomon built the Temple instead of his father; or 'in the place of David', the site chosen by him. (Cf. οἶκημα.)

לָנָם is the third word in these series to have acquired a secondary meaning, 'gratis' (Jes 52. 3). This is quite exceptional; because the independent acquisition of a secondary meaning by a Hebrew word, which is not to be found in its Greek homologue, is very rare indeed.

לָלַח presents a real and insurmountable difficulty. It certainly means 'defile' in Ez 22. 16, but the phrase אֶל מִקְדָּשָׁי כִּי נָחַל (Ez 23. 3) closely resembles וְנָחַל מִקְדָּשֵׁיהֶם (Ib 7. 24); and the contexts of both these passages reasonably admit of לָלַח meaning κενόω, κηλιδόω, or ὀλλυμι. κηλιδόω cannot be eliminated from the competition for homology, on the ground that, since the shrines of other gods are inherently profane, they cannot be defiled. For the same prophet, addressing the idolatrous king of Tyre, says: חָלַלְתָּ מִקְדָּשָׁי (Ib 28. 18), which undoubtedly means: 'You have desecrated your sanctuaries'. The problem is not eased by the fact that—apart from לָלַח ἐπαυλέω, which is irrelevant—לָלַח has for homologues compounds of the three other verbs, thus: διακενόω (Ez 28. 9), κατακηλιδόω (Gn 49. 4 Lev 21. 12), ἀπ-, δι-, ἐξολλυμι (Ps 74. 7).

צַנֹּף is also a source of uncertainty because, while it is not possible to reject the meaning traditionally ascribed to it, the two contexts in which the word occurs make it difficult to accept that meaning without reservation. Thus, there may have been a pipe through which water reached Jerusalem, and which it was vital for David to seize, in order to compel the surrender of the Jebusite stronghold. On the other hand, one side of the citadel may have been so inaccessible that it was felt safe by too confident defenders to leave it unguarded (cf. IIS 5. 6). Hence the prize promised to the daring warrior who would scale the escarpment and reach the unguarded spot. Again, the mighty roar of tempestuous seas suggest the discharge of gigantic pipes. Similarly, when deep calls to deep the void spaces above resound with a tumultuous din.

Fortunately, such dilemmas are rare in Graeco-Hebraic homology. As a rule, the context is helpful. Thus, it is remarkable

that just as *κενός* means 'empty', as opposed to *πλέως*, *צִנְמוֹת* in Gn 41. 23 should have been contrasted with *מְלֹאֵת* in the previous verse—*צִנְנוֹם* being the homologue of *κενός* and *מְלֹא* that of *πλέως* (v. p. 364).

Here are, for comparison, the relevant entries in the *Lexicon*, without comment:

'I. *נָחַץ* vb. reject, spurn (Arab. *زَنَحَ* *repelled*, to be preferred to As. *zinú*, to be angry . . .) . . . Qal . . . *reject*, Israel rejects good Hos 8. 3 . . . elsewh. God rejects people . . . La 3. 31 . . . altar La 2. 7. Hiph. . . . (late) *reject* (= earlier Qal), Jeroboam *rejects* the Levites 'מִבְּהֵן לִי' IICh 11. 14; Ahaz the sacred vessels IICh 29. 19; ' rejects Solomon ICh 28. 9.'

'II. [*נָחַץ*] stink, emit stench (cf. Ar. *زَنَحَ* *become rancid*, of oil, etc. . . .); —only Hiph. *Pf.* 3 mpl. *הָאֲנָדָהוּ הָאֲנָדָהוּ* *rivers stink* Is 19. 6 . . .'

'I. *חָלַהּ* vb. be weak, sick . . . Pu. *Pf.* *be made weak*, 2 ms. *חָלִיף* Is 14. 10.'

'I. *חָלַל* vb. bore, pierce (Ar. *خَلَّ* *perforate, pierce through, transfix*, Eth. . . . (hollow) *reed*; Aram. *חָלַל* *hollow out*, *חָלִיל* *pipe*; . . . adj. *hollow* . . . *cave* . . . *sheath*, etc. . . .) . . . Pi. *Pt.* pl. . . . *בְּיַד הַחֹלְלִים* Ez 28. 9 *in the hand of the ones wounding thee* . . . Pu. *Pt.* *בְּחַבְרֵי הַחֶבֶר* *pierced by the sword* Ez 32. 26 . . . Po'al *Pt.* *בְּפִשְׁעֵינוּ* *חָלַל* Is 53. 5 *pierced, wounded because of our transgressions*.'

'I. *חָלַל* n.m. pierced . . . Is 22. 2 . . . *pierced, fatally wounded* . . . Je 51. 52 . . . *slain* Nu 19. 18 . . . *חָלִיל רָעַב* La 4. 9; . . .'

'*חָלָה* n.f. a kind of cake (prob. as *perforated* . . .).'

'*חָלֹק* n.m. . . . and f. . . . window . . . of the gates of Ezek.'s temple Ez 40. 16, 22, 25, 25, 29, 33, 36, of the temple itself Ez 41. 16, 16.'

'II. [*חָלַל*] vb. denom. play the pipe.'

'III. [*חָלַל*] vb. pollute, defile, profane; Hiph. also begin (lit. *untie, loosen, open*, v. Arab.) (Ar. *حَلَّ* *untie, undo, become free, lawful, free from obligation or tie*; IV. *make lawful*; X. *esteem lawful or free, profane, desecrate, violate*; . . .) Niph. . . . Pass., *be polluted, defiled*, of holy places Ez 7. 24, 25. 3 . . . Pi. . . . 1. *defile, pollute*: a. sexually, Gn 49. 4 . . .'

'*חֵנָם* subst., used chiefly in the accus. as adv. (cf. Assyrian *annūma*, in vain . . . from *חֵן*, with aff. *חֵנָּה*, which is sometimes found in substantives proper, as *סֶלֶם*, and pr. names, but is more partic. used with substs. applied adverbially, as *חֵנָם*, *אֶמְנָם*, *דּוּמָם*, *רִיקָם* . . .)—lit. out of favour; i.e. a. *gratis, gratuitously, for nothing* . . . Gn 29. 15 . . . Is 52. 3 to be sold (fig.) *for nought* verse 5; Ex 21. 2, 11 *חֵנָּה* to go out (from slavery)

freely, for nothing . . . Je 22. 13 . . . b. *for no purpose, in vain* . . . Ez 6. 10. c. *gratuitously, without cause, undeservedly*, esp. of groundless hostility or attack IS 19. 5 לְהַמִּית חָזָם to slay David *without cause*, 25. 31 . . . Ez 14. 23 . . .

‘[נָבֵב] vb. hollow out (cf. Assyrian *imbubu*, *flute* . . . hence also Ar. أَنْبَبَ *knots in reed, part of reed between knots, reed*; . . .) Qal Pt. pass. נָבְבָה . . . Je 52. 21 . . .’

‘פָּנָה vb. turn (. . . Ar. فَنَى *pass away, banish* . . . Assyrian *panu*, *face* . . .) . . . Pi. . . . *turn away, put out of the way*, c. acc. pers. Zp 3. 15 . . . hence *make clear*, c. acc. הִפְנִיתָ, i.e. clear away things scattered about, make orderly . . . Gn 24. 31; *empty* it Lv 14. 36; fig., c. acc. הִפְנִיתָ *make clear*, free from obstacles, Is 40. 3 . . . Mai 3. 1; acc. om. *clear away* (ground) before it, i.e. to plant it ψ 80. 10 (fig.).’

‘[צָוַב] vb. dry up, harden (cf. Aram. צָבָא *stone*); Qal Pt. pass. 3pl. צִוְּמוּהוּ Gn 41. 23 (Elohistic) of ears of grain.’

‘צִנּוּר n.m. pipe, spout, conduit . . . abs. צִנּוּרַת IIS 5. 8 (i.e., si vera l., of Jerusalem, but very dubious . . .); pl. with suffix קוֹל צִנּוּרֶיךָ ψ 42. 8 *the sound of thy* (water-) *spouts* fig., of sluices of heaven opened, cf. אֶרְבֶּה, פָּלַג.’

‘קָקֵם, קָקֵם . . . standing-place, place; . . . *standing-place* . . . Ex 33. 21 . . . 3. *place* = a. *city* Gn 18. 24, 26 . . . Dt 21. 19 . . . (בְּ) Ne 2. 14 (passable) *place*; . . . of places, spots, on the LXX: leprous spot 2 K 5. 11 . . . 5. a. *space, room*, Gn 24. 23, 25, 31 . . . Is 5. 8 cf. 23. 3. Je 7. 32, 19. 11 . . .; אֶתֶר קִבֹּב Est 4. 14 *from another quarter, source*. 7. peculiar uses are: a. לְ קִבֹּב Jud 20. 36 *give place* (yield ground) to . . .’

κεραμεύς—This is the only instance of two verbal nouns derived from the same verb, one with the MIV 2 and the other without.

A similar phenomenon of utmost philological significance occurs in Greek, where κῆρυμος = κῆρυμος. κῆρυμος is supposed to be varia lectio for κῆρυμος in Il. 2. 2 and Od. 4. 793, 12. 311, through false division in the Homeric text. Moreover, it is derived by Aristarchus from κη-δύρω. But since κῆρυμος is related to κῆρυμαι, is it not possible that the initial κ in κῆρυμος is the counterpart of the MIV 1?

S.v. נָצַר, the *Lexicon* has: ‘I. [נָצַר] vb. watch, guard, keep . . . of God נָצַר הָאָדָם Jb 7. 20 (thou) *watcher of men* (iron.).’ And s.v. V. צוּר: ‘I. צוּר . . . rock, cliff . . . fig. of God (33 t.) as support and defence of his people . . . לְבָבִי צוּר ψ 73. 26 . . .’ The N.E.B.

translates the former phrase: 'thou watcher of the hearts of men?'—explaining in a footnote: 'of the hearts: *so Sept.; Heb. om.*' It renders the latter: 'God is my possession' (τ. p. 364).

κόμη—κ interchanges with 1, as in κοινή/יְנוּי, κομίζω/יָמַי, καιρός/יָכַר; and with ʒ, as in καχάζω/קָחַצ, κελαδέω/לָלַצ, κίων/יָיון. Incidentally, note that 1 and ʒ interchange in קָעַק/עָק, as do ʒ and ص in رصين/رزين (*grave*). ف (as the aspirate of π) and μ exchange dialectally, the ʔ is terminal, and ʕ and ʔ interchange as gutturals (v. p. 365).

It is most significant that Latin *coma* (from κόμη) means, *inter alia*, the wool of sheep: poetical in Cicero, *de Natura Deorum* 3. 27. 68.

κυρέω—יָרַי and جرى support each other. As to קָרַה, קָרַה and קָרַה, remember that ʒ and ʔ are interchangeable in ʕלַעִים and קָלַעִים IR 6. 34 (v. p. 416). The latter part of Ps 5. 5 is rendered in the A.V. thus: 'neither shall evil dwell with thee'; and in the N.E.B. 'evil can be no guest of thine'—regardless of the fact that יָרַי (*to sojourn*) is intransitive—unlike its homologue, οἰκέω, which is both transitive and intransitive.

The *Lexicon* committed a grosser blunder by deriving קָרַה (Dt 23. 11) from קָרַה, κυρέω, and equating it with 'chance, accident'. In fact, it is the undoubted homologue of ἐκροή and ἔκροος (*outflow, issue*), ῥοή (*flowing of sap*) and/or ῥόος (*flux, discharge of morbid humours*); and is akin to מִקְוֶה (Lev 20. 18), the homologue of ῥεῦμα (*humour or discharge from the body, flux, rheum*).

As to מִקְרָה (Eccl 2. 14), meaning 'accident, chance, fortune', its homologue is κύρμα (*that which one meets with or finds*), derived from κύρω, κυρέω. But מִקְרָה (IS 6. 9) has possibly another homologue, χρῆμα (used in periphrases to express something strange or extraordinary of its kind); v. p. 365.

λόγος—לָל and لُغ corroborate each other, as do לָל and لُغ. Now λόγος also means: '*thinking, reasoning, reflection, deliberation*'. Broadly speaking, this would be consistent with 'study', the traditional translation of לָל; and μελέτη, the rendering in the LXX. However, I have preferred 'talk', in deference to لُغ; but

since the context is neutral, one would not feel justified in being dogmatic (*v. p.* 365).

vaós—Bearing in mind that σ and τ interchange dialectally, mark the complete identity of נִוֹת with *vaíos*, and of נִוֹת with both *vaūs* and *vaḥós*. Neither word is in the plural, the place referred to being the temple near which Samuel resided (IS 9. 10–19). According to the *Lexicon*, נִוֹת is a proper name of place in Ramah, where prophets lived, and נִוֹת is

'abode of shepherd, or flocks, poet. habitation; . . . 1. a. *abode*, of sheep 2S 7. 8 . . . of people under fig. of sheep Je 23. 3, 49. 20 . . . b. *abode of shepherds* Je 33. 12 . . . 2. *habitation*, usu. of country, or of domains in the country (chiefly poet.), Jb 5. 3, 8. 6 . . . of " in Canaan 2S 15. 25 . . .'

This confusion is dispelled by reference to the homologues of *váπη*, *váπος* and *νομός* (*v. pp.* 365–6).

νομός—It is characteristic of the language that many a Greek word bears a variety of meanings, and *νομός* is such a word; because it derives from *νέμω* which means, mainly: *distribute, dwell, graze, possess*. For the same reason, the second syllable of *νομός* is not a suffix and the μ is part of the radical. Accordingly, מְנַחֵם, מְנַחֵם, and מְנַחֵם are not examples of the suffix-prefix phenomenon: the initial מ is not a prefix but part of the radical. This is confirmed by the homology *منح* *νέμω* (*allot, bestow, vouchsafe*), and we are faced with a metathesis—or the change of ν into מ, and of μ into נ.

μ occasionally changes into ב; here it changes into נ. Cf. *בַּת-שֶׁבַע* (IIS 11. 3) and *בַּת-שֹׁעַ* (ICh 3. 5), *בִּרְדָּךְ* (IIR 20. 12) and *מִרְדָּךְ* (Jes 39. 1); *אֲבִנָּה* (IIR 5. 12) is read *אֲמִנָּה*. It is also relevant to point out that μ and π interchange dialectally and in Graeco-Hebrew homology, e.g. *מִתִּי* (Gn 30. 30) *πότε* (*when, at what time*). Indeed, *שִׁדְכָהּ* in IIR 19. 26 is spelt *שִׁדְכָהּ* in Jes 37. 27 (*v. p.* 366).

ξανθός—In *אֲשַׁכְנֹו* the order of the components of ξ is reversed— $\sigma\kappa$ instead of $\kappa\sigma$ —and the σ changes into ש. *זֶהָב*, *צֶהָב*, *צֹהָב*, and *ذهب* homologize with the genitive *ξανθοῦ*—the ב and the פ exchanging with ν .

Mark the corroborative similarities between *זֶהָב* and *צֶהָב*,

שֶׁמֶר and צֶמֶר, שְׁמֵרִית and צֶמֶרִי, חֶמֶה and חֵם, חוֹם and שֶׁמֶשׁ, אֶחָד and אֶחָדָה, אֶחָד and אֶחָדָה, אֶחָד and אֶחָדָה.

סֶמֶר and סֶמֶדֶר homologize also with Σκάμα:δρος, which leads me to believe that it is a variant of ξανθός. This belief is strengthened by the fact that in vernacular Arabic 'beet' is شندور, probably on account of its colour.

I think the first אֶדָּם in Gn 25. 30 is a noun, homologue of ἔδεσμα (*food*); and the second is an adjective, a variant of צוֹבָא meaning 'red'. So that, literally, Esau begged Jacob to let him taste of the *red meal* he had cooked. He did not emphasize the redness of the concoction by repeating the adjective, but merely used an ingratiating pun. The ה attaches to both n. and adj.

According to the *Lexicon*, 'חֶמֶה adj. darkened, dark brown or black, only of colour of sheep', is not a cognate of חֶמֶה which derives from 'חָמַם vb. be or become warm'. Moreover, it states that סֶמֶר, a cognate of מִסְמֶר, means 'bristling, rough;—יֶלֶק ס' Je 51. 27 *bristling locust*, perh. with allusion to horn-like sheaths enclosing wings of the pupa'. As to סֶמֶדֶר, it is 'n.m. . . . blossom of grape'. The suggestion of an 'allusion to horn-like sheaths enclosing wings of the pupa', perhaps goes slightly beyond the *Lexicon's* usual flights of fancy. Yet it is as nothing compared with its treatment of אֶדָּם, whereby it perverts the reading of the text in order to invent a word which it claims to be akin to an Arabic noun; with the net result of creating a fantastic and farcical situation. Here are the relevant extracts from the two entries concerned:

'אֶדָּם adj. red . . . cf. as subst. *red, redness* on garment: Is 63. 2; אֶדָּם = the (*red*) *lentils* Gn 25. 30, 30, but rd. אֶדָּם . . .'

'אֶדָּם n.[m.] name of a condiment (Ar. إدام . . .) אֶדָּם Gn 25. 30, 30 . . .'

So at the end of this highly suspect acrobatic operation, we are presented with an exhausted Esau, just back from the field, not begging for some of an appetizing, ready meal, but for a condiment (mentioned twice). What is he supposed to do with it? Add it to food which he would have to prepare? Bunkum!

Nor has סֶמֶר the remotest relation to מִסְמֶר, the probable homologue of ἐπιούριον—Dim. of ἐπίουρος: *wooden peg, pin*—by the prefix-suffix metathesis (י/ס, π/מ) (v. p. 366).

أُسلوب requires a special and separate treatment, because it homologizes with the Greek word in the genitive—ὁδοῦ. In it the *h* is prosthetic or instead of *o*, the spiritus asper is replaced dialectally by *h*, and *δ* by *l*, while *u* changes into *b*—as in *κῆδος*/כחד. *وَيْل* is quite different: in it the initial vowel turns into *u*, *δ* into *ss*—as in *πῆδάς*/פסד—and the final *σ* into *m* which changes to *l*, or the *l* is terminal. We have seen that an initial *o* turns into *h*; there is at least one instance in which an internal *o* undergoes the same metamorphosis, *ὁλοός*/עלול (IR 9. 8 IICh 7. 21).

According to the *Lexicon*, none of the homologues of *óôós* has any homonym. Thus:

... step, going (cf. Ar. ^{أَمْرٌ}, ^{أَمَرَ}, Eth. ^{መገደል} 'step') only s.f. ^{אָמַרְתָּ} Jb 23. 11 Pr 14. 15; ^{אָמַרְתָּ} 17. 5; ^{אָמַרְתָּ} 40. 3, 73. 2; ^{אָמַרְתָּ} 44. 19; ^{אָמַרְתָּ} 37. 31, all poet. & fig. of mode of life, etc. [^{אָמַרְתָּ}] n.f. Jb 31. 7 step, going, same usage, ^{אָמַרְתָּ} Jb 31. 7; ^{אָמַרְתָּ} 17. 11.

[קָדַר] vb. swell(?), honour, adorn (. . . Ar. *قَدَّرَ* *be of no account*; but also *ferbuil* (vinum) & *اِنْفَضَّرَ* *inflatus, tumens* (venter))—Qal . . . *Participle passive* קָדַר Is 63. 1, pl. קָדָרִים Is 45. 2 (poss. הַקָּדָרִים Greek Version of the LXX ὁρη . . .): 1. *swell*, only pt. pass. pl. Is 45. 2 (si vera l.) in neuter sense, of hills, *swelling places*, *swells* of land (made level before Cyrus').

חָצֵר *n.* [m.] the outside, sts., esp. in pl., spec. a street, never with suffix in sg., with *loc.* חֲצֵרָה, חֲצֵרָה, pl. חֲצֵרוֹת, חֲצֵרוֹת . . . 2. Of a definite locality, viz. a. that which is outside the houses of a town, i.e. a street . . . Je 37. 21 חֲצֵר הַבָּאִקִּים the Bakers' street . . .'

'hand . . . d. special phrases: . . . simply lift (נשא) the hand (= נחבצו) . . . נשא יד (יב) elsewh. (of men) in prayer ψ 28. 2; cf. 68. 32, and לא הָיָה בָּהֶם יָדַים לְנוֹס Jos 7. 2 Fig. = strength, power:—לא הָיָה בָּהֶם יָדַים לְנוֹס Jos 8. 20 (Jehovist Elohist) there was not in them strength to flee; לא מָצְאוּ Jos 8. 20 none of the men of might have found their hands, i.e. their powers are paralyzed in death . . . of dominion of king לְהָשִׁיב

to establish his dominion at; . . . 3. Fig. = *side*: a. of way וְדָרֶךְ S 4. 13 Qr (Kt וְיָךְ ; but rd. prob. לְיָד הַשְּׂעָרָה . . .). b. of gate $\text{בְּעֵד יַד הַשְּׂעָרָה}$ S 4. 18 (text dub. . . .). c. of stream or wady $\text{בְּקֶלֶי־יָד נָחַל יַבֵּק}$ Dt 2. 37. Esp. dual: d. of land, $\text{אֶרֶץ רְחֹבֵת יָדַיִם}$ Gn 34. 21 (Priests' Code or Narrative) *the land is wide of (on) both hands*, i.e. in both directions, Ju 18. 10 Is 22. 18 1Ch 4. 40; of city Ne 7. 4; of sea ψ 104. 25; of streams נְהַמֵּי יָדַיִם Is 33. 21 . . . e. *side* = *place*, properly *place at one side* לְבַתְּחָהּ Dt 23. 13; אֵשׁ אֶת־יָדוֹ Je 6. 3 *each (in) his place*; so כָּל־אֵשׁ עַל־יָדוֹ Nu 2. 17 . . . 4. יָד is used in various special senses:—a. *sign, monument* 1S 15. 12 2S 18. 18 Is 56. 5 Ez 21. 24 . . . b. *part, fractional part or share*: of seed Gn 47. 24 (Jehovist); share in King 2S 19. 44; of fighting men 2K 11. 7; of people Ne 11. 1 . . . c. *time, repetition* Gn 43. 34 (Jehovist), Dn 1. 20 . . . 5. יָד with prep. . . . $\text{וַיִּקְלְחֵם בְּיָדָם}$ Jb 8. 4 *and he delivered them into the power of their transgression*, gave them over to it; . . .

In my submission the homologue of יָד in Gn 34. 21 and Ju 18. 10 is $\alpha\gamma\iota\alpha$ as well as $\delta\delta\acute{o}\varsigma$; in IS 4. 13, 18 IIS 8. 3, 18. 18 Ez 21. 24 ICh 18. 3, it is $\alpha\gamma\iota\alpha\epsilon\upsilon\varsigma$ (therefore יָךְ is correct); in Ps 77. 3 $\alpha\epsilon\upsilon\eta$; in Jos 8. 20 Ps 76. 6 $\gamma\epsilon\upsilon\iota\omicron\nu$; in IS 4. 13 $\epsilon\iota\sigma\omega$; in Gn 43. 34 IIS 19. 44 IIR 11. 7 Ne 11. 1 $\lambda\acute{\epsilon}\chi\omicron\varsigma$. However, יָד —the homologue of $\pi\alpha\gamma\acute{\iota}\varsigma$ —which occurs twice in Prv 6. 5, is not referred to in the *Lexicon*; but the N.E.B. follows the Septuagint in translating the first by 'toils' ($\beta\rho\acute{o}\chi\omega\nu$); then it unaccountably proceeds to translate יָדָם by 'the grasp of the fowler', although the LXX consistently renders $\epsilon\kappa\ \pi\alpha\gamma\acute{\iota}\delta\omicron\varsigma$ (omitting $\delta\iota\alpha\kappa\tau\upsilon\omega\tau\omicron\upsilon$). (V. pp. 618–19.)

קֶדֶם n.[m.] front, east, aforetime;—abs. קֶדֶם Dt 33. 27+, קֶדֶם Ju 8. 10 . . . 1. loc. a. *front*, בְּקֶדֶם Is 9. 11 *from the front* (i.e. East), *in front* (opp. מֵאַחֲרָה), קֶדֶם וְאַחֲרָה 139. 5 *behind and before*; קֶדֶם Jb 23. 8 *I go forward* (opp. אֲחֲרָה). b. *East*: הַר־קֶדֶם Gn 10. 30 (J) *mount of the East*; בְּנֵי־קֶדֶם = dwellers in the E., tribes E. or NE. of Canaan Gn 29. 1 (E), Ju 6. 3, 33. 7. 12, 8. 10 1K 5. 10 Is 11. 14 Je 49. 28 Ez 25. 4, 10 Jb 1. 3; הַר־קֶדֶם Nu 23. 7 . . . קֶדֶם Gn 25. 6 (J) . . . קֶדֶם לְ הַר־קֶדֶם Gn 3. 24 . . . 2. temp., *ancient time, aforetime*: a. קֶדֶם Dt 33. 15 *ancient mts.*, cf. $\text{קֶדֶם אֱלֹהֵי קֶדֶם}$ v. 27, קֶדֶם קֶדֶם Is 19. 11, קֶדֶם קֶדֶם מִיָּמֵי קֶדֶם ψ 68. 34. b. קֶדֶם בְּיָמֵי קֶדֶם ψ 44. 2 *in ancient days*; cf. $\text{קֶדֶם מִיָּמֵי קֶדֶם}$ Is 23. 7 . . .

קֶדֶם has three homologues, i.e. $\acute{\alpha}\kappa\tau\acute{\iota}\varsigma$, $\iota\nu$: *East* Gn 3. 24,

12. 8; *πάλαι*: Adv., *long ago* Dt 33. 27 Jes 23. 7; *Σκύθης*: *Scythian* Gn 25. 6, 29. 1 Nu 23. 7. (V. p. 367.)

ὁδοῦς—The rendering here of *עֲלֵסָה* by *ὁδοῦς πέτρας* was probably a literal translation by the LXX, for in Job 39. 28 the rendering is *ἐξοχή* (*prominence*) *πέτρας*. Similarly, *סָה* is rendered by *ὁδοῦς* in the LXX, and only in IS 13. 21; for in Jes 2. 4 the reading is *ἀροτρον* (*plough*). However, I maintain that the true homologue of *עֲלֵסָה* both in IS 14. 4 and in Job 39. 28 is *στόνυξ*, and that the true homologue of *סָה* is *ἐχέτλη*. (V. p. 367.)

The *Lexicon* derives *עֲלֵסָה* from *עָלָה*—‘whet, sharpen’—and states that *עָלָה* is its Piel. Accordingly: ‘*לְעָלָהּ לְבָנִיָּהּ* Dt 6. 7 i.e. teach the words *incisively*, Germ. “einschärfen”. . . .’ Furthermore: ‘*עָלָהּ* n.f. sharp (cutting) word, taunt;—Dt 28. 37 . . .’

In my submission, however, *עֲלֵסָה* is not related to *עָלָה*, the homologue of which is *θήγω, θάγω, θηγάω*. On the other hand, *עָלָה* is the homologue of *ὑμνος*, while that of *עָלָה* is *ἐξυμνέω*.

ὅλος—The word *הָלִילָהּ* may be analysed with reference to its homologous phrase, *ὅλος οὐ*, in two ways: *ὅλος הָלִילָהּ, οὐ הָלִילָהּ*—similar to *לֵל*; and *ὅλος הָלִילָהּ, οὐ הָלִילָהּ*—similar to *לֵל* (Prv 31. 4).

According to the *Lexicon*, *הָלִילָהּ* is a substantive derived from *הָלַל*, ‘pollute, defile, profane’. It is ‘used as exclam. lit. *ad profanum!* i.e. far be it (for (*sic*) me, thee, etc.)!’ This is one of countless examples which prove that, without Greek moorings, biblical commentators are helplessly cast adrift at the mercy of phonetics, and in constant danger of capsizing.

The *Lexicon* states that *אֵלָהּ* derives from the radical *אֵל, אָל*—‘be in front of, precede’—then it goes on: ‘I. [*אֵלָהּ*] n.[m.] body, belly; with suffix *אֵלָהּ* (in contempt) *ψ* 73. 4 (lit. *their front, prominent part*)’. It also states elsewhere: ‘*אֵלָהּ* adj. fat—*ψ* 73. 4 . . .’ According to it, therefore, Ps 73. 4 refers to pot-bellied men; whereas the A.V. has: ‘their strength is firm’, and the N.E.B.: ‘they are sleek and sound in limb’.

In my submission, none of them is right, and the conflict between them is largely subjective, ultimately resulting from individual hunches. The value of my theory is that it reduces guesswork to a minimum, if it does not altogether eliminate it. Incidentally, *אֵלָהּ* is the homologue of *βαρύς*.

ὄπλον—Mark the close similarity between *זָבִיר* and *מִנְה*, *זָבִיר* and *זָבִיר*, *זָבִיר* and *זָבִיר*. Each member of every pair corroborates the other. Moreover, the homology *ὄπλον* is corroborated by the associated homologies *זָבִיר*/*κοῦροι* and *זָבִיר*/*κούρητες*. Kindred homologies are: *פְּסִילִים*/*ψιλοί* (Jud 3. 19), *לְחִיָּה*/*όχλος* (IIS 23. 11), *חִיָּה* (Ib 23. 13), *כֶּרֶס*/*κέρας* (Job 1. 17). They corroborate each other as presenting together an impressive catalogue of military formations—similar to other comprehensive nomenclatures—all consistent with the identity of one language with the other. (V. pp. 263–4, 367.)

ὄράω—The *l* in *וִרְאָתָהּ* (IIR 11. 1), like the *N* in *וִרְאָתָהּ* (Jes 60. 1), replaces the *o* in *ὄράω*. This is supposed to be a scribe's *lapsus*, but is actually an archaic relic of transcendental significance. Its tell-tale value cannot be exaggerated. It constitutes one of several vestigial links—*וִרְאָתָהּ* (Job 21. 23) is another—which testify to the identity of Hebrew with Greek. We ought to be most grateful to the successive generations of scrupulous scribes who piously preserved such priceless philological relics, instead of presumptuously accusing them of negligence. Cf. *וִרְאָתָהּ* Jud 18. 30 *μάτις*.

ὄράω is nearer *וִרְאָתָהּ* than *ὄράω*, and is relevant to the homology *ὄραμα*/*וִרְאָתָהּ*. (V. p. 367.)

ὀργίζω—This is an example of a verb with the suffix *-ζω* having both simple and compound homologues. It is also one of the words the homologues of which appear to undergo metathesis, but in fact might not. Thus, in the homology *ὀργίζω*/*וִרְאָתָהּ* the initial vowel drops out; whereas in the homology *ὀργίζω*/*וִרְאָתָהּ*, it is possible that the spiritus lenis turns into *z* (e.g. *γέαρ* *ἔαρ*, *Γέλαρος*/*Ἐλάρος*, *ἐλας*/*וִרְאָתָהּ*), and the *γ* drops; yet metathesis cannot be ruled out. *ὀργίζω* = *ὀργαίνω*. (V. p. 250.)

The *Lexicon* states: '[וִרְאָתָהּ] vb. drive out, cast out . . . Niph. *וִרְאָתָהּ* . . . be driven, tossed, as the Nile Am 8. 8; of the sea Is 57. 20.' But 'to drive out' is not the same as 'to drive', neither can it by any stretch of sane imagination be assimilated to being tossed. There is a limit to playing about with words, distorting or extending their meanings to accommodate this and that context. Besides, because two words are spelt the same, it does not neces-

sarily follow that they are identical in origin or meaning. This is no less true in Hebrew than it is in English or French. However, the N.E.B. renders: 'scethe like the Nile', and 'a troubled sea', respectively. Naturally, neither the *Lexicon* nor the N.E.B. appears to perceive that *גַּרַשׁ* in the said texts is a variant of *רָגַשׁ*, a verb subjected by the *Lexicon* to similar treatment:

'[*רָגַשׁ*] vb. be in tumult or commotion (Ar. *رَجَسَ* *make a vehement noise*; Biblical Aramaic, Aramaic *רָגַשׁ* . . . *be disturbed, in tumult* (Targum Ithp. often for *הָרַק*, as *פִּ* 46. 6, *שָׁאָה* Is 17. 12 f.; . . . for *הָרַק* *ibid.*; but Syriac usu. *perceite* . . .);—Qal Pf. 3 pl. *פָּ* 2. 1 *רָגַשׁוּ* why do the nations *throng tumultuously?*'

Here again 'throng' is slipped in by a side wind supposed to blow from Targum and Aramaic. As to biblical Aramaic *רָגַשׁ*, its homologue is *σπέρχω*, and that of *הָרַגְשׁוּ* (Dan 6. 7) *ἐπισπέρχω*, 'hasten'.

To continue the series to its perverse end, and show up this philological fraud:

'[*רָגַשׁ*] n.[m.] throng;—*פִּ* 55. 15 *נִתְרַגְּשׁוּ* used to walk in the throng (cf. *הָרַק* 42. 5, also to *אלהים*).' And '[*רָגַשׁ*] n.f. throng; . . . *פִּ* 64. 3 . . .'

So the *Lexicon* starts with a verb which it says means 'to be in tumult or commotion', and refers in support to similar verbs in kindred languages which convey the concept of vehement noise, disturbance, and tumult. Then the verb 'to throng' replaces the verb 'to be in tumult', and the idea of tumult takes an adverbial function and is tacked on to the new verb ('throng tumultuously'), so that it merely indicates the manner of *thronging*. Finally, the usurpation is complete: all thought of tumult or commotion is jettisoned from the mind, in a rebellious catharsis; and the two derivative nouns of different gender emerge as meaning 'throng'. It simply will not do.

Compare the above travesty of the truth with the truth as it appears in the light of my theory: *ὀργίζω* is a verb with several meanings and a few homologues, as aforesaid. In one of the meanings—'grow angry, be wroth'—one of the homologues is *גַּרַשׁ*; while in another meaning, 'in a passion', one of the homologues is *גַּרַשׁ*. Similarly, *χωρίζω* has several meanings and a number of homologues. In the meaning 'separate' or 'exclude',

one of the homologues is גרש (Jon 2. 5). Obviously, this גרש has no etymological connection with the identical word in Isaiah and Amos. Again, ὀργή, a derivative of ὀργίζω, means 'anger, wrath, passion'; and has several homologues, one of them being רגש which couples with the last meaning. רגשה, however, has no etymological connection with רגש; its homologue is ἐργαστήριον, 'gang'. As to the homology שִׁהֲרֹג/ἐπισπέρχω, the first syllable of the simple verb is dropped because it includes the double consonant σπ, whereas χ is treated by poets as a double consonant: one exchanging with λ, as in χαρίζω/גרש and גיל/χαίρω; the other with ש, as in χέω (Ep. χείω, later Ep. χεύω)/שפך and χράω/שאל. Therefore—without inventing, distorting, or even extending or straining any meaning—these five words are explained agreeably to their respective contexts, against an unquestionable Greek background. Incidentally, we learn that worship in the Temple was—on occasion, at any rate—touched with fervour, perhaps with Bacchic enthusiasm.

רגע involves three homonyms in the *Lexicon*, as follows:

'I. רגע vb. disturb (... perh. transp. from Ar. رَجَّحَ *disturb* ...);—Qal ... Jb 26. 12 ... Hiph. denom. from רגע *make a twinkling* ...'

From this first homonym derives:

'רגע n.m. moment (... Targum רגעא Ec 9. 12: prob. properly a *movement*, i.e. *twinkling*, of the eye; cf. *momentum*, i.e. *movimentum* ...; רגע Nu 16. 21+ ...; Is 54. 7 ...'

'II. רגע vb. be at rest, repose (prob. = Ar. رَجَعَ *return*, prop. *return to rest*, after wanderings, etc.);—Niph. *Imv.* 2 fs. Je 47. 6 (of sword, be gathered into thy scabbard, רָגַעְתְּ וְנָדַחְתָּ *repose*, and be still. Hiph. 2. trans. *give rest to*;—Inf. construct Je 31. 2 קֵלֶךְ לְהַרְגִיעַ I will go to *give him* (Isr.) *rest*, 50. 34 לְשֹׁן הָרָגִיעַ אֶת-הָאָרֶץ (... read prob. 'הָ; Is 51. 4 אֶרְגִּיעַ עִמּוֹ לְאֵד עַד-עַד usu. I will *cause* my judgment (religion) *to repose* as, etc. (i.e. I will establish it; cf. שָׁם 42. 4); but metaph. strange ...'

'III. רגע vb. harden (Eth. ... *coagulate, congeal*: poss. development of root رَجَعَ, v. II. 'ر');—Qal. *pf.* in Jb 7. 5 עוֹרִי רָגַע וְנִקְאָס my skin *hardens*, and (then) runs again (II. נִקְאָס), of the ulcers in elephantiasis.'

To begin with, on whose authority is it stated that رَجَعَ properly means '*return to rest*, after wanderings, etc.'? Then,

putting my theory aside, and assuming that metathesis operates as between רגע and رجع, how far-fetched are رجع and رجع, and how utterly misleading the reference to either of them. How does רגע come to be related to 'twinkle'? A man must be borne on a fantastic flight of fancy to suggest that any verb meaning 'to harden' could have possibly developed from رجع, or that 'judgment' could be stretched to equate 'religion'. Having regard to the context, he must have been used exclusively to double-think to imagine that הרגיע in Jer 50. 34 means 'to give rest'. Indeed, a metaphor must be extra super-strange if the *Lexicon* admits it to be strange—mark you, its own metaphor! In short, all this is a clownish dream in wild cloud-cuckoo-land.

Incidentally, the homologue of רגע is πάρα = ἄμην: *the time*; while הרגיע has two homonyms homologizing with παραψύχω: *cool* Jes 34. 14; metaph., *console* Jer 31. 2 (1); and ἀσπράττω, σπράττω: *flash, illuminate, lighten* Jes 51. 4. The first syllable of this homology is omitted because it includes the double consonant σσ, and π changes dialectally into γ—e.g. στενάζω/ἄνα, στέναγμα/ἄνα/ἄνη/ἄνη/ἄνη/ἄνη; γρύψ/ἄνη.

When no homonyms are suspected, naturally commentators will confuse them and attempt to reconcile the meaning of one homonym with the context of another—a process which usually involves pathetic mental acrobatics, and is abundantly illustrated on practically every page of the *Lexicon*. The entry about רעם is no exception.

רעם (root of foll., prob. onomatop.; . . . prop. *more violently* as orig. meaning, but ref. to thunderous *sound* everywhere, exc. Ez 27. 35 where text dub., v. infr.; cf. Aram. רעם, רעים n. *thunder*, רעם vb. *thunder*; esp. Aph. Ithpa. *utter* (loud) *complaints*; . . . n. *thunder*, . . . vb. *thunder, lament*, cf. New Hebrew רעם Hiph. *thunder*, Hithp. *complain*; Eth. . . . n. *thunder*, As. rimu, id.; Ar. رَعِمَ vex, dislike, etc.).'

'[רעם] vb. denom. *thunder*;—Qal *make the sound of thunder, thunder* . . . רעם Ez 27. 35 is dub.: *faces tremble* (. . . *are convulsed*), or *they tremble* (cf. . . . AV RV *are troubled*) in *face*, lacks etym. support . . . the LXX, Syriac Version, C. H. Cornill רעם פניהם Hiph. . . . *thunder, cause thunder* . . . הרעמה IS 1. 6 is appar. *Inf. construct suf.* . . . but not understood by the LXX and dub.: AV RV *to make her fret*, cf. Aram. *utter* (loud) *complaints* . . . perhaps corrupt H. P. Smith.'

Referring to the interpretation of the phrase in Ez 27. 35, the *Lexicon* states that it lacks etymological support. Quite apart from my theory which renders the whole *Lexicon* obsolete, this comment can, in my submission, be reasonably made on many interpretations put forward by the *Lexicon*. However, by what right is the word 'loud' slipped in parenthetically? It props up the analogy with Aramaic, and is therefore deceptive. Again, the *Lexicon* adduces رَغْم as etymological material helping to understand רָעַם. This attempt is worse than useless for two reasons: firstly, because it is valueless and misleading in this particular case; secondly, it deceives the student into believing that such far-fetched evidence is relevant, so that he might be tempted to accept such a perverse process as a valid standard of research.

The irony of it is that here, as often elsewhere, Arabic fails to come to the assistance of Hebrew, because the Arabic homologue of the Greek word concerned differs from the Hebrew one. Thus the *Lexicon* ignores رَعَد, the Arabic for thunder, presumably because it includes a consonant which is not found in רָעַם. Yet رَعَد is a direct and better homologue of βροντή than רָעַם. In fact, Arabic can be positively misleading, because رَعَد has two homologues: βροντάω and βρομέω. Thus, the *Lexicon* adduces رَعَد 'thunder (said of sky), VIII tremble, quiver', in the entry s.v. רָעַד; but رَعَد 'to thunder' has no etymological or emotional affinity with رَعَد 'to shudder, shiver', notwithstanding the identity of spelling between them. Therefore, it is quite wrong to adduce رَعَد (in its meaning 'to thunder') as having any affiliation with רָעַד which means 'to tremble' exclusively, just as it is absolutely right to adduce رَعَد in its meaning 'to shudder'. And what is one to say about the perversion of רָעַם פָּנִים into רָעַם פָּנִים? (I. p. 367.

طور—σος corroborates צור, and the second ר in חרר replaces the terminal σ. It cannot be too strongly emphasized that only Greek accounts for the presence of the second ר, and that חרר is a more complete homologue than חר. The *Lexicon* states that חרר is the root of חר, and adds that its meaning is dubious.

πλη—The *Lexicon* wonders whether שָׁלֵט means 'shield', and quotes authorities who opine that it means 'quiver' and 'arms, equipment'. The N.E.B. translates it sometimes by 'shield'

(IIR 11. 10 Ez 27. 11 Cant 4. 4), at others by 'quiver' (IIS 8. 7 Jer 51. 11 ICh 18. 7), and once by 'buckler' (IICh 23. 9). In the A.V., however, the rendering is uniformly 'shield', the challenging phrase מלאו השלטים (Jer 51. 11) being translated 'gather the shields', although under no circumstances could the verb מלא conceivably mean 'gather'. Such perversion of language and violation of reason are the penalty of misunderstanding the original text. Obviously, they do not help solve the difficulty presented by הברו החצים, מלאו השלטים. For it resembles two other phrases, i.e. באשפתו הסתירני (Jes 49. 2), and אשר מלא את־אשפתו מהם (Ps 127. 5); and אשפה (θήκη, θήκη) has hitherto been the universally acknowledged word for *quiver*. Yet this word too presents a similar difficulty in two verses, i.e. Jes 22. 6 and Job 39. 23. The verb נשא—which occurs in the former—is used in connection with צנה IS 17. 7 ICh 12. 24 (25) IICh 14. 7; while רנה—which occurs in the latter—seems to suggest a *shield* rather than a *quiver*, since it is the homologue of βρέμω: *clang, clash, ring*. In fact, I hold that אשפה also means 'shield', it being the homologue of ἀσπίς; for it seems that the shield did duty for a quiver also, housing arrows on the inside of it. Jes 49. 2 seems to lend support to this explanation.

πόλις—π exchanges dialectally with (μ) מ, א, (κ) ק, צ, and (γ) ע; so does φ with (θ) ט. π changes into ט, e.g. παλαιός/הלל, παρδαίος/ברד, πόσις/בשת. To this day the Sephardim pronounce ע ng; yet it is difficult to assert that π exchanges with ע, because it is possible that the π drops and that ע exchanges with the vowel that follows the π. λ exchanges dialectally with (δ) ד and (ρ) ר, ר; so does σ with (δ) ד. Moreover, σ exchanges indirectly with ט, since it exchanges dialectally with δ and θ, and either of them dialectally changes with χ. (In fact, the second person suffix ט stands for σ.) Alternatively, the suffix -is exchanges with ה, and this interchanges with ט as gutturals. The ל in מדינה, like the ن in مدينة, is terminal, followed by the feminine suffix ה. Therefore, all the Hebrew and Arabic words reproduce their common Greek homologue in full—except, perhaps, עיר which possibly drops the π; but the genuine homologue of עיר and קיר is קר.

33. 28 *his heavens drop dew*; fig., of speech, intrans., יִצְרֹף כְּמָטָר לִקְחִי 32. 2 *let my teaching drop like the rain* (see parallel אֶמְרָתִי אֶטֶל.—Cf. רָעַף.)

רָעַף means 'trickle, drip, synon. of נוֹל, II. עָרַף (cf. Ar. رَجَفَ *flow* (of blood), *bleed* (of the nose)); Qal Impf. 3 mpl. יִרְעֹפוּ, of clouds Jb 36. 28.'

To expose the errors of the *Lexicon*, it is necessary to appreciate two opposites:

- (1) That there exist two entirely different verbs which are pronounced and spelt identically, that is: גָּרַע, the homologue of *réw*; and גָּרַע, the homologue of both *ai péw* (*take away*) and *áγγριζειν* (*subtract, deduct*)—גָּרַע being a Continental variant of *ai péw*, and *áγγριζειν* having been atavistically borrowed from גָּרַע.
- (2) That רָעַף is not a mere *synonym* of נוֹל and עָרַף, any more than שְׁלֹאֲנָן is a mere *synonym* of שְׂאֲנָן. The former three words are the *same* verb which happens to be pronounced and spelt differently, just as the latter two words are the *same* adjective which happens to be pronounced and spelt differently.

Once this is appreciated, it is not difficult to realize that נוֹל has nothing to do with נוֹל, or to recognize the old trick in operation once more: twisting 'roll away' to mean 'flow down'. On the contrary, it is difficult to overlook the dragging of נוֹל into the explanation, because it means 'descend' exclusively; so that the example of the *milk descending into the udder* is as misleading as it is selective. Again, faced with the difficulty of 'flowing' (or is it 'descending') mountains, the *Lexicon* ascribes the *flowing* to their torrents. Yet in thus doing violence to the text, it unwittingly robs it of the implied wonder; for there is hardly a miracle in torrents flowing on account of the Lord. Those responsible for the N.E.B. resolved the difficulty by altering the text altogether to read: 'Mountains shook in fear before the Lord.' As a matter of fact, the A.V. had fared much better than both the *Lexicon* and the N.E.B.; for it has: 'The mountains melted from before the Lord.' It was not a bad guess, but the merit of Greek is that it dispenses with guessing. (V. p. 369.)

Even if ערפֿט were not the homologue of *ōroφος* or *πρόθυρον* and *πρόπυλον*—*θύρα* (*θύρη*) and *πύλη* being the same word, differently pronounced and differently applied—the suggestion that ‘portico’ is called ערפֿט, because rain drips from it, is pathetic. However, to render absurdity even more absurd, we are referred to غرفه (*ὑπερῶν*) as meaning ‘upper-room’, with the implication that it is so called because rain is liable to leak through its roof!

ρίζα—Note that the spiritus asper is dialectally replaced by β—e.g. *ρόδον/βρόδον*—and that Arabic has preserved the first vowel of the Greek word in its original pronunciation.

The *Lexicon* states: that in Ex 25. 31 יֵרֶךְ means ‘base (loins) of candlestick’; that in Ps 80. 12 קִצִּיר means ‘boughs, branches’—confusing it with קִצִּיר/όξος, e.g. Job 29. 19; that קִרְקַע means ‘floor’, ‘floor of temple’ 1 K 6. 15 . . . קִרְקַע הַיָּם Am 9. 3 *the floor, bottom of the sea*; that in Ex 30. 23 and Cant 4. 14 ראש means ‘chief, choicest, best’; that in Ps 118. 22 פֶּנֶה ראש means ‘top of (the) corner, i.e. most conspicuous stone (fig.)’; and, in a separate entry: ‘ראש n.f. top; appos. קֶרֶן הָאֶזְנִי Zc 4. 7 i.e. the topmost stone’; that שֹׁרֶשׁ means ‘root . . . 3. root, fig. = lowest stratum, of mt. Job 28. 9, of sea 30. 30 = bottom [text strange and dub.]; B. Duhm קֶרֶן הָרִים, with אֶדֶן in v’; of feet, שֹׁרֶשׁ רַגְלֵי 13. 27, i.e. soles . . . (elsewhere קֶף), K. Budde place of treading, footholds; B. Duhm (arbitrarily) שֹׁרֶשׁ, *del.*: רַגְלֵי.’ Curiously enough, the LXX translates ראש by *κληρονομία* (*inheritance, possession, property*)—apparently confusing it with יְרֵשָׁה *παράδοσις* (Dt 2. 12); and the N.E.B. meekly follows the LXX. [I. p. 370.

צבאות (IS 1. 3) may be (or also be) the homologue of *σεπτός* (*σέβομαι*) or *σεβαστός* (*σεβάζομαι*), *august*. [I. p. 370.

In contrast with the above simple, clear, direct exposition involving four homologues—*σέβας*, *σέβομαι*, *σημα*, and *σημείον*—the following fictitious and confused explanations occur in the *Lexicon*:

‘[צבא] vb. wage war, serve (Sabeian *ḥabā wage war with*, also n. *army, campaign* . . . As. *šābu, man, soldier*; . . . Ar. *جَبَا* *conceal oneself*, hence *lie in wait*; this is phonetically suitable, but better in mng. would be *جَبَا* *go or come forth* (against one), etc. . . . S. Fränkel:”

compare *young man* . . . 1. *wage war, fight, c.* *על* *against*, Nu 31. 7 . . . 2. *serve at sacred tent*, Levites c. acc. *עָבְדוּ* Nu 4. 23, 8. 24 (P); women Ex 38. 8, 8 (P) IS 2. 22 . . . (Cf. *ἐφῆβος*).

עָבָד n.m. 2 Ch 28, 9 (Poss. f. Is 40. 2 Dn 8. 12 . . .) *army, war, warfare* . . . pl. *עֲבָדוֹת* Nu 20. 9 [for 2. 9] + 278 times; . . . 1. *army, host*: a. organized for war Ju 8. 6 . . . *עַל (ה) צֹ' over the host* (as captain) Nu 10. 14, 15 + 10 times Nu 10 (P) . . . b. *host* (organized body) of angels (cf. Luke 2. 13), *צְבָא הַשָּׁמַיִם* (כל) *all the host of heaven* 1K 22. 19 . . . *צְבָא הַקָּדוֹשׁ* Is 24. 21 *host of the high* (angel-princes; contrasted with earthly monarchs) . . . c. of sun, moon and stars . . . *כל צְבָאם* Neh 9. 6 . . . *צְבָאם* Is 40. 26 . . . d. of the entire creation, *כל צְבָאם* Gn 2. 1. 2. . . 3. *servicer*: a. of Levites in sacred places Nu 4. 3 . . . 4. *עֲבָדוֹת*, in name of " as God of war, prob. first in time of warlike David (some connect with sacred ark, but ark older), explained *יְהוָה צְבָאוֹת אֱלֹהֵי מִעֲרֹבֹת יִשְׂרָאֵל* IS 17. 45 "*Sebaoth God of the battle array of Israel* (the thought of angels and stars as army of God is later); a. earliest form c. art.: *אֱלֹהֵי הָעֲבָדוֹת* Am 3. 13, 6. 14, 9. 5 (*אֱלֹהֵי* om. by error, cf. J. Wellhausen), Hos 12. 6 . . . (Cf. *εἰσπρατὶς*).

So to crown the revealing researches and complete the scholarly speculations to perfection, the inevitable copyist's mistake is discovered: *אֱלֹהֵי* is missing from Am 9. 5. And once more the errant copyist emerges as the ignorant's scapegoat, the cover for the fraud and/or the palladium of the presumptuous.

στυγερὰ—Note that Jud 5. 14 discloses a common custom between the Hebrews and the Greeks (cf. the Spartan epistle, pp. 1-2 *sup.*).

The *ט* changes into *ב*, silent *י*, and pronounced *ו*. There is at least one other example of *ב* and *י* interchanging: *בַּת-שֶׁבַע* (IIS 11. 3) and *בַּת-שֹׁעַ עֲמִיאל* (Ich 3. 5). Incidentally, note the prefix-suffix phenomenon at work in *עֲמִיאל אֱלִיעֶזֶר*—*עֲמִי* being the homologue of *γαμῆτος*.

In the proverb *בְּפִי אִוִּיל חֶסֶד נְאוּה* (Prv 14. 3), *חֶסֶד* means 'scourge, whip'. Analogous phrases are: *חֶרֶב נְאוּתָךְ* (Dt 33. 29), *בְּשֶׁבֶט פִּי, הֵץ שׁוֹחֵט לְשׁוֹנָם* (Ib 9. 7), *לְשׁוֹנָם קִשְׁתָּם* (Jes 11. 4), *הִרְגֵּנִים בְּאִמְרֵי פִי* (Ib 49. 2), *שָׁנוּ כְּחֶרֶב לְשׁוֹנָם* (Ps 57. 5), *שָׁנוּ כְּחֶרֶב חֶרֶב הָדָה* (Ib 64. 4), *בְּשׁוֹט לְשׁוֹן תַּחְבָּא* (Job 5. 21).

שטט must be read שטם for six reasons, that is to say: (1) the object concerned is to be in 'your sides', and therefore should naturally be in the plural; (2) this is immediately followed by another object in the plural, which is to be stuck in 'your eyes'; (3) the expression ולשטט בצדיכם ולצניכם בעיניכם closely resembles לשכים בצדיכם ולצניכם בעיניכם (Nu 33. 55), where the object to pierce the sides, as well as that to pierce the eyes, is in the plural; (4) ט closely resembles נ and ם, so that the final נ might well be mistaken for ט or ט written for נ; (5) the omission of plural ך is not fatal to the suggestion—in fact, it is absent from ולצניכם in Nu 33. 55; and (6) the LXX translates שטט by ἑλούς (nails).

The *Lexicon* lumps up together שטט σκυστάλη with שטט σκῆπτρον, and arbitrarily declares that שרביט (Esth 4. 11)—the homologue of ῥάβδος—is an extension of שטט. As usual, when semantic difficulties arise, blame is almost automatically attached to the dead, defenceless copyists. Thus שלקים is preferred to שרבים in IIS 18. 14, under the lame excuse that the LXX has βέλη (βέλος, *missile*, esp. *arrow*, *dart*). Needless to add that שטט and שוט are differently derived in the *Lexicon*, and both given fanciful origins. As to שטר, it means 'branch or twig, rod—metaphorically', and is to be compared with 'خَطَرٌ *last with the tail, move spear up and down, shake, quiver* (said of spear), etc.' A more ridiculous comparison can hardly be imagined. Had the erudite editors pursued their search for the truth, they would have discovered that خَطَرٌ is 'branch or twig'.

And yet, it is on the false foundation of such pseudo-scholarship, mere semblance of science, that a sham 'Semitic' folly was erected. It is on such nonsense that generations of students have been fed, until they took that folly to be a veritable fortress and looked upon it with awestruck wonder. Indeed, it is only after a great deal of systematic questioning and independent research that I dared lay siege to it and subjected it to Aryan bombardment. (V. p. 370.)

It is to be observed that ט and נ are interchangeable, e.g. נטט (Jer 49. 24) and נתט (Hos 13. 1); so are צ and ק, as in נצט (IR 6. 34) and קלט (Ib.), צלה (Jes 44. 19) and קלה (Jer 29. 22), צלי (Ex 12. 8) and קלי (Ruth 2. 14) or קליא (IS 17. 17),

מחץ (Jud 5. 26) and מחק (Ib.); so are צ and ש, as in יצהק (Ex 3. 6) and ישחק (Jer 33. 26), פצה (Ps 66. 14) and פשק (Prv 13. 3); so are ה and ע, as in אשתמה (Jos 15. 50) and אשתמע (IS 30. 28); so are ה and ק, as in פצה and פשק (*sup.*).

σπάραγμα—According to the *Lexicon*, גזרה here is 'separation . . . separate place . . . i.e. yard, or space adjoining temple on three sides'. So the meaning shifts from 'separation' to 'separate place', and this in its turn is explained away as 'yard or space'. It is clear from the homologue that the area located and measured in the text was covered with a kind of concrete reinforced with stone-chippings. It is not the *space* that was *separated* into a kind of *yard*, so that גזרה means 'yard'. It means nothing of the sort. What the text actually tells us is that the area therein delineated was paved in a certain way, which gave it its name.

פגר means 'corpse, carcass', and derives from '[פגר] vb. Pi. be exhausted, faint'; while פרק means 'plunder (as *snatched away*)', Na 3. 1'. (I. p. 371.)

σπαράσσω—σ and π constitute a double consonant, and behave as such. Thus, in שפץ, שפץ and شقّ, شقّ stands for both σ and π, as a digraph, or for σ alone, while π drops out. On the other hand, in גזר, פגר, פרק, פרק, فلع, σ is dropped. In גזר, π exchanges dialectally with λ—as in γωνία, פנה—μ is dropped; at the same time a terminal ר is added, as in ישר/ὀρθός; then י stands for σσ, ππ—or the γ they conceal, as in σείω, זי, γωνία, זי/زاوية; ζαμέλας/μέγα μέλος εχεν. פגר exhibits the terminal מ; in פרק, ק changes dialectally with the concealed radical γ, as does ק in شقّ, μ being absorbed by the ש. There is a double exchange in فلع, فلع, and فلع.

IIR 6. 4 tells us that Elisha's disciples were *rending* the trunks of trees into planks of wood, to build themselves a shack. According to the *Lexicon*, the verb גזר is akin to جزر, means 'cut, divide', and has no homonyms. More particularly, it means 'divide' in Ps 136. 13, 'cut down' in IIR 6. 4, and 'cut off', i.e. 'destroy, exterminate' in Hab 3. 17. Here again, the meaning alters from 'cutting' to 'cutting down' and 'cutting off', and this is extended to import 'destruction and extermination'. *Per*

contra, it is typical of Hebrew-Greek homology to provide the exact meaning and accompanying contextual nuances.

As to הָרַט , in the *Lexicon* it means 'tear, rend, pluck', has no homonyms, and is akin to 'طَرَفَ *depasture*, said of camel'. I can imagine the fury of my critics had I put forward, as homologue to הָרַט , a Greek verb meaning 'depasture'. Their howl would have reached high heaven and reverberated to the ends of the world. *Aliter*, with פָּרַט which means 'tear, rend garment', and is akin to 'قَرَّمَ *chop up* onions, etc.'; and פָּרַק which means 'tear apart, away', and is akin to 'فَرَّقَ *split, divide*'. (V. p. 371.)

$\sigma\upsilon\gamma\kappa\lambda\acute{\iota}\nu\omega$ —There is complete confirmation of these homologies: $\sigma\upsilon\gamma\kappa\lambda\iota\nu\omicron\varsigma = \sigma\upsilon\gamma\kappa\lambda\acute{\iota}\tau\eta\varsigma$, *one who lies with one* שָׁכַבְל Ps 45. 10; *companion at table* שָׁכַבְל Jes 49. 20.

This is a unique set of homologies:

1. Mark the close likeness between שָׁכַב and שָׁכַל —remembering that γ interchanges with κ —and the even closer resemblance between שָׁכַל and שָׁכַל .
2. Because the Hebrew homologues incorporate the preposition of the compound verb, they appear in the שָׁכַל and שָׁכַל as well as in the שָׁכַל ; cf. pp. 240, 646.
3. One who shares one's couch sexually might not share it as a commensal; hence the difference in spelling to distinguish one act from the other.
4. Usually, there is a similar inflection of the bodies of the participants in coitus; but the similar inflection referred to in Genesis applied to Jacob's arms.
5. سَكَن , like שָׁכַנ , means 'to dwell'; and both are the homologues of $\sigma\acute{\iota}\kappa\epsilon\omega$ and $\sigma\kappa\eta\nu\acute{\epsilon}\omega$, שָׁכַנ being the homologue of $\sigma\acute{\iota}\kappa\eta\mu\alpha$ and $\sigma\kappa\acute{\eta}\eta\mu\alpha$. At first sight, therefore, one would be inclined to think—as Arabic scholars do—that سَكَن is a compound of سَكَن , with an implied sexual relationship; just as the verbs 'cohabit' and 'live with' import such a relationship. Nevertheless, Greek proves that the two Arabic verbs are of different origin, and that there is no etymological connection between them.

6. Mark that *ساكن* is on the scale of *فاعل*, because it is the homologue of a compound Greek verb.

However—against the clearest context of solicited fornication and shameless prostitution in Jer 3. 2—the *Lexicon* states that *שגל* means ‘violate, ravish’; yet according to it *שגל* means ‘(queen-) consort’. Furthermore, an authority is referred to who opines that *שגל* is a loan-word, and not derived from *שגל*. To cap it all—again, against a context of obvious booty and apportioned plunder—it suggests that *שגל* in Jud 5. 30 might be a mistake for *שגל*.

Then occurs the following entry: ‘[שכלים] n.pl. abstr. bereavement, childlessness;—*בני שכלך*. Is 49. 20, i.e. *sons of thee, the bereaved*’. For the noun is alleged to be derived from *שכל* (the homologue of which is *χρηεύω*, -*ρώ*). True, part of the context appears to afford an excuse for the error, but this error leads to another which is not warranted in any way. For the particular identity of those who are being requested to make room for the ‘sons of thee’ is not at all clear; nor is it possible to know or even guess where it is that the place is narrow for *thy sons*. The N.E.B. has: ‘The children born in your bereavement shall yet say in your hearing, “This place is too narrow; make room for me to live in.”’ But the plain version runs: ‘The sons of your commensals shall yet say in your hearing: “This place is too narrow for me; please move a little that I may sit down.”’

Here is another relevant entry: ‘II. [שכל] vb. Pi. lay crosswise (so, and not root I. *שכל*, [vb. be prudent] . . . Ar. *شك* bind legs of beast, *plait* locks of hair);—*Pf.* 3 ms. *שכל* Gn 48. 14 (Jehovist); W. Gesenius, *Thesaurus Linguae Hebraeae*, S. R. Driver, however, *prudentes fecit*, from root I. ‘ש’. In fact, *سحيط المحيط* by *شكل* . . . الدايد, شد قوائمها بحبل . . . والعراء says: بطرس البستاني *شعرها ففرت خصلتين من مقدم رأسها عن اليمى والشمال*. Therefore, it is not a question of merely plaiting, but plaiting in a special way, consonant with *συγκλίνω*: that is, plaiting two locks of hair from the front of the head (crosswise) away from the right and the left.

Now *شكل*, in so far as it means ‘fetter the legs of a beast of

burden', is the homologue of ἐκδέω (עקד Gn 22. 9); but the homonym which means 'plait two locks of hair from the right and left', is the homologue of συγκλίνω. These two homonyms are etymologically different, in spite of their phonetic identity; just as עקד and شکل are etymologically and semantically identical, despite their phonetic dissimilarity. For in עקד the spiritus lenis has changed into ע, and κ into ק; whereas in شکل the respective replacements are ش and ك, while δ exchanges dialectally with λ, ل.

It is because sometimes Arabic and Hebrew homologize with Greek in different ways, that phonetic similarity between an Arabic and a Hebrew word is not a sure guide as regards meaning. For instance, the fact that شلح and שולח are phonetically identical, does not make it likely that שולח means 'strip', or شلح 'send away'. Yet phonetic similarity between an Arabic and a Hebrew word of different meanings is an excellent test as to the soundness of their homology with a phonetically similar Greek word which bears the two meanings concerned. For example, στέλλω and שולח are phonetically similar, and they both mean 'send'. This concurrence of phonetics and semantics leads to the firm belief that these two words are homologues. But the fact that شلح and שולח or شلح and שולח are spelt and pronounced alike does not indicate that they—two by two—bear similar meanings or share a common kinship. On the other hand, the fact that شلح, שולח, and στέλλω are pronounced similarly, plus the fact that ἀποστέλλω and שולח are the respective compounds of στέλλω and שולח, and bear the same meaning as each other—i.e. 'send away'—makes it practically certain that the two compound verbs are also homologues. This is confirmed and established, beyond a shadow of doubt or flicker of suspicion, by the additional facts that شلح means 'strip' and that ἀποστέλλω means 'doff' as well as 'send away'.

Accordingly, we may formulate the rule that—when an Arabic homologue of a Greek word happens to be a homophone (or quasi-homonym) of a Hebrew word which is also a homologue of the same Greek word, then each of these two co-homologues

acts as a check on and a confirmation of the accuracy of the homology formed by the other with the said Greek word, e.g. *κουφίζω*/קָפַץ/خَفَضَ.

Two propositions, one particular and the other general, logically follow:

1. *שָׁקַל* is as genuine a homologue of *συγκλίνω* as *קָפַץ* itself.
2. Through Greek and not Arabic is Hebrew correctly interpreted, although Arabic may be useful as a test of the accuracy of certain Graeco-Hebraic homologies (c. p. 371).

σχιζώ—Contrast the straightforward meanings herein obtained, and distinct differences clearly defined—by reference to Greek—with the babel and fantasy which pervade the *Lexicon*. According to it, for instance: *קָפַץ* means 'divide' and is related to *חָצִי*, 'be fortunate, happy with one's husband or wife, etc., i.e. have a share in happiness'. This far-fetched comparison is completely out of place here, but would be apt in relation to *קָפַץ* (Job 34. 6)—the homologue of which is *τύχη*, *حَظ*, *جُود*—and which the *Lexicon* misinterprets as meaning 'wound'.

לֹא יִחַצְּצוּ יָמֵיהֶם (Ps 55. 24) means 'shall not halve their days, i.e. enjoy even half of the normal number'. Of course, this is merely guesswork, and very funny guesswork to boot. Nobody out of bedlam speaks like that. The N.E.B., however, has: 'they shall not live out half their days'. This is also a piece of divination, though not an unreasonable effort. But I suggest the homologue of *יִחַצְּצוּ* in this context is *ψηφίζω*, Ar. *أحصى* (cf. *ἀριθμέω*); similar to *וּמִסְפַּר חֳדָשָׁיו יִחַצְּצוּ* (Job 21. 21), which the *Lexicon* renders: 'the number of his months, they have been cut in two (fig. for curtailed)', but the N.E.B. has: 'if his very months and days are numbered?'

עַד-צוֹאֵר יִחַצְּצֵהוּ (Jes 30. 28) means 'shall halve unto the neck = shall reach to the neck and so divide the man in half'. It might seem incredible, but the erudite editors not only persuaded themselves of the accuracy of this interpretation, but also appear to have managed to induce thousands and thousands of other right-minded men to accept it. The N.E.B., however, has: 'rising neck-high'. I suggest the homologue of *יִחַצְּצֵהוּ* here is *ῥέγω*: reach a point; *ἵκω*: attain, reach *حصل*, *وصل*—terminal *ل*. (V. p. 371.)

σχολή—In these homologues we have examples of the two consonants $\sigma\chi$ exchanging as a digraph with Σ and Ψ , or severally with Σ and Ψ ; also of β/θ exchanging dialectally with χ , while the σ drops out. But since Σ exchanges with χ —as in $\chi\alpha\lambda\kappa\acute{\iota}\omicron\nu/\eta\eta\lambda\acute{\Sigma}$ (IICh 35. 13)/ $\eta\eta\lambda\acute{\Sigma}$ (IIR 2. 20)/ $\eta\eta\lambda\acute{\Sigma}$ (Ib 21. 13)/ $\lambda\acute{\Sigma}\lambda\acute{\Sigma}$ (IIS 6. 5)—it can cogently be argued that here, too, it exchanges with χ alone while the σ drops out. Alternatively, that it exchanges with σ alone—as in $\sigma\eta\mu\alpha/\aleph\aleph\acute{\Sigma}$ (Dt 4. 19), $\sigma\eta\mu\epsilon\acute{\iota}\alpha/\aleph\aleph\acute{\Sigma}$ (Gn 21. 22 Nu 10. 14), $\sigma\pi\acute{\iota}\zeta\omega/\eta\eta\acute{\Sigma}\eta\acute{\Sigma}$ (Jes 10. 14), $\sigma\sigma\phi\acute{\iota}\zeta\omega/\eta\eta\acute{\Sigma}\eta\acute{\Sigma}$ (Prv 31. 27), $\sigma\pi\upsilon\rho\acute{\alpha}\varsigma/\epsilon\psi\omega\epsilon/\epsilon\psi\acute{\Sigma}$ (Ez 4. 15), $\sigma\pi\upsilon\rho\acute{\iota}\varsigma/\eta\eta\acute{\Sigma}\eta\acute{\Sigma}$ (Jes 22. 24), $\sigma\acute{\alpha}\psi\omega\nu/\psi\psi\psi$. Similarly with Ψ , which also exchanges with σ and χ , e.g. $\sigma\acute{\alpha}\rho\chi/\eta\aleph\acute{\Psi}$ (Lev 18. 12 Jer 51. 35 Mich 3. 2, 3), $\eta\aleph\acute{\Psi}$ (Prv 3. 8); $\chi\alpha\mu\alpha\acute{\iota}\delta\rho\upsilon\varsigma/\psi\psi\psi$ (Nu 11. 5), $\chi\omicron\upsilon\varsigma/\eta\eta\acute{\Psi}$ (Jes 40. 12), $\chi\rho\acute{\alpha}\omega/\eta\aleph\acute{\Psi}$ (Ex 3. 22 Nu 27. 21 IS 22. 15 Ez 21. 26 ICh 10. 13).

In considering the interchangeability of σ and Σ , one should remember that between Σ and Ψ , e.g. $\psi\psi\eta/\epsilon\psi\eta$ (also $\eta\psi\eta/\epsilon\psi\eta$, v. pp. 35–6), $\eta\eta\acute{\Sigma}$ (Prv 7. 18 $\acute{\alpha}\gamma\lambda\acute{\alpha}\zeta\omega$) and $\eta\eta\acute{\Psi}$ (IS 2. 1). Similarly, in considering the similarity between $\eta\eta\acute{\Sigma}$ and $\eta\eta\acute{\Psi}$, one should remember that Σ and Ψ are interchangeable, e.g. $\eta\eta\acute{\Sigma}$ ($\kappa\acute{o}\pi\tau\omega$ Jos 9. 21), $\eta\eta\acute{\Sigma}$ (Jes 10. 15), $\eta\eta\acute{\Sigma}$ (IIR 6. 6).

The \aleph substitutes χ , as the η does in the homology $\chi\omega\lambda\acute{\epsilon}\omega/\eta\eta\acute{\Sigma}$, and as ψ substitutes the spiritus asper in $\omicron\lambda\omicron\varsigma/\eta\eta\acute{\Sigma}$ (Lev 5. 15), $\omicron\lambda\omicron\varsigma/\eta\eta\acute{\Sigma}$ (Jes 2. 18), and $\omicron\pi\lambda\omicron\varsigma/\eta\eta\acute{\Sigma}$.

$\tau\epsilon\lambda\acute{\epsilon}\omega$ — $\eta\eta\acute{\Sigma}$ has six other homologues, i.e. $\kappa\lambda\acute{\alpha}\iota\omega$ (Thr 2. 11), $\kappa\lambda\acute{\alpha}\omega$ (Jer 14. 6), $\kappa\lambda\acute{\epsilon}\iota\omega$ (IS 6. 10), $\kappa\omega\lambda\acute{\iota}\omega$ (Gn 23. 6), $\pi\upsilon\rho\acute{o}\omega$ (Ps 37. 20), $\chi\rho\acute{\eta}\zeta\omega$ (Ps 84. 3); $\aleph\eta\acute{\Sigma}$ has two: $\kappa\lambda\acute{\epsilon}\iota\omega$ (Jer 32. 3) and $\kappa\omega\lambda\acute{\iota}\omega$ (Ps 119. 101); $\eta\eta\acute{\Psi}$ has six: $\acute{\alpha}\epsilon\acute{\iota}\rho\omega$ (Gn 19. 15, 26 IR 18. 42), $\acute{\epsilon}\lambda\acute{\alpha}\upsilon\nu\omega$ (Gn 31. 10), $\acute{\epsilon}\rho\chi\omicron\mu\alpha$ (Ex 2. 23, 12. 38 Jos 15. 3), $\omicron\lambda\omicron\kappa\alpha\upsilon\tau\acute{\epsilon}\omega$ (Lev 17. 8), $\pi\upsilon\rho\acute{o}\omega$ (Lev 17. 3 Jer 48. 15), $\tau\epsilon\lambda\acute{\lambda}\omega$ (Gn 19. 15, 41. 5); $\psi\psi\psi$ has two homonyms, both adjectives, namely: $\omicron\lambda\omicron\varsigma$ (Gn 33. 18 Dt 25. 15 IR 8. 61) and $\tau\acute{\epsilon}\lambda\epsilon\iota\omicron\varsigma$ (Am 1. 6).

In the *Lexicon* none of the three verbs $\aleph\eta\acute{\Sigma}$, $\eta\eta\acute{\Sigma}$, $\eta\eta\acute{\Psi}$ has any homonyms. For instance, both $\aleph\eta\acute{\Sigma}$ $\eta\eta\acute{\Sigma}$ (Ruth 2. 23, $\tau\epsilon\lambda\acute{\epsilon}\omega$) and $\aleph\eta\acute{\Sigma}$ $\eta\eta\acute{\Sigma}$ (IICh 29. 28, $\pi\upsilon\rho\acute{o}\omega$) mean 'be complete, at an end . . . of action or event, with emphasis on time'. Again $\eta\eta\acute{\Sigma}$ means:

'be complete, at an end, finished, accomplished, spent . . . Qal . . . 2. b *waste away, be exhausted, fail* . . . esp. of eyes exhausted by weeping La 2. 11, strained by looking (fig.) for relief or refreshment, *fail, languish* . . . Je 14. 6 (of wild asses); . . . similarly (sq. ל) of נפש exhausted by *longing* Ps 84. 3.'

Yet כלה in Jer 14. 6 simply means '*enfeeble*', with special reference to eyes (Aristotle, *Physiognomonica* 808²g), and has nothing to do with weeping, pining, or languishing, or being strained in any way. Nor has כלה in Ps 84. 3 any connection with exhaustion; it is the homologue of ἀρῆξω which means '*desire, long for, crave*'. (I. p. 372.)

τῖθημι has sixteen homologues, namely: טמן, הדה, אצר, אצל, תקע, שית, שיב, שום, צוה, נתן, ושה, ושא, וטל, וטה, תהן. It is instructive to compare them with each other and to classify them.

The MV 1 features in six, the terminal ל appears in two, the terminal ז in three, the terminal מ, ע, and ר once; whereas the נ and ה are prosthetic. That the ל in וטל is terminal is clearly and conclusively proved by collating the two verses, IIS 24. 12 and ICh 21. 10. They refer to the same incident, tally in almost every word, and the former has וטל while the latter has וטה instead. Note that while הדה ends in ה and טמן in נ, وضع and ضرب have terminal ع and ر, respectively.

ישם . . . אל in Jes 44. 19 is exactly the same as ישם . . . אל in IIS 13. 33—both ישם and ישם being in the Qal, like שית in Gn 46. 4—and the structure of the infinitive is either שום, like שום; or שיב, like שית. The ב and the terminal מ interchange here, as they do in רבה קשת (Gn 21. 20) and רמה קשת (Jer 4. 29)—רבה and רמה being homologues of ῥῆμα (A): *drag* ררה, רמה Ex 15. 1, 4; *draw* the bowstring, the bow ירה IIR 13. 17 רבה, רמה. Furthermore, the river mentioned in IIR 5. 12 is spelt אבנה, but read אמנה; and مَكَّة, the homologue of μακτεῖον, was also known as مَكَّة. (Yet مَكَّة may well be a homologue of Βακχεῖον, and a cognomen given to مَكَّة by its pre-Islamic critics.)

The first syllable is dropped in all the homologues, except the

last three; and ם is epenthetic in טמן—as it is in ἐρῶ/רמא, and as μ is in τύμπανον, etc.—to facilitate pronunciation.

θ exchanges three times with ט, צ, ש, and נ; twice with שׁ; and once with ד and ק—cf. θεός/רצ, θώραξ/שׁר, θεωρέω/רעב, θύρα/תלד; besides θ exchanges dialectally with τ and χ—cf. μῆτορ/מטמון/מכמך/θέμα—and χ exchanges dialectally with κ.

It is interesting to note in passing that among the Hebrews mortgage affected movable property, and was in the nature of a pledge effected by way of deposit—very much like ὑποθήκη/עבוס (Dt 24. 10) and ῥύσιον/ערבון (Prv 17. 18); ערבון (Gn 38. 17). Like the Greeks, they used to give their hand as a pledge, actually using the expression תקעת כפך (Prv 6. 1), literally: ἐτίθεις χεῖρα. Sophocles, however, has: προσθεῖς χεῖρα δεξιάν (*Philoctetes* 942). But a most remarkable philological double somersault occurred when the European Greeks adapted to their own pronunciation the Asiatic Greek ערבון—pronouncing it ἀρραβών—which was itself an adaptation to the Asiatic pronunciation of their own word, ῥύσιον. What is more, they proceeded to develop this so-called borrowed word into the verb ἀρραβωνίζεσθαι, when centuries earlier the Hebrews had turned the begetter of ῥύσιον—namely, the verb ἐρύω (B)—to ערב (Gn 43. 9). Thus, in the course of numerous generations, the European Greeks could not recognize their kith and kin, any more than the Hebrews could their ancestors. Therefore, a protracted mutual disavowal is hereby turned into immediate mutual recognition; and I call this 'the philological law of return'.

There is not an inkling of the homonyms of the homologues of תִּתְּהַמֵּי in the *Lexicon*, according to which:

תִּתְּהַמֵּי means 'stretch out', and is to be compared with 'هدى *lead, guide*'. (In fact, the homologue of هدى is ἡγέμεαι, a possible alternative.)

(s.v. נָטַל) 'lift, c. acc. Is 40. 15 (fig. subj. נָטַל); lift over thee (עָלַי) i.e. offer 2 S 24. 12, but rd. נָטַח (as parallel 1 Ch 21. 10) ... lift (and lay) upon (עָלַי) La 3. 28.'

In Jes 40. 15, the homologue of נָטַל is δροσίζω, *besprinkle*.

'נָטַח vb. stretch out, spread out, extend, incline, bend . . . = offer, only נָטַח עָלַי 1 Ch 21. 10 *three things do I offer unto thee* (so rd. prob. also parallel 2 S 24. 12, v. נָטַל).'

'I. [נָסָא] vb. lend on interest, or usury, be a creditor (cf. Ar. ^ל postpone, delay; sell on credit; parallel form of I. נָסָא . . .) . . . 1 K 8. 31 2 Ch 6. 22 v. נָסָא Qal 1b (5).'

(s.v. נָסָא) 'בּוֹ אָלָהּ' put on him (require of him) an oath 1 K 8. 31 = 2 Ch 6. 22 . . . correct Massoretic Text נָסָא . . . but sense hardly possible'. This appears in the left-hand column of p. 670, yet in the right-hand one appears the following: 'וְנָסָא בּוֹ אָלָהּ' 1 K 8. 31 and he shall lift up against him an oath = 2 Ch 6. 22 (Massoretic Text נָסָא . . . but sense difficult; read rather נָסָא)'. Indeed, a house divided against itself.

The homologue here is *εὐχόμεαι*, and the passage means: 'and he shall utter an imprecation against him in prayer to curse him'.

'שִׁית n.m. garment . . . compare Syriac . . . appearance . . .;—construct שִׁית וְזָה Prv 7. 10; fig. שִׁית וְזָה ψ 73. 6 (v. II. עֲטָף).'

The homologue in Prv 7. 10 is *θησσα*, later Att *θηττα*, *ῆ*, hired servant-girl; and the expression *θ. γυνή, ὡς ὡς*, occurs in Apollonius Rhodius 1. 193.

'II. [עֲטָף] vb. envelop oneself . . . שִׁית וְזָה ψ 73. 6 they put on for themselves (each) a garb of violence.'

The homologies here are: *χιτών/שִׁית*, *δύω/עֲטָף*, *αἵματος ΜΑ*; and the passage reads: 'they put on a blood-stained coat of mail'. 'עֲטָף לָמוֹ' is instead of 'עֲטָפוּ לָהֶם'; and *עֲטָף לוֹ* is the MIV of *עֲטָף*, meaning 'put on oneself'. (V. p. 372.)

τροφόν—*שִׁית* has two other homologues, namely: *τροφέρον* (Ez 17. 9) and *τροφός* (Nah 2. 13). These nouns derive from *θρύπτω* which has yet another derivative, *θρύμμα*, the homologue of *טֶרֶם* (Ib.). Here we have examples of unsuspected homonyms, and of words of different derivation hitherto wrongly treated as cognate.

χαράσσω—Whether *χαράσσω* is cognate with *ῥεττί* or not, I would not know; but I am trying to prove that—far from being a Semitic loan-word—it is a variant of several Greek words as pronounced on the Continent in Arabic and Hebrew. In fact, some of its homologues drop the *ρ*, *רצע* drops the *χ*, while *نقش* begins with the MIV *ن*—all in accordance with tested rules of homology. (V. p. 373.)

According to the *Lexicon*, קרוע in Leviticus and קרוע in Isaiah are the same word, respectively meaning 'mutilated' and 'sharp', and it is so translated in the N.E.B. Similarly, the *Lexicon* states that קרע in Jer 4. 30 and קרע in Gn 37. 29 are the same word, respectively meaning 'make wide, large, eyes, with (ב) stibium', and 'tear, rend'. The N.E.B. translates the passage in the former verse: 'make your eyes big with antimony'. קרע in Gn 37. 29 is the homologue of ῥήγνυμι; while קרע in Jer 4. 30 is also the homologue of χροῖζω, χρώζω, χρώτνυμι—like כרע Job 31. 10, 39. 3—since χροῖζω means both *lie with* and *colour, stain*.

χήλιος—I think this word was borrowed from כלי, the homologue of ὄπλον—as ἀπαβών was borrowed from ערבון (Gn 38. 17), the homologue of ῥύσιον. They are both atavisms.

χηλός—To lighten their cargo the crew of Jonah's ship did not throw overboard the kitchen utensils or the ship carpenter's tools, but jettisoned the heavy chests packed with commercial goods and personal effects, which constituted the freight. Similarly, the כל referred to in Lev 15. 4, 6, 26 was probably a chest. In my childhood days, chests containing clothes and linen were used not only as wardrobes, but also as settees in modest Jewish homes in Jerusalem and Cairo. (I. p. 373.)

χράω—קרא and שאל involve the consonant/vowel metathesis between ρ and α.

χ changes dialectally into ט, e.g. χήλιος, כל; and into ש, e.g. ψυχή, נפש (Ex 1. 5). ζ also changes into ש, e.g. Ζήν, שון (Jer 48. 45), שון (Jos 17. 11), שם (ICh 13. 6), שן (IS 31. 10). χράω also means: 'furnish the use of a thing, i.e. *lend*, usu. in a friendly way, δανείζω being the word applied to usurers'; but the homologue for *lend* is in the השאל—הפעיל (Ex 12. 36). The homologues of δανείζω are: לוה, הלוח, נשא, נשה, נשך; cf. τοκίζω.

χρημα—Mark how ה, ח, and כ interchange. The כ in כמה preserves the χ, while the ρ is dropped or absorbed by the טח. On the other hand, the ל in למה and the ל in לו dialectally replace the ρ, while the χ drops out. The כ in כצע and כצר, like the ב in بضاعة—which corroborates בצע—exchanges with μ. These

three homologues, together with מְכַר, מְקַסֵּם, מְקַרָּא and مَسَارَى, illustrate the prefix-suffix metathetic phenomenon.

מְקַרָּא in Jes 4. 5 means 'the seat of an oracle', from קָרָא (IIR 3. 10)/χρηζω; the meaning 'convocation, sacred assembly'—ascribed to it by the *Lexicon*—is not justified by the context. Nor is קְרִיאָה a 'proclamation', but an 'oracular or prophetic utterance'—قِرَاءَان. Lastly, מְקַרָּה in IS 6. 9 and 20. 26 is generally accepted to mean 'accident, chance', a homologue of κύρμα, from κύρω, κυρέω/קָרָא (Ex 1. 10)/קָרָה (Gn 44. 29); but it possibly means 'a strange and unusual phenomenon'. (V. p. 374.)

χωλεύω—Just as ה interchanges with χ, here and in χρηματα/הָרִים, so does כ interchange with the spiritus asper in ἡπαρ/כַּבֵּד and כֹּהֵל. In fact, most interchanges are reciprocal.

ψυχή—כּוֹף and كَوْفَة are formed by dropping the π in ψ, while עֶשֶׂה and عَشَد are formed by dropping ψ—the second כּ and the second כּ, as well as the ע and ث, exchanging with χ, e.g. χάζω/עָשָׂה/עָשָׂה, χάζω/עָשָׂה (IIS 1. 22), and χρίσι/כּוֹף. The כּ in עָשָׂה is the MV כּ, and it indicates that ψυχή must be derived from ψύχω. This is corroborated by the homology ἀναψύχομαι הוֹשִׁיעַ (Ex 31. 17). The *Lexicon* would have us read הוֹשִׁיעַ instead of הוֹשִׁיעַ in Ez 13. 20, an emendation which fails to clarify an obscure passage. (V. p. 374.)

In short, the *Lexicon* is typical for its failure to recognize the existence of innumerable homonyms; its reckless emendations of the text; its perverse and fantastic exegesis; its false etymologies; its distortion of any meaning of any word to meet the various requirements—or supposed requirements—of the different contexts. Common words and ordinary passages excepted, the A.V. and the N.E.B. are equally unreliable, their pages teeming with innumerable errors.

Students of this book will be left in no doubt as to the urgent need for the present philology of the Bible to be fundamentally overhauled and revised, and for a new translation to be undertaken, in the light of the theory herein expounded. Because this theory is inherently sound, and because it alone offers the right methodology whereby to discover the correct interpretation of biblical words.

XIX. CATALOGUE OF GENERAL HOMOLOGIES

LXII. The following is the last, largest, and most varied of several lists of explained and text-supported homologies. Taken together, these lists afford boundless opportunities for testing over and over again the validity of each Proposition, and for discovering further homologies.

IF one reads a random number of these homologies aloud, one after the other in quick succession, they sound pretty chaotic and even cacophonous, owing to the frequent change of place by the Greek suffixes, and the constant interchanges which involve consonants, vowels, and vocalization. Yet when examined individually, one by one, each homology appears to be covered by one or more Propositions, which account for almost every difference that exists between its homologues, and show that these differences are frequent to the point of regularity. In the result, it becomes evident that perfect order and euphony reign throughout, and that one and all these Graeco-Hebraic, Graeco-Arabic and Graeco-Hebraic-Arabic entities exhibit the whole kaleidoscope of the philological phenomena herein dealt with—phonetic, morphological, and semantic—some familiar, others not so familiar. Thus, there jostle each other prothesis, aphasis and aphaeresis, apocope and syncope, the dropping of certain letters from Greek homologues, the addition of terminal letters to Hebrew homologues, the splitting and joining of words, consonant-vowel metathesis, change of place by affixes and change in the order of words, nominative and genitive homologies, single and multiple homologies, ordinary and atavistic homologies. At one extreme homologues are met with which sound and look alike, at the other the resemblance between them is concealed beneath complex and sophisticated camouflages. There lies in between these two groups a vast number of homologies of varying degrees of difference in sound and structure.

The validity of Propositions is tested by subjecting individual homologies to strict and systematic analysis. For instance, take a particular homology and find out: whether the meanings of

its constituent homologues are congenial one with the other and agreeable to the text or texts referred to; which letters of the homologues tally; which interchange, and why; by which points of vocalization are the vowels replaced, and why; which letters of the Greek homologue are missing in its Hebrew partner, and why; which letter or letters have been added to the latter, and why; which letter or letters have changed place, and why. This process has to be pursued relentlessly; nothing must be permitted to escape notice, nothing must be admitted that is not accounted for.

For the discovery of new homologues, it is a good exercise to try and find out the homologues of cognates of the Hebrew word in hand. Another good exercise is to compile a personal list of complete homologies. A third is to compile lists of kindred verbs and their derivatives; for instance, verbs relating to sight, motion, food, and so on: e.g. שעה, שור, ראה, צפה, חזה, מראה, מצפה, צופה, חזון, השגיח, הציץ, הביט, תור, שקף, מראה, מצפה, צופה, חזון, השגיח, הציץ, הביט, תור, שקף, etc. A fourth, to seek corroboration in other homologies, in reduplication or parallelism, in other biblical texts, and in Greek passages.

The texts referred to in support of meanings have been carefully selected, not only for their aptness *vis à vis* the particular homologies concerned, but also in relation to their contexts. It is in this sphere that the identity of one language with the other is repeatedly and conclusively proven by single and multiple homologies, homologies with one or more meanings, with delicate shades of meaning, or even with opposite meanings. Homonyms and homophones multiply, while Arabic fellow-homologues often afford corroborative evidence of great weight and decisive authority. Sometimes—as with homonyms and such homologies as $\eta\kappa\alpha\tau\epsilon\pi\epsilon\lambda\epsilon\chi\omega$ —the context alone decides the meaning, so that the choice of the appropriate text to match the meaning becomes of vital importance. On the other hand, when it happens that a biblical text resembles a Greek passage, there is no difficulty; the choice is ready-made. Read in context, every other homology shines with exceptional semantic sparkle, and the cumulative brilliance is intellectually dazzling. So that as one goes along one becomes more and more convinced that those who spoke the language of the Prophets had a good command of the tongue

of Hellas, and a clear perception of its subtleties and expressive character. One or two examples will suffice.

זח and πατήρ resemble each other—account being taken of consonant-vowel metathesis, apocope, and the interchange of ז with π. These two homologues share no less than eight meanings. Greek and Hebrew apart, are there in mankind any two *different* languages where such phenomena occur between any word in one of them and another in the other? אָרָב sounds uncommonly like and means precisely the same as ὀρέω. Did Hebrew by any chance borrow it from Greek, or vice versa? Again, זח—in view of accountable differences—resembles ἀέπτω and bears two of its three meanings. Is this a coincidence? Similarly, זחזח resembles σπάω, and only through that resemblance is it possible to explain rationally the expression זח זחזח. Is not this significant? Now the verb זחזח homologizes with πλέω, and זחזחזחזח with ἐπιπλέω. The former expresses two shades of breathing, while the latter means two opposite kinds of breathing. In the circumstances, Jes 12. 1 becomes intelligible. So does another verse in Isaiah, 32. 12, thanks to the homology זחזח ἀέπτω. Do not these three examples point to the identity of the two languages even more emphatically than the other four? And these are only a few reliable witnesses among thousands.

Comparisons ought to be made [with the Septuagint, the *Lexicon*, the A.V., the N.E.B. and for the principal Jewish commentators: רש"י, ק"ד"ק and עזרא זחזח, among other authorities] and a verdict reached in respect of every homology included in the said lists. Only thus would gradually be unveiled the deep mystery which shrouds the biblical vocabulary.

In fact, numerous Hebrew words have more than one mystery behind them, and not until they are resolved can one begin to understand the Bible. Take, for instance, the entry זחזח זחזחזחזח, זחזח σπάω. The Greek verb is doubly intriguing. First, it has two entirely different meanings, 'breathe' and 'enjoy'; secondly, it has two other meanings: 'draw in, suck in', and 'draw tight', 'pull'. How σπάω came to have these various meanings is no concern of ours, and the question need not detain us. What primarily concerns us is the mystery behind זח זחזח, because one does not breathe or suck in shadows. The solution of the conundrum confirms the soundness of the homology זחזח/σπάω, and one can at last see clearly the picture over the strange device:

‘כעבד ישאף צל’, which has for more than two millennia lain hidden in the obscure cellars of linguistics. It is that of a slave who—having worked hard and long out in the open field, probably bare-headed, barefoot, and half-clad, exposed to the scorching summer sun—is now *enjoying* the shade.

The other mystery touches the relation of שאף to שאב, two slightly differently pronounced words, with two distinct meanings, yet each identical with a third word, σπάω—a lot shared by many other Arabic and Hebrew words participating in multiple homologies. At this early stage of the analysis you pause and ponder whether all the Israelites, everywhere and at all times: from Moses to the Maccabees, and from Dan to Beersheba, invariably pronounced שאב שאב and שאף שאף—in view of the liability to confusion of the labial letters ב and פ—or some of them, somewhere, sometime, pronounced שאף שאב and/or vice versa. Having posed the question, it matters not what answer, if any, you give to it. Your simply posing it *ipso facto* qualifies you to penetrate the biblical palimpsest, i.e. to appreciate that נהר is נהל, and that both are πόος; that משלח is the same as משלוח, and that both are identical with ἐπιχείρημα and unrelated to שלח; that יוהנן is a variant of כנניה, and that both are variants of Διογενής; that כהנה is a word with two meanings; that there are three kinds of שש: one like שיש, the other like שטי, and the third like ששה, שט, and شة.

True it is that in our present state of knowledge we cannot be sure whether or not שאב and שאף were ever confused one with the other. Yet the possibility of such confusion is not an idle speculation, in view of the actual confusion of שפטי IIS 7. 7 with שפטי ICh 17. 6, קקק Jer 17. 10 Job 5. 27 with קקק. For an Ashkenazi would pronounce שפטי שפטי, קקק, and (non-extant) קקקק—contracted into קקק. And that is precisely what the exiles who returned from Babylon literally did (Neh 6. 12). In fact, the homologue of קקק is σκοπέω: *examine, consider; inquire, investigate* (W)—and that of קקק, in Neh 6. 12, is διασκοπέω: *examine or consider well; inquire, investigate* (W). So that וואקרה, there, is וואקרה—the ח/כ being occluded by the דגש into the ק/כ, and the הלם turning into צר (cf. Dt 13. 15 as regards וואקרה). Besides, it is pertinent

to point out two similar homologues of *σπάω*, i.e. $\Sigma\Pi\Theta$ and $\eta\Pi\Theta$, which differ respectively from the other two—the Θ being substituted for the Ψ , and the Π for the \aleph .

A word as to the context of $\aleph\aleph\aleph$. The homologue of $\eta\Pi\aleph$ in the second half of the verse is either *ἐλπίζω* (*hope to do* or *hope* or *expect*), or *ἐπελπίζω* (*buoy up with hope*), or *κατελπίζω* (*hope* or *expect confidently*), or *ἐπέλπομαι* (*have hopes of*). So Job laments his fate: he has been allotted periods of futility, and apportioned nights of toil—a life of servitude, alternating between spells of relief from hard labour and prospects of working for a wage. Therefore, the Greek explanation fits in beautifully; but the factor of parallelism has misled commentators to interpret $\eta\aleph\aleph$ as meaning 'aspire'.

I am afraid Greek scholars will not be able to reap a bountiful harvest from this new branch of Greek literature—certainly not a harvest comparable to the one gathered by Western Europe from the rich literature of ancient Greece retrieved from oblivion, which ushered in the Renaissance—for two reasons: one, the Bible is a comparatively small book; it includes among its varied contents no tract on agriculture, astronomy, engineering, medicine, navigation, or any other art or science. Unfortunately we have no treatise on botany or zoology by King Solomon, although he is said to have discoursed on plants and animals (IR 5. 13). Two, the Hebrew language has been drastically impoverished and largely forgotten, through crushing defeats, brutal occupations of the Land of Israel, fratricidal internecine conflicts, wholesale deliberate destruction, captivities, dispersions, genocidal massacres, expulsions, forcible conversions, violent suppression, cruel persecution, assimilation (Dan 1. 3). Nevertheless, they will be able to glean one or two ears which escaped the raiding reapers, and a few berries which eluded the gargantuan grape-gatherers.

Yet in the light shed by the lists herein compiled, and they are by no means exhaustive, the Hebrew dictionaries and the numerous translations of the Bible will have to be radically revised; the bases of Hebrew and Arabic etymology will have to be completely recast; and the Septuagint itself will be tested and corrected. Moreover, the development of monotheism must now be studied against an Hellenic background, while it is manifest that the roots of the belief in Jesus as the Son of God reach far back

to Hebrew-Hellenic antiquity. People might nowadays call their children Daniel, John, Tom—as they do Dick or Harry—without reference to any theological concept. Not so in olden times: **יְהוֹחָנָן**, **פְּדִיָּה**, **פְּדִיָּהוּ**, **פְּדִיָּהוּ**, have distinctly theistic overtones. The first is the homologue of *Διογενής* (*sprung from Zeus*), the second homologizes with *παῖς Διός/θεοῦ* (*servant or son of Zeus/God*), while the third and fourth do with *παῖς Διός*. And it is as well to remember that **פְּדִיָּהוּ** was older than Sinai, and that the first recorded **יְהוֹחָנָן** and **פְּדִיָּהוּ** were coevals of King David and before the Temple (cf. Luke 1. 13, 57–63). Clearly, the two verses, Ps 82. 6–7, now acquire a palpable dimension: there were undoubtedly men in Israel who—like the King of Tyre nearby (Ez 28. 2, 6, 9)—believed themselves to be gods, of divine descent, and immortal (cf. ICh 29. 23). Indeed, monotheism had to fight off the influence of atheism as well as that of polytheism (Jer 2. 28 Ps 14. 1). As a matter of historical fact, the hard struggle on its behalf only triumphed as late as the advent of the Hasmoneans; but the harder struggle for the soul—for what lies beyond the daily bread, for the Kingdom of God, for Jerusalem, for the spiritual heritage of Israel—went on (witness the records of the New Testament) and continues to our day among Jews and Christians alike—freely and vigorously, even as Job's high-level debate with his comforters was conducted.

Note: The following list does not cover pp. 102–6, 135–67, 174–284, 631–80. A few words, not included in the book, are listed for convenience. The letters t and m after a page figure respectively indicate: *text* and *meaning*.

- אֵל θεός: א. אל; e.g. אֵלֵּל, i.e. אֵלֵּל, but possibly
عبد الله 123
- אֵלֵּל ἀγός: (ἀγός) *leader, chief* Gn 4. 20, 21 Nu 3. 24,
30, 35 Jes 9. 5, 22. 21 Neh 11. 13 ICh 24. 31; = παῖς 14, 37
- „ πατήρ: *father* Gn 32. 10 IIS 9. 7; *grandfather* Gn 32.
10, 49. 29 IIS 9. 7 ICh 32. 13; esp. as epithet of
Zeus Jes 63. 16 Jer 2. 27 Mal 2. 10; respectful mode
of addressing persons older than oneself IS 24. 12
IIR 2. 12, 5. 13, 6. 21; metaph., *father, author* Jer
2. 27 Job 38. 28; π. ἡ πόλις אֲבִי הַגִּלְעָד Jos 17. 1
אֲבִי בֵּית־לָחֶם... אֲבִי בֵּית־גִּדְרָן ICh 2. 50 אֲבִי קָרַת־יֶעֱרָם

434 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- Ib 2. 51 אֲבִי-יִצְחָק Ib 9. 35; in pl., *forefathers* Nu 20.
 15 IIR 14. 3 Jes 43. 27, 58. 14 ICh 28. 1; *parents*
 Jer 7. 18, 13. 14, 31. 29 (28) 14, 69, 73, 99, 122, 326, 330 t
 אֶפְרַיִם *phátis*: *voice from heaven, oracle*; of the interpreter of
 dreams Gn 45. 8 69
 אֶפְרַיִם *φυτόν*: *plant, esp. garden plant or tree* Job 8. 12 Cant
 6. 11 73, 80
 אֶפְרַיִם, אֶפְרַיִם *εὖ*: *well*; in Compds., implying *abundance,*
prosperity, ease (e.g. אֶפְרַיִם אֶפְרַיִם) 14, 114, 122-3, 127
 אֶפְרַיִם *φθίνω, -νύθω, φθίω* 87, 317-18 tm; אֶפְרַיִם *ἀποφθίνω,*
ἀποφθινύθω, καταφθίω 87, 318 tm; אֶפְרַיִם *ἀπο-*
φθινύθω, ἀποφθίω 87, 318 tm; אֶפְרַיִם *ἀποβλήω*
 317 tm; אֶפְרַיִם *ἀποβλήω* 317 tm; אֶפְרַיִם *ἀφαιρίζω*
 317 tm; אֶפְרַיִם *ἀφαιρῶ* 317 tm; אֶפְרַיִם *ἀφαισμός*
 317 tm, 319; אֶפְרַיִם *φαίω*, -τάω, -τίω Prv 31. 6
 318 tm; אֶפְרַיִם *φαίω* Dt 26. 5 Job 31. 19, 318 tm;
 אֶפְרַיִם (*ἐς*) *αἰδίων, τὸ αἶψα* 49, 318 tm
 אֶפְרַיִם, אֶפְרַיִם, אֶפְרַיִם *ἡδύς*, lengthd. poet. form *ἡδωνεύς* 22, 31 t, 44,
 68, 121, 266 tm, 317 t, 318 tm, 319, 333-4 t, 387 t, 393 t
 אֶפְרַיִם *πάθος*: אֶפְרַיִם, אֶפְרַיִם Ob 12; cf. Dt 32. 35 Ob 13
 Prv 1. 26, 17. 5 (אֶפְרַיִם, אֶפְרַיִם, —א, אֶפְרַיִם, —א; —א, אֶפְרַיִם,
 אֶפְרַיִם; —א, אֶפְרַיִם, אֶפְרַיִם, —א; 29 t; אֶפְרַיִם *αἰνίζομαι*: אֶפְרַיִם 86 t, 110 tm
 אֶפְרַיִם, אֶפְרַיִם *ἀγάπησις*: (*ἀγαπάω*) *affection* (cf. *ἀγαπάω*:
desire) Gn 3. 6 Nu 11. 4 Ps 119. 20 72, 136 tm
 אֶפְרַיִם *πόποι*: exclam. of surprise, anger or pain Prv 23. 29 62
 אֶפְרַיִם *φάτνη*: *manger, crib* Jes 1. 3 73
 אֶפְרַיִם *φάτνωμα*: = *φάτνιον*, Dim. of *φάτνη*, *sup.* Jer
 50. 26 69
 אֶפְרַיִם *ἀρά γε* (*ἀρα* = *ἤρα*; *γε* is an enclitic Particle,
 giving emphasis to the word or words which it
 follows.)—*ἀρα*: interrog. Particle, implying *anxiety*
 or *impatience*; alone, it simply marks the question, the
 nature of which is determined by the context 27 t, 29 t, 63
 אֶפְרַיִם *ἐφηβος, ἑφάβος*: (*ἡβη*) *one arrived at adolescence* (i.e.
 the age of 18 years); generally, *boy*, e.g. אֶפְרַיִם (cf.
 אֶפְרַיִם *ἡβη*: *youthful prime, youth* Job 9. 26) 127
 אֶפְרַיִם *ἑφῆβος Ἡλίου*: originally, a person
 who, when about sixteen or eighteen, was attached
 or dedicated to the worship of the Sun-god 28 t, 121, 123,
 125, 128

אביהו, אביהו, אבים	ἔφηβος Διός: originally, a young man dedicated to or a gift from Zeus IR 14. 31 ICh 3. 10 ICh 13. 20	123, 336 t
אביטוב	ἀγαθός, -θοῦ: <i>well-born; brave; good, capable; good, in moral sense</i> ICh 8. 11	82, 122
אביטל	ἔφηβος θεοῦ: originally, prayed for, or apprenticed in the worship of God IIS 3. 4; v. אביאל	122
אביטלך	ἔφηβος Μολόχ: originally, a follower or gift of Moloch Gn 20. 2; v. אביאל	128
אביטעם	εὐνοος: <i>well-disposed, kindly, friendly</i> Jud 4. 6	123
אביר	ἀγός: v. אב IS 21. 3 Ps 68. 31 [a play on words: אביר/ἀγός/βουs, עגל/μόσχος/ὄχλος] Thr 1. 15	378-9
„	ἀμβροτος: poet. Adj. <i>immortal, divine</i> Ps 132. 2, 5	37, 39, 108
„	βουs	40, 662 tm
„	ἵππος: v. סוס Jud 5. 22 Jer 47. 3	40
אביר	ἀβροτος = ἀμβροτος, sup. Gn 49. 24 Jes 1. 24	37, 39, 108
אביטור	εὐδωρος: <i>generous</i> [cf. תשורה]; εὐθώρηξ: <i>well-mailed</i> [cf. שורק, שור]; εὐπους: <i>fleet of foot</i> [cf. אשיר] ICh 2. 28	124
אביטור	εὐδωρος: <i>generous</i> IS 26. 6 IIS 10. 10; ἔδωρος Διός; v. אביהו	
אביתר	εὐάτος: <i>easy to heal</i> IS 22. 20	41, 73, 123
קאנפך	καπνόομαι: Pass., <i>to be turned into smoke, burnt to ashes</i> Jes 9. 17	60
אבק	καπνός: <i>smoke</i> Jes 5. 24 [corroborates καπνόομαι]	60, 77
אפקה	κάπνισμα: <i>incense</i> Cant 3. 6 [corroborates אבק]	60
אבל	ἀβδελον, ἀμβλύs	94 tm
אבן	λαῖγξ: Dim. of λάas (poet. Noun, <i>stone</i>), generally, <i>stone</i> Gn 29. 2; עונה	55, 294 tm
אבן בנה	Μαγνήτις λίθος, ἡ [prefix-suffix metathesis in order of words, v. אבנה]: <i>the magnet</i> Jos 15. 5	381 tm
אבנה, אבנה	ἄμνος	29 t, 400 t, 423 t
אבנים	ἄβα, ὀπήεις	94 tm
אבר, אברה	ἀβαρταί, πτέρον, πτέρυξ	56, 94 tm
אברם, אברהם	εὕρημα, later -ρεμα: (εὕρισκω) <i>intention, discovery, thing discovered not by chance but by thought; that which is found unexpectedly</i> [much like Ἑρμαιον (prop. gift of Hermes, i.e. unexpected piece of good luck, windfall, treasure trove חירם)]; foundling Gn 17. 5	121
אברך	εὐλογέω; <i>praise, honour; bless, praise a god;</i>	

<i>προσκυνέω</i> : <i>make obeisance</i> to the gods or their images; esp. of the Oriental fashion of <i>prostrating oneself before</i> kings and superiors Gn 41. 43		116
אֲבָשָׁלוּם <i>εὐγάλενος</i> : <i>very calm</i> IIS 18. 18		123
אֲגֻר <i>ἀγύρτης</i>		127 tm
אֲגֻרָה, אֲגֻרָה <i>ἀργυρίς</i> : = <i>δραχμή</i> (<i>drachma</i> , worth six obols, (דרכמן) Ex 30. 13 IS 2. 36 Esr 2. 69		63, 81, 92
אֲגֻל <i>ὄχλος</i> : generally, <i>mass</i> , <i>multitude</i> ; v. אֲגֻל Job 38. 28; אֲגֻלִּים <i>ἀγοραῖν</i> Jes 15. 8		93
אֲגֻל <i>σχοῖνος</i> : <i>rush</i> , <i>reed</i> , <i>rushbed</i> ; <i>land measure</i> Jes 58. 5 Job 40. 26; v. אֲגֻל		77
אֲגֻל <i>ἀγγεῖον</i> : <i>vessel</i> ; <i>jar</i> or <i>vase</i> for water Ex 24. 6 Cant 7. 3		38
אֲגֻל <i>ἀγαθός</i> : v. אֲגֻל Ez 12. 14; <i>τόπος, ου</i> : <i>place</i> , <i>region</i> Ib 38. 6		64
אֲגֻל <i>ἀγείρω</i> : <i>gather</i> , <i>assemble</i> ; of things, <i>collect</i> , <i>gather</i> Prv 6. 8		43, 127, 326
אֲגֻל <i>χυρτόν</i> [an atavism]: = <i>σκύφον</i> (כוס, כף, ספל) <i>cup</i> ; <i>κρατήρ</i> : (<i>κεράνυμι</i>) <i>mixing vessel</i> , esp. <i>bowl</i> , in which wine was mixed with water, <i>bowl of wine</i>		66
אֲגֻל <i>χειροπληθής</i> : <i>filling the hand</i> , <i>handful</i> Ex 21. 18		57, 66, 69
אֲגֻל <i>γραφή</i> : v. p. 113		66
אֲגֻל <i>אֲדָר, אֲדָר, אֲדָר</i> 27 t, 30 t, 42 t; אֲדָר, אֲדָר 28 t		
אֲגֻל <i>ἀγοραῖν</i>		355 tm, 377
אֲדָר <i>ξανθός</i> : <i>yellow</i> , of various shades, freq. with a tinge of red; in Ep. mostly used of <i>fair</i> , <i>golden</i> hair; of complexion; after Hom. of all kinds of objects, of gold Nu 19. 2 IIR 3. 22 Zach 1. 8 Cant 5. 10; cf. Gn 25. 25; v. אֲדָר, אֲדָר 56, 67, 93, 310		
אֲדָר <i>Ἄδωνις</i> : <i>Adonis</i> [possibly an atavism, the homologue of <i>ἡίδεος</i>]		31 t, 46, 121, 332-3 tm
„ <i>δυνατός</i> : (<i>δύναμαι</i>) <i>strong</i> , <i>mighty</i> , <i>powerful</i> , <i>influential</i> ; <i>οἱ δυνατοί</i> , the <i>chief men of rank and influence</i> (אֲדָרִים IR 22. 17); <i>δυνάστης</i> : <i>lord</i> , <i>master</i> , <i>ruler</i> , of Zeus; <i>μεδέων</i> : (<i>μέδω</i>) <i>guardian</i> , <i>ruler</i> , always of Zeus; generally, <i>ruler</i> (אֲדָר Gn 15. 2) Gn 42. 30, 33 Ex 23. 17 Dt 10. 17 Jos 3. 11 Mal 1. 8, 3. 1 Ps 114. 7; <i>πάστας</i> (<i>πάομαι</i>): <i>super</i> Gn 39. 20 IR 16. 24		86 t, 326, 330 t
אֲדָר, אֲדָר		24 t

XIX. CATALOGUE OF GENERAL HOMOLOGIES 437

אֲדוֹת	διὰ σε, διὰ ταῦτα, διὰ τοῦτο	169 tm
אָדָן	τότε, τόκα: <i>at that time, then</i> Dan 2. 15, 17	64
אֲדָר	אֲדִיר, אֲדָרַת, אֲדָר, אֲדָרֹס: <i>skin; dépos: skin, hide; déppis: skin; dorá (A): skin when taken off, hide</i> Jud 5.	
	25 IR 19. 19 Jon 3. 6 Mich 2. 8 Zach 13. 4 Esth 1. 6	15, 66, 81, 100, 326
אֲדָרַת	דֹּרָא סַטְרֹוּ: <i>the skin of a</i> שְׂעִיר	15 t, 57
אֲדִיר	ἀνήρ, ἀνδρός	82, 285-7 tm
אֲדִירִי הַצֶּאֱן	αἰγῶν ἀνήρ: <i>Virgil's vir gregis</i>	82, 285-7 tm
אָדָם	ἀνήρ, ἀνδρός	63, 67, 76 t, 82, 285-7 tm, 289 t
אָדָם	אֲדָמָה, גֵּן Gn 2. 9, 4. 2, 8. 13, 28. 15, 47. 20 Jes	
	14. 2, 32. 13 Ez 11. 17 Am 7. 17 Prv 30. 14	92, 290 tm
אָדָם	ἔδεσμα; ξανθός	310 t, 401 tm
אֲדָן	ἑδᾶφος: <i>bottom, foundation, base of anything</i> Ex 26.	
	19 Job 38. 6 Cant 5. 15	49
אֲדָנִי	ἡίθεος, ἄθεος: <i>unmarried youth [= ἄδωνις]</i>	128
אֲדָנִי, יְהוָה	ἡίθεος Διός: <i>originally, an acolyte at the temple of Zeus, or his gift</i> IR 1. 5, 8	128
אֲדָרִיכָא	ἄνδρες δικασταί: <i>jurors, gentlemen of the jury</i>	58, 82, 286-7 tm
אֲדָרְכָן	דְּרָכְמָן, דְּרָכְמָן, דְּרָכְמָן: <i>דράχμη: v. אַרְבָּה</i> Esr 2. 69, 8. 27	66, 69, 78, 100
אֲדָרְכָן		27 t
אֲדָרְכָן	יָדוּעַ, אֲדָרְכָן, יָדוּעַ: <i>χείρ: hand and arm, arm</i> Jes 52.	
	10 Job 22. 8-9, 31. 22 Dan 2. 32 Esr 4. 23 IICh 32. 8	30 t, 46, 47, 66, 69, 99, 169 tm, 258 tm
אֲדָרְכָן	ὄπλον	315 tm
אֲהַב	ἀγαπάω, Ep. and Lyr. for ἀγαπάω: <i>show affection, generally, love; desire; seldom of sexual love, for ἐράω (but ἀ. ἐταίρας to be fond of them</i> IR 11. 1-2)	
	Gn 34. 3, 37. 3	44, 49, 91, 100, 108, 326, 332, 334 t, 381
אֲהַבָה	ἀγάπη: <i>love</i> Cant 3. 10	73, 334 t
אֲהַב	ἀγαπητός	91, 102 tm, 107-8, 327
אֲהַבָה	ἀγάπημα: <i>darling, of a person; generally, delight</i>	
	Jer 30. 14 Ez 16. 33 Hos 2. 7, 14	69
אֲהַל	αὐλή: <i>open court before the house, courtyard</i> Ps 132. 3; <i>generally, court, hall</i> Ps 132. 3; <i>court of temple</i> IR 2. 29, 30 Ps 15. 1; <i>any dwelling, abode, chamber</i> Jos 22. 8	
	IR 12. 16	30 t
„	αὐλῆς: <i>tent or place for passing the night in</i> Gn 12. 8	
	Dt 1. 27 Jer 6. 3, 35. 7 [cf. αὐλίζομαι: (αὐλή) <i>lodge, pass the night</i> אֲהַל Jes 13. 20; v. אֲהַל]	30 t

438 XIX. CATALOGUE OF GENERAL HOMOLOGIES

לָקָח	φύλον: <i>race, tribe, clan</i> (pl.) Jud 6. 5 Ps 78. 67	66, 73
אֵין	οὐ: the negative of <i>fact</i> or <i>statement</i> ; used sometimes with the ellipsis of a definite verb; not (W) Prv 31. 4	39, 66, 334 t
בְּרִאשִׁית	φάτις: v. בִּר Dt 18. 11 Jes 29. 4	69, 291 t
וּבְרִאשִׁית	καὶ τότε: <i>even then</i> or (at the beginning of a clause) <i>and then</i> Lev 26. 41 Jos 1. 8 IIS 19. 7	64
עֵצִים	πύρδαλον, -δανον: <i>small wood for burning</i> Jes 7. 4 Am 4. 11	62
אֶהָב	ἀβω, οἶω: cf. ἀγαπάω	94 tm
אֵילִם, אֵילִים, אֵילִים	ὄϊς: dat. pl. ὄϊσι; Lat <i>ovis</i> ; <i>sheep</i> , both of the ram and the ewe Ex 29. 22	31 t, 37, 39, 314 t
אֵילָן	πολλάκις: <i>perchance</i> Gn 16. 2, 32. 21	61
אֵילָן	ὅλος: <i>whole</i> , i.e. <i>safe and sound</i> Ps 73. 4	49, 67
אֵילָן, אֵילָן	αὐλή, <i>sur.</i> IR 6. 3, 7. 6-8 Ez 8. 16, 40. 7, 48 IICb 29. 17	67
אֵילָן	ἀλλ' οὖν: (ἀλλά לבד, <i>but</i> ; οὖν/כן, <i>then, therefore</i>) concessive, <i>at all events</i> Job 13. 3; <i>but then</i> Ib 13. 4, <i>however</i> Ib 2. 5	327
אֵילָן	φauλότης: <i>meanness, poorness, badness</i> Prv 18. 13, 19. 3; לֵי אֵילָן: <i>ineffectual, bad</i> Jes 19. 11	65, 415 t
אֵילָן, אֵילָן (אֵילָן?)	δύναμις: <i>power, might</i> ; in Hom. esp. of <i>bodily strength</i> Gn 49. 3 Jes 40. 29 Job 9. 25; א. εὐνή	59
אֵילָן	ὠδὶς: <i>pangs</i> or <i>throes of birth</i> ; אֵילָן-בֶּן הָאֵם ὠδίνων (אֵילָן) πόνος (בֶּן) [suffix-prefix metathesis], of a child (literally, <i>my stress of pangs of childbirth</i>) Gn 35. 18 Dt 26. 14 Hos 9. 4	57, 62, 291
אֵילָן	ὀδύνη, ἐδύνη: <i>pain of body; pain of mind; grief, distress</i> (pl.); = εἰδία	59, 290 tm
אֵילָן, אֵילָן, אֵילָן	ἡμῶν Gn 41. 45, 50; v. אֵילָן	124 t, 312 t
אֵילָן	ἀτη, αὐάτα (ἀτ-): (ἀάω) <i>reckless guilt</i> or <i>sin</i> Nu 23. 21 Ps 55. 11	41
אֵילָן, אֵילָן	ἐφθός <i>boiled</i> ; ἐφθός χρυσός <i>refined gold</i> בִּזְבִּזָּה; אֵילָן, אֵילָן אֵילָן: <i>boiled down</i> ; א. (χρυσός) <i>refined gold</i> מוֹפֵט (הָאֵל) [אֵילָן, possibly 'from Ἐδεσος']	116-17 tm, 334
אֵילָן	ἀπυρος: <i>uncooked</i> ; א. χρυσίον (<i>unsmelted piece of gold</i>) <i>unsmelted</i> , opp. ἀπεφθός; א. χρυσός, of nuggets, or gold-dust אֵילָן אֵילָן	116-17 tm
אֵילָן	καπάνη, ἀπάνη: <i>chariot</i> Ex 14. 25 Nah 3. 2 [calling the part for the whole]	60
אֵילָן	ταχίζω: <i>make swift</i> ; θοάζω: <i>move quickly, rush, dart</i> Prv 19. 2, 28. 20, 29. 20	51, 63

440 XIX. CATALOGUE OF GENERAL HOMOLOGIES

אֶחָד, אֶחָדָה	λάχος, εος: allotted portion; portion obtained by lot, share Lev 25. 46 Nu 27. 4; cf. οὐσία	56, 92
אֶחָד	ἡίθεος: v. אֶחָד; e.g. אֶחָדָה	128
אֶחָד, אֶחָדָה	ἡίθεος Διός: granted by Zeus IIR 1. 2 ICh 20. 35	128
אֶחָד	Διός ἡίθεος: a gift of Zeus IS 14. 3	122, 128
אֶחָד, אֶחָדָה	ἀγαθός, οὐ: v. אֶחָדָה IS 22. 9, 11	82, 122
אֶחָד, אֶחָדָה	ἡίθεος Μολόχ: originally, a young man dedicated to the worship of Moloch, or his gift IS 21. 2	128
אֶחָד, אֶחָדָה	ἀδάμας (δαμάω): properly, unconquerable; Subst., adamant, i.e. the hardest metal, prob. steel; diamond Ex 28. 19; cf. ברזל	49
אֶחָד, אֶחָדָה	αἱμάτη: = λεκάνη (dish, pot) Gn 21. 14, 42. 27 Est 6. 2	95 m
אֶחָד, אֶחָדָה	μετά	171-2 m
אֶחָד, אֶחָדָה	εἰς: v. אֶחָד	361 m
אֶחָד, אֶחָדָה	εἰς	169 m
אֶחָד, אֶחָדָה	ὑστερος: of Place, coming after, behind Gn 24. 61 Jud 3. 22 Cant 2. 9; last Dt 11. 24; of Time, next, later than Gn 5. 4, 9. 28; ὑστατος: of Time, last Ex 4. 8 Neh 8. 18; οἱ ὑστεροὶ posterity Jes 41. 4	57, 75
אֶחָד, אֶחָדָה	τάχα ἰσως: τάχα (quickly, presently, forthwith); strengthd. τάχα ἰσως Ruth 2. 2	63
אֶחָד, אֶחָדָה	ἑρξής Esth 1. 1	52
אֶחָד, אֶחָדָה	ὀθόνη: fine linen Prov 7. 16	38, 288
אֶחָד, אֶחָדָה	φάτις: v. אֶחָד Jes 19. 3	65
אֶחָד, אֶחָדָה	πακτόω: fasten, close; stop up, caulk Prov 17. 28, 21. 13	61, 67
אֶחָד, אֶחָדָה	πότερος, κό-: one or other, either of two; ἀριστερά: (with or without χεῖρ) left hand Jud 3. 15	62
אֶחָד, אֶחָדָה	ἥ: dat. sg. fem. of relat. Pron. ὅς, ἥ, ὅ, in adverb. sense; of Place, which way, whither, where Gn 4. 9 IR 13. 12; of Manner, how, as Jer 5. 7; v. אֶחָד	33
אֶחָד, אֶחָדָה	πεῖ, ποῦ: where? Gn 3. 9, 22. 7	61-2
אֶחָד, אֶחָדָה	γῆ: v. אֶחָד, אֶחָדָה	38, 55, 92, 112 t, 325
אֶחָד, אֶחָדָה	πάθος: accident, misfortune, calamity	29 t, 61, 93
אֶחָד, אֶחָדָה	Aīas: Ajax IIS 3. 7	121
אֶחָד, אֶחָדָה	ἡίθεος, contr. ἡθεος, ἄθεος; of the θεωρεοί sent to Delos; rarely as fem. ἡιθέη: v. אֶחָד	122, 128

- אֲרַבָּל ἡμέτη Baal: an unmarried young woman attend-
ant at the temple of Baal, or his gift IR 16. 31 128
- אִי־זֶה, אִי־זֶה ὅς γε: *who* or *which*, with emphasis IS 9. 18
IR 13. 12 Jes 66. 1 Jer 6. 16 Esth 7. 5 76 tm
- אֵיךְ, אֵיךְ πῃ, κῇ: interrog. Particle; of Manner, *in what way?*, *how?*, *how in the world*, *wherefore?* Gn 26. 9
IIS 1. 5, 14, 2. 22 Jer 12. 5 Ps 137. 4 Ruth 3. 18
Eccl 2. 16 ICh 13. 12; of Space, *which way?*, *whither?*;
less freq. like ποῦ: *where?* Jer 3. 19; cf. ὅπως 27 t, 49, 69
- אֵיכָּה, אֵיכָּה, אֵיכָּה ὅπη, ὅκη, Ep. ὅπη (better written
ὅπη, ὅκη), ὅπα, ὅπη: Adv., relat. and indirect
interrog.; of Place, *by which* or *what way*, *in which*
or *what direction* or *part*; sts. nearly = ὅπου *where*
IIR 6. 13; of Manner, *in what way*, *how*, *as* Dt 1. 12
Cant 1. 7, 5. 3 Thr 1. 1 Esth 8. 6 27 t, 34 t, 39, 42 t, 47,
49, 53, 402
- אֵיל, אֵילִית, אֵילִית dorkás, ádos, ζορκάς, ἰορκος: *an animal*
of the deer kind; *roe*, *gazelle*, *antelope*, *dorcus*; =
δορκάλις; αἰόλος: *quick-moving*, *nimble*; *speckled*,
striped, *mottled* (W) IIS 22. 34; αἰλός: *pipe*, *flute*
Ps 22. 1 58, 79, 96 tm, 314
- אֵיל, אֵילִית, אֵילִית, אֵילִית πυλών, -ωμα: *gate-*
way; freq. separated from the house or temple to
which it gave entrance; *gate-tower*, *gate-house*; πύλη,
πύλον: *gate* Ez 40. 16-40 62
- אֵילִית, אֵילִית θύελλα: *hurricane*, *squall*; θύελλαι, prob. *thunder-*
storms Ps 29. 9 59
- אֵילִית, אֵילִית ὠφέλεια, -λησις: *aid*, *succour*, *use*; *help*, *service*,
advantage Ps 22. 20, 88. 5 66, 93
- אֵילִית, אֵילִית ξύλον: *tree* Dan 4. 7
- אֵילִית, אֵילִית δειμα, τος [both nominative and genitive
homologies]: *fear*, *terror*; pl. φόβοι καὶ δ. אֵילִית
דפּה [pref.-suf. phenom.] Ex 15. 16 Dt 32. 25 58
- אֵילִית, אֵילִית ἡγεμών 28, 637-40 tm
- אֵילִית, אֵילִית ἵνα: *in which place*, *where* Ez 13. 15 Cant 6. 1 28, 34 t, 38
- אֵילִית, אֵילִית κόφινος: *basket*; Boeotian measure, containing
nine Attic choenices, i.e. about two gallons Ez 45.
11, 13 [To this day, *basket* is referred to in Egypt
both as كَفَّة and كَفَّة]

444 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- distinctly to *what is present*, to *what can be seen* or *pointed out*, though this distinction is sts. not observed; of Place, to point out *what is present* or *before one* Gn 9. 19, 32. 18, 33. 5 Dt 1. 1 ICh 20. 3; of Time, to indicate *the immediate present*; ἀπόλλυμαι τάλας ἔτος τόδ' ἤδη δέκατον I, wretch, have been perishing now for *these* ten years, Sophocles, *Philoctetes* 312 (cf. Esth 4. 11) Ib 9. 27 75-6 t
- אלה, הלא ידוע: ידוע is aor. 2 imper. Med. of ὁράω; but ידוע, as Adv., *lo! behold!*: with Nouns and Pron.; in the imper., esp. in offering a thing, *take it!* Dt 11. 30 Jos 10. 13 Dan 2. 31 27 t
- אלה, ליל, εἰδωλον: *image of a god, idol* Lev 25. 1 Jes 19. 3 Hab 2. 18 Zach 11. 17 Ps 96. 5, 97. 7 Job 13. 14 (γλυπτός is secondary) 31 t, 38, 112
- אלה, πτελέα: *elm* Gn 35. 8 Jes 44. 14 Hos 4. 13 62, 352-3 t
- אלה, אלה, θεογενής: *born of God*; θεός ἐγέννησε: God begat, created, engendered (the bearer of the name) IS 1. 1 IIS 21. 19 40, 59, 129
- אלה, אלה, εἶρην: ε. אלה; אלה εἶσω 122, 127, 169 tm
- אלה, אלה, θεοῦ εἶρην: originally, God's young man, given by God as a gift to his parents ICh 5. 24 61, 128
- אלה, אלה, Διὸς εἶρην: originally, Zeus's young man, a person given by Zeus—not Ζεὺς θεὸς ἐμός ἐστι: my god is Zeus IR 17. 1 IIR 1. 5 125, 128
- אלה, אלה, θεός μου Μολόχ ἐστι: Moloch is my god; or, and more likely, εἶρην τοῦ Μολόχ: originally, a young man (*Lacedemonian youth who had completed his twentieth year*) dedicated to, adherent of or granted by Moloch Ruth 1. 2 128
- אלה, אלה, εἶρην γαμέτου: granted by the 'husband' or 'spouse' (i.e. Baal); cf. אלה, אלה 83 t, 125-6 t, 128, 415 t
- אלה, καλλίπους, ποδός: *with beautiful feet* Gn 36. 4; -pais: *blessed with fair children* 60, 61, 128
- אלה, אלה, εἶρην Πλούτωνος: granted by Pluto (god of the nether world as the *wealth giver*) ICh 3. 8, 11. 35, 15. 18; πολυφύλητος: *much loved*; πολύφιλος: *dear to many* 62, 125, 128
- אלה, אלה, Διὸς/θεοῦ εἶρην: granted by Zeus/God Nu 1. 5, 3. 35 61, 122, 125-6

XIX. CATALOGUE OF GENERAL HOMOLOGIES 445

אֱלִיָּצֶפֶן, אֱלִיָּצֶפֶן, אֱלִיָּצֶפֶן Ex 6. 22 Nu 34. 25 Zeph 1. 1	122
אֱלִיקָא εἶρην τοῦ θεοῦ IIS 23. 25	61
אֱלִישָׁה Ἑλλάς: <i>Hellas</i> Gn 10. 4	133, 300
אֱלִם, אֱלִם, אֱלִם αὐλή: ὁ. אֱלִם Ez 40. 16, 21-2, 24-6, 29-31, 33-4, 36, 48-9	67
אֱלִמָּה ἄμαλλα: <i>sheaf</i> ; οὐλος: <i>corn sheaf</i> Gn 37. 7	69
אֱלִמָּה, אֱלִמָּה, אֱלִמָּה ἀθανασία: <i>immortality</i> ; ἀθάνατος: <i>undying</i> , <i>immortal</i> ; of things, etc., <i>everlasting</i> , <i>perpetual</i> Prv 12. 28 Esr 2. 24	49, 59
אֱלִמָּה, אֱלִמָּה ἄγαμος: <i>unmarried</i> , <i>single</i> , prop. of the man, whether bachelor or widower Gn 38. 11 Jer 51. 5	34 t, 68
אֱלִמָּה, אֱלִמָּה ὁ μέγας 296 tm, 299, 300	
אֱלִמָּה, אֱלִמָּה ἡίθεος θεοῦ: <i>devoted or dedicated to</i> , or granted by, God IIS 2. 18 Jer 29. 3	125, 128
אֱלִמָּה χιλιάς: <i>a thousand</i> Gn 20. 16 Ex 12. 37 Ps 90. 4; χιλος: <i>green fodder for cattle</i> , esp. for horses and beasts of burden, <i>fodder</i> , <i>provender</i> ; <i>pasturage</i> Ps 50. 10	56
אֱלִמָּה ἀλκιμος: <i>stout</i> , <i>brave</i> , of men and things Prv 30. 31	297
אֱלִמָּה, אֱלִמָּה 27 t	
אֱלִמָּה μήτηρ: <i>mother</i> ; in titles Gn 3. 20 Jud 5. 7 57. 69, 100-1, 326	
אֱלִמָּה, אֱלִמָּה, אֱלִמָּה λαός: pl., <i>men or people</i> ; <i>men</i> , i.e. soldiers, both of the whole army and smaller divisions Gn 25. 16, 23 Ex 1. 9 Nu 21. 29 Dt 20. 1-2, 5, 8-9 Jos 7. 3, 8. 1, 9-11 Jud 7. 2-8, 9. 36 IIS 18. 7, 19. 41 IIR 13. 7 Jes 13. 4, 51. 4 Ez 17. 15 Joel 2. 5 Ps 2. 1, 9. 9, 111. 9, 148. 11 Prv 11. 26	39, 55-6, 92
אֱלִמָּה, אֱלִמָּה, אֱלִמָּה δῆμος: <i>people</i> , <i>common people</i> , <i>rank and file</i> , opp. officers; in a political sense, <i>the sovereign people</i> , <i>the free citizens</i> ; <i>the popular assembly</i> Gn 23. 13 Jos 8. 16 IIS 22. 28 Job 12. 2 Thr 1. 11; ὁ. אֱלִמָּה	58
אֱלִמָּה, אֱלִמָּה, אֱלִמָּה ἄν, κε(ν), κα, εἰ καὶ ἄν: <i>if so</i> בְּכֵן-אֱלִמָּה Gn 25. 22, 43. 11; Hom. has generally εἰ κε, <i>if thus</i> בְּכֵן-אֱלִמָּה IS 14. 9. 10	85-6 t
אֱלִמָּה, אֱלִמָּה, אֱלִמָּה εἰ: <i>if, whether</i> Gn 4. 7 Ex 19. 13 Lev 3. 1, 27. 26 Jos 22. 22 Cant 7. 13 Ruth 3. 10 Thr 1. 12 Eccl 12. 14; καὶ εἰ <i>even if</i> אֱלִמָּה בִּי Jer 2. 22, 22. 24, 37. 10 Ruth 3. 12; εἰ μὴ <i>except</i> ; <i>unless</i> (W) Ps 127. 1; ἢ: <i>or</i> Gn 27. 21	12, 35 t, 85-6 t, 100
אֱלִמָּה, אֱלִמָּה, אֱלִמָּה ἢ: <i>or</i> Gn 24. 49 Jud 20. 28 IIR 18. 5, 14	

446 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- אִם הֵ: *in truth, of a surety*; freq. strengthd. by the addition of one or two other particles, as הֵ אִפּוּ אִם-טָרָה Gn 17. 17; ע. אִמֵּן 12
- „ οὐ: *v. אִם* 12, 31 f, 33; 1
- אִמָּה אִמָּהּ δμωή: *female slave, serving woman*, only in Il. in Hom. Gn 21. 10 Ex 21. 32 Dt 12. 12 58
- אִמָּה ὤμια: (ὤμος) *shoulder*, i.e. (apparently) *angle* of a building Gn 6. 16 Jes 6. 4 57
- „ ὤμος: *the shoulder with the upper arm* (ὤλέτης being the lower) Gn 6. 15 IS 17. 4 57
- אִמֵּן אִמֵּן Ἰμμων: the Libyan Zeus Jer 46. 25; ע. אִמֵּן 12
- אִמֵּן הֵ מִן: מִן, a Particle used to strengthen asseverations, *verily, truly*; הֵ מִן, *now verily, full surety*; later in strong protestations or oaths Nu 5. 22 Dt 27. 15 IR 1. 36 Jes 65. 16 Jer 11. 5, 28. 6 Neh 5. 13, 8. 6 56, 93
- אִמֵּן τιθηνέω: *take care of, tend, nurse; nurse, suckle; tend as a nurse, tend, foster* Esth 2. 7; Pass. Jes 60. 4 [cf. κηδεμονεύω] 60, 64, 75 :
- אִמֵּן אִמֵּן τιθηνός, -νη: *one who nurses or brings up, foster-father; nurse* Nu 11. 12 IIS 4. 4 IIR 10. 1, 5 Jes 49. 23 Ruth 4. 15 [cf. κηδεμών] 59-60, 64, 92
- אִמֵּן δαίμων = δαήμων *[knowing, experienced in a thing, knowing, skilled in; cf. αἶμων (expl. by Gramm. as = δαίμων, for δαήμων, skilful)]* Cant 7. 2 53
- אִמֵּן אִמֵּן אִמֵּן מִן, Ep. μάν; original μάν has prob. been changed to μέν: used absolutely to express certainty, *indeed, of a truth*, synonymous with מִן (*v. אִמֵּן*) Nu 22. 37 Jos 7. 20 IIR 19. 17 Job 19. 5; καὶ μὴν, sts. simply to add an asseveration; freq. to introduce something new or deserving special attention אִמֵּן-הֵ Job 19. 4, 34. 12 אִמֵּן-הֵ Gn 18. 13 אִמֵּן-הֵ Gn 20. 12 אִמֵּן-הֵ Job 36. 4 אִמֵּן-הֵ IR 8. 27 31 :
- אִמֵּן αἱματόεις: *blood-red, of blood*; = αἱματηρός *[blood-stained]* Zach 6. 3, 7; ע. אִמֵּן 28 :
- אִמֵּן αἰνίζομαι: *v. לָלַל* 110 1m
- „ εἶπον: (pres. εἶπω is used by Nicander . . . the pres. in use is φημί, λέγω, ἀγορεύω . . . , the fut. ἐρέω, ἐρῶ (fut. of εἶρω (B)), the pf. εἶρηκα) *speak, say; proclaim, order or command, promise; φημί: say, affirm,*

קָא	καί: <i>even, also</i> Gn 40. 16 Dt 33. 20 IS 2. 7 Jcs 40. 24, 44. 15, 19 Job 6. 27 Cant 1. 16 (—κ, ε/ϑ)	48, 59
קָא	κεν (κε) καί <i>even</i> כִּי קָא Prv 15. 11, 19. 7; καί εἰ <i>even if</i> אָא Job 36. 29; אָא אָמִי: <i>added to</i> IS 1. 5	60, 168 tm
קָא	πνοή: <i>breath</i> ; πνοή Ἡφαίστοιο <i>the breath of Hephaestus, i.e. flame</i> Gn 27. 45, 30. 2 Ex 11. 8 Nu 25. 4 Dt 29. 19, 32. 22 IIR 24. 20 Jcs 30. 30, 48. 9 Ps 78. 21, 124. 3 Prv 14. 17, 21. 14, 27. 4 Cant 7. 9 Thr 2. 6; ἀνα-: <i>of the nose</i> Ps 115. 6	300 t
קָא	ὤψ: <i>pl., eye, face</i> Gn 3. 19, 19. 1 IS 20. 41, 25. 23	61
קָא	ἀπτήσιμος: <i>for roasting</i> Lev 2. 4	69
קָא	ἐπωδός: <i>enchanter, a charm for or against</i> Jud 18. 14 IS 23. 6, 30. 7 Hos 3. 4; ἐπενδύτης: <i>robe or garment worn over another</i> IS 2. 28 (—ν)	46
קָא	ἀφανίζω: <i>disappear, be missing</i> Gn 47. 15, 16 Jcs 16. 4, 29. 20 Ps 77. 9 (—ν, ז/ס)	51, 379 t
קָא	כִּי אָא אָא ὅπως, ὅ. κε: <i>however</i> Nu 13. 28, 23. 13 Am 9. 8	49
קָא	τόπος: <i>region; the universe divided into three τόποι</i> Dt 33. 17 Jer 16. 19 Ps 2. 8 Prv 30. 4 (—τ)	64
קָא	ποδοῖν: <i>dual of πούς, ποδός, foot; prop. from the ankle downwards</i> Ez 47. 3 (—א, δ/ס)	37
קָא	ὄφης: <i>serpent</i> Jcs 30. 6 Job 20. 16	93
קָא	ἀμπέχω: <i>surround, cover, enclose</i> Jon 2. 6; ἀμύβαινω	56
קָא	τέφρα: <i>ashes</i> Gn 18. 27 Nu 19. 9 (—τ)	60
קָא	ῥάκος, ῥά-: <i>commonly, a wide cloak or mantle without sleeves</i> IR 20. 38, 41; v. פָּאק	80
קָא	ὑπερῶν	46, 89 tm
קָא	αἰφνιδίως (αἰφνιδίς, -δόν): <i>suddenly</i> Nu 6. 9, 35. 22 Jos 10. 9, 11. 7 Jcs 29. 5, 30. 13, 47. 11 Jer 51. 8 Hab 2. 7 Prv 6. 15 Job 9. 23 Eccl 9. 12 Esr 4. 13 IIR 29. 36; v. pp. 361-2	82
קָא	μασχάλη: <i>arm-pit</i> [cf. Latin <i>axilla</i>]: [<i>pl.</i>] <i>corner</i> Jcs 41. 9 Jer 38. 12	39
קָא	ἀποτίθημι: <i>put away, stow away; lay aside; put away from oneself, avoid; put by for oneself; reserve, keep back; put by (W)</i> Gn 27. 36 Nu 11. 17, 25 Eccl 2. 10	392, 423
קָא	παρά	172 tm
קָא	θησαυρίζω: <i>store, treasure up, lay by; hoard; lay up treasure; Pass., to be reserved</i> : Jcs 23. 18, 39. 6 Am 3. 10; cf. τίθημι, ἀπο-	392, 423

450 XIX. CATALOGUE OF GENERAL HOMOLOGIES

אוצר	θησαυρός: <i>store</i> Dt 28. 12; metaph., Jes 33. 6; <i>treasury</i> Jos 6. 19, 24 Zach 11. 13 ICh 32. 27; granary ICh 27. 25; cf. θησαυρίζω: אצל, אצר, אצור	59, 77
אֶקֶדַח	φλόξ: of precious stones Jes 54. 12	79
ארב	κρύπτω: <i>hide oneself, lie hidden, keep covered</i> , esp. for purposes of concealment Dt 19. 11 Jud 21. 10 Prv 1. 11, 7. 12, 23. 28 Job 31. 9 Thr 3. 10, 4. 19	46
ארג	ἔργον: of women's work, weaving Jud 16. 14 cf. IIR 23. 7)	49
ארגמן	άλουργής: <i>cloth of purple</i> ICh 2. 6, 13	46, 50, 63
ארגמן	άλουργημα: <i>purple clothing</i> Jer 10. 9 Dan 5. 7	32 t, 50, 63, 68
אֶרֶן	ἄγγος: <i>vessel, vase</i> IS 6. 8	48
אֶרְדִּי	ρόδοις: <i>rose-coloured</i> Gn 10. 18	40
אֶלְמֶתוֹ	ἔρυμα: ארומה, ארמנתו, אלקמתו	34 t, 80, 349 tm
אֶרְנוֹת	ἀρνοῦν: <i>place for horsebreeding, stud-stable</i>	31 t
אֶרֶץ	ἀρκευθος: <i>Phoenician cedar</i> Jud 9. 15 IR 5. 13	353
אֶרֶץ	ῥα: <i>any period fixed by natural laws and revolutions, whether of the year, month or day</i> Gn 13. 11	50
אֶרֶץ	ἔρχομαι	384 tm
אֶרֶץ	ἀρχή; אֶרֶץ κέλευθός	384 tm
אֶרֶץ	θηρίον: in form Dim. of θήρ (<i>beast of prey</i> , of a lion) <i>wild animals</i> , freq. of elephants Gn 49. 9 Nu 24. 9 Jes 11. 7	57, 59, 80-1, 92
אֶרֶץ	ὄρος θεοῦ the Mount of God Jes 29. 1, 2, 7	122
אֶרֶץ	προσῆκων: freq. in Part. as Adj., <i>befitting, proper, meet</i> Est 4. 14; οὐ προσῆκον <i>it is not fitting</i>	62, 112
אֶרֶץ	φάρμακον: generally, <i>remedy, cure; a means of producing something</i> Jer 30. 17, 33. 6 Neh 4. 1; אֶרֶץ, אֶרֶץ: <i>help, aid</i> ICh 24. 13	112
אֶרֶץ	ἀρμός ρόον: <i>joining of two rivers</i> Gn 24. 10	129, 133, 300
אֶרֶץ	ἔρα: <i>earth</i>	35 t, 75 t, 77 t, 83 t, 86 t, 131 t, 319, 325
אֶרֶץ	ἀράσμαι: v. אלל Gn 12. 3; אֶרֶץ Nu 22. 6; אֶרֶץ κατ-: <i>call down curses upon, curse, execrate</i> Gn 5. 29	68, 326
אֶרֶץ	κατάραμα: <i>curse</i> Dt 28. 20	69

אֹרֶת	ὥρα: = τὰ ὥραϊα, the produce of the season, fruits of the year IIR 4. 39; אֹרֶת in Hom., part of the year, season; mostly in pl. the seasons Jes 26. 19	50
אֶרְתְּחֶסֶתָא, אֶרְתְּחֶסֶתָא	Ἀρταξέρξης Est 4. 11, 7. 1	52
אֶרֶן, אֶרֶן	ἡθεος: v. אֶרֶן	122, 128
אֶרֶן, אֶרֶן, אֶרֶן, אֶרֶן	ἡθεος θεοῦ: God's man Gn 32. 29 Nu 26. 31 ICh 4. 16, 7. 11, 25. 2	66, 122
אֶרֶן	ἔθος: custom, habit Dt 33. 2 (עדה, דת)	
אֶרֶן	ἔχω: there is; ἔχω, barbarism, أكو (Iraqi vernacular)	28 t, 290 tm
אֶרֶן, אֶרֶן, אֶרֶן	ἡθεος: v. אֶרֶן	122, 128, 312
אֶרֶן	ἡθεος Ἡλίου: the Sun-god's gift Gn 46. 21	128
אֶרֶן	ἡθεος Βάαλ: adherent, follower of Baal, his man, his gift ICh 8. 33 (cf. IIS 2. 8)	122, 128, 311-12 t
אֶרֶן	Ἀθῆναι: Athens Jos 11. 22	129, 134
אֶרֶן	γυνή, γυναικός: woman, wife, spouse; female Gn 2. 23, 28. 9 Nu 31. 18 IIS 11. 11 Cant 1. 8; cf. ἀνδρίς	75 t, 82, 110, 112 t, 288 tm, 333 t
אֶרֶן	ἐκάστη Ex 26. 3 Ez 1. 9	290 tm
אֶרֶן	ἐστίαιμα; κνίσσα: steam and odour of fat which exhale from roasting meat, smell or savour of a burnt sacrifice	60, 73, 268 tm, 300 tm
אֶרֶן	λόγος: v. אֶרֶן Hos 13. 7	79, 392 tm
אֶרֶן	ὁδός: way, road Job 23. 11	367 tm
אֶרֶן	πούς, ποδός: foot Ps 17. 5, 37. 31, 40. 3, 44. 19 Job 31. 7	79, 125
אֶרֶן	Ἀθήνη: Athene IIR 17. 30	121
אֶרֶן	σταφυλή: bunch of grapes Gn 40. 10 Jes 65. 8 Cant 7. 8, 9	37, 40
אֶרֶן	ξανθός: v. אֶרֶן Gn 10. 3	52, 93, 400
אֶרֶן	ἀγνοέω: not to perceive, to be ignorant of; go wrong by mistake Lev 2. 4	62, 98
„	ἀθετέω; deal treacherously with, break faith with; ἀσμύσει: go wrong; to be ignorant of what is right, act amiss; draw breath, inhale Lev 5. 23 Nu 5. 6 Jud 21. 22 Jer 2. 3 Ez 25. 12 Hos 4. 15, 13. 1, 14. 1 Hab 1. 11 ICh 19. 10; אֶרֶן ἀθέτημα	67, 92, 98 tm, 119 tm
„	ψάω, ψέω: crumble away, vanish, disappear Ez 6. 6 Joel 1. 18	53, 62
אֶרֶן	αἷτιος: culprit, responsible; guilty Gn 42. 21	49

- אֶשֶׁף מְכֻשָּׁף, כֻּשָּׁף, אֶכְשָׁף, *θέσις*: filled with the words of God,
inspired Dt 18. 10 Jos 11. 1 Jer 27. 9 Dan 2. 10 47, 59, 77, 32
 אֶשְׁפָּה *ἀσπίς*; *θήκη*, *θήκη* 47 tm
 אֶשְׁפָּר *ξανθός* 366 tm, 401
 אֶשֶׁר *ὀρθόω*: go straight; flourish Prv 9. 6 634
 אֶשֶׁר *κατ-*: keep straight, set right Jes 9. 15; *ὀρθιάζω*;
μακαρίζω: bless, deem or pronounce happy Gn 30. 13
 Mal 3. 12 634
 אֶשֶׁר, אֶשֶׁר, אֶשֶׁר, אֶשֶׁר *ἀνὴρ*, *ἀνδρός*; *ἀνδρίας* 285-6 tm, 228 tm
 אֶשֶׁר *ἀντί* 168 tm; *ὅσπερ*, *ὅστε* 76 tm, 131 t, 290 tm,
 414; *ὅτι* 290 tm; *ὅστις* 76-7 tm, 291 tm; *ὅπου*,
ὅπουπερ 290 tm
 אֶשֶׁר *ἐπειδήπερ* 290 tm
 אֶשֶׁר, אֶשֶׁר, אֶשֶׁר, אֶשֶׁר *ἀστήρ*: star; *ὁ τῆς Ἀφροδίτας*
(ἀστήρ) the planet Venus IR 14. 23, 15. 13 IIR 17. 10,
 21. 7, 23. 6, 7 Jes 17. 8, 27. 9 IICH 34. 4, 7; *ξύλον*:
tree Dt 16. 21 Mich 5. 13; *ἀσκηρά*: *εἰδός τι τῶν*
καστανίων a certain kind of chestnut; *ἄσκρα*: *δρῦς*
ἄκαρπος a barren tree, a tree without fruit 121, 228 t,
 290 tm, 402
 אֶשְׂרָא *θώραξ*, *-ακείον*, *-άκιον*: breastwork, parape: Est
 5. 3, 9; cf. *τείχος* 393
 אֶשְׂתָּמָה, אֶשְׂתָּמָה *31 t, 417*
 אֶת *ἀπό* 169 tm
 אֶת *ὅ*, *τό*: v. אל 28 t, 75-7 t, 86 t, 131 t, 174 t; *εἰς*
 169 tm; *ἐπί* 170 tm; *μετά* 171 tm
 אֶתְּבַעַל *ἡΐθεος Βάαλ*: Baal's present to the parents of
 the bearer of the name IR 16. 31 122, 128, 311
 אֶתְּנָה *θήλεια (ὄνος)*: she-ass (—א, ת, ת, א) 47, 50, 323
 אֶתְּמֹל, אֶתְּמֹל *χθὲς (ἐχθὲς) ἡμέρα* xxix tm
 אֶתְּם *σύ*: thou 34 t
 אֶתְּנָה, אֶתְּנָה *ἔδνον* 349 tm, 387; *בִּי* *ἀνά* 168 tm; *ἀπό* 29 t,
 168 tm, 383 t, 389 t; *διά* 169 tm; *ἐν* 131 t, 170 tm,
 383 t; *ἐπί* 83 t, 170 tm, 389; *עַד*: v. אֶתְּנָה 114-15;
πρός 173 tm; *περί* 172 tm; *ὑπό* 174 tm
 אֶתְּרָה *πόρος*: means of passing a river; freq. of rivers Ps
 55. 24; cf. Job 33. 28 79
 „ *בֹּרַי*, *בֹּרַי*, *בֹּרַי* *φρέαρ*, Ep. *φρεῖαρ*: an artificial well
 Gn 16. 14, 26. 15, 37. 24 Jer 6. 7 31 t, 81
 אֶתְּרָה *Βαβυλών*; *πάμπολυς* [pronounced *βάμβολις* in

modern Greek] <i>very great, large, or numerous</i> Gn 11. 9	
בגד Dan 4. 27	22, 300
בגד βάγος, φάγημα: v. לכול Dan 1. 5	42, 73
בגד ἀθετέω: cf. ἀσμόςσει; v. עשק	92, 98 tm
בד ראβδος: <i>rod, wand; shaft of a hunting spear</i> Ex 25. 13	63, 93
„ φυτόν: v. כח Ex 30. 34	73, 80
בדד ἀποστατέω	89 tm
בדד ἀποσταδά	89 tm
בדיל κίβδηλος: <i>adulterated, base</i> Jes 1. 25	60
„ μόλυβδος	381 tm
בדים ἱμάτια: v. בהים; cf. βαδδίν: βύσσινον ἔνδυμα ἐξαίρετον, <i>choice garment of fine linen</i> [this word is an atavism]	30 t
בבדל, הבדיל, הרבדל ὀρίζω: <i>divide or separate from, as a border or boundary; part, divide</i> Gn 1. 6, 14 Ex 26. 33 Lev 20. 24 Nu 8. 14, 16. 21 Ez 22. 26 Est 6. 21	63, 67, 250
בדק ἐπισκευή: <i>repair, restoration</i> IIR 12. 6-7	
בדק ψάθος: <i>a rush-mat used for sleeping on</i>	15 t
בדק פאידרὸς: <i>bright, beaming</i> Job 37. 21	59
בבדל	30 t
בבה, בהה βῆμα: = πρόβατα (<i>cattle</i>); βόσκημα: in pl., <i>fatted beasts, cattle</i> ; sg., of a single beast Gn 6. 20 Mich 3. 12; v. במה	44, 80, 385 tm
בבד μέγας	296 tm, 300
בא βαίνω: βα in compds.; <i>go, go away, depart; come, arrive; have sexual intercourse</i> [v. בעל]; προσβαίνω: <i>step forward, advance; advance in age</i> Gn 6. 13, 19. 23, 24. 1, 38. 9 IIS 14. 32 Jon 1. 3 14, 43, 46, 62, 75 t, 86-7 t	
בבד εισβαίνω: <i>causal in aor. 1, make to go into, put into</i> Thr 3. 13	14, 75, 345
בבד ἀναβαθμός	69, 175 tm
„ ἀνάβαθρον, βάθρον: <i>raised seat or chair; throne</i> IIR 16. 18	70, 175 tm
„ δυσμή, δυθμή: <i>setting of the sun</i> Dt 11. 30	70
בבד φύτευσις: <i>planting; generation, production, growth</i> Lev 25. 15, 20, 23. 39 Dt 22. 9, 33. 14 Jer 2. 3 Prv 8. 19	72
בב φῶς; ὑπεροψία	237 tm, 290 t, 337 tm
בבδ πληγή: = πλημυρίς (<i>flood, deluge</i>) Gn 6. 17	70

454 XIX. CATALOGUE OF GENERAL HOMOLOGIES

מְבוֹסָה	πατησμός: <i>treading on, trampling</i>	70
בוקה	ἰωαή (for διωαή): (διώκω, φιώκω) <i>rout, pursuit</i>	
	Nah 2. 11	78
בֹּר	τάφος: <i>grave, tomb</i> Jes 14. 15 Ez 31. 14; דוּבָה	63, 294 tm
בֹּשׁ	αἰδέομαι, αἰσχύνω: <i>to be ashamed, feel shame</i>	46, 96 t, 109
בִּשָּׁה	αἰδώς 37, 50, 257 tm; מְבוֹשִׁים αἰδοία 51, 259 tm; בֹּשָׁה ἀκροβυστία 96 tm; בִּשְׁנָה αἰσχύνη 310 t; בִּשָּׁה πόσις 310 tm; בֹּהָה ὤδε: = פָּה (q.v.) + δε	
בָּח	ἀρπάζω: <i>seize, plunder</i> Nu 31. 32	63
בָּזָח	ἀρπαστός: <i>carried away</i> ; -πακτός: <i>gotten by rapine, stolen</i> Jes 42. 22	63
בָּזָה	ἀρπαγή: <i>thing seized, booty, prey</i> Jes 10. 6 Dan 11. 24	29 t, 63
בֹּר	σπείρω: <i>scatter like seed, strew</i> ; Pass. <i>to be scattered or dispersed</i>	29 t, 69
בָּזָר	δια-: <i>scatter or spread about</i> ; squander	29 t
מְבַהֵלָה		30 t
בָּהֵן	βασανεύω: <i>put to the test</i> Job 23. 10	56
בָּהֵן	βασανισμός: <i>torture</i> Ez 21. 18	56, 381-2 tm
בָּהֵן אֶבֶן	βασανίτης λίθος: = βάσανος (<i>touchstone</i>) Jes 28. 16 (v. אֶבֶן בָּהֵן)	56, 381 tm
בָּהַר	αἰρέω 37, 46, 50, 85 t, 87, 109 tm, 325. 402	
בָּחַר	καθ-: <i>put down by force, destroy</i> ; <i>raze to the ground, demolish</i>	87, 109 tm
בָּחִיר	αἰρετός: <i>chosen, elected</i> IIS 21. 6	107
מְבַחֵר, מְבַחֵר	ἀφαίρεμα: <i>that which is taken away as the choice part</i> Ex 15. 4 IIR 19. 23	70
בָּהֵר	ἡῖθεος, ἄθεος: ט. אֲדֹנָי; cf. κόρος, κοῦρος A.	124 t, 312 tm
בְּחִירָה	κουροσύνη: <i>youth, youthful prime</i> Eccl 11. 9, 12. 1	
מְבַשָּׂא	φθέγμα: <i>saying, word, utterance</i> Nu 30. 7	70
בָּטָח	πιστεύω: <i>trust, put faith in, rely on a person, thing or statement</i> Ps 118. 8, 9 Prv 31. 11	16, 46, 67, 84-5
בָּטָחָה, בָּטָחוּ	πιστόν: <i>pledge, security, warrant; confidence</i> IIR 18. 19 Jes 30. 15 Job 12. 6	73
מְבַטָּח, מְבַטָּחָה, מְבַטָּח	πίστωμα: = πιστόν, sup. Jes 20. 5 Jer 48. 13 Prv 14. 16, 22. 19	70
בָּדָה	διά, δ. χειρῶν	169 tm
בָּרַן	πέπνυμαι: Ep. pf. Pass. with pres. sense, <i>to be wise</i> ; in aor. opt. Pass., πνυθείης ἀκόνιτον: <i>understand it</i> Jes 10. 13 Dan 10. 1	61

XIX. CATALOGUE OF GENERAL HOMOLOGIES 455

נָבוֹן	πειτυμένος, πινυτός: <i>wise, discreet, prudent, understanding</i> Gn 41. 33 Prv 17. 28	61, 74
בִּינָה	πυντή: <i>understanding, wisdom</i> Jes 11. 2 Prv 3. 5	73
הַבִּינָה	πίνυσις: <i>prudence</i> Prv 10. 23	72-3
בֵּן	διά 169 tm; μέσος 291 tm; μετά 171 tm, 330	
בִּירָה	βρία, γῆ, πόλις: <i>v. אור</i> Esth 1. 2	68, 412
בֵּית	οἶκος: <i>house, temple; reigning house; family; palace</i> (W) Gn 12. 15, 17 Nu 3. 24 Jos 7. 14 IIS 5. 11, 7. 5 IR 9. 1, 11. 28, 14. 10 IICH 24. 7 13, 20-2, 24 t, 26, 39, 42 t, 49, 73, 77, 83 t, 101, 109 tm, 170 tm, 310, 319-20 t, 326	
בֵּית לַחַם	οἶκος Δημήτερος: <i>the temple of Demeter</i> Gn 35. 19	129
בֵּית הַחַיִּים	οἶκος αἰῶνος 319 m; οἶκος τέλεος 319-20 m; בית עלמין οἶκος τέλεος 319 m; בית μετά 171 tm, 381 tm	
בֵּית	βῆτα: <i>second letter in the alphabet</i>	21
בְּתָרִים	ἱμάτια, τά: <i>generally, clothes</i> IIR 23. 7	30 t
בִּיָּנָן	ποτόν: <i>that which one drinks, esp. of wine</i> Esth 1. 5, 7. 7, 8	73, 80
בִּכָּה	κωκύω: <i>shriek, wail, lament or shriek over one dead</i> Gn 29. 11, 50. 3 Dt 34. 8 Jud 21. 2 IIS 1. 12 Ruth 1. 9; ἰαχέω: <i>cry, bewail, shriek</i>	60, 326
בִּכָּה, בְּכִי	κωκυτός: <i>shrieking, wailing; lamentation</i> (W) Gn 35. 8 [cf. Βάκχη: <i>Bacchante</i>], 50. 4 Esr 10. 1; cf. μέθη/בְּכִי/Bάκχος (μ/ב, θ/χ/כ); ἰαχή: <i>wail</i>	31 t, 77-8
בִּכְרָה	αἰρέω: <i>choose, prefer</i> ; ἐξ-: <i>choose for oneself</i> [cf. ἐξαιρέτως: <i>for choice, for preference</i>]; ἐφ-: <i>choose as a successor</i> Lev 27. 26 Dt 21. 16	34
בְּכֻרָה	ἐξαιρετός: <i>picked out, chosen, choice</i> Jes 28. 4 Hos 9. 10	103 tm, 107, 203 tm
בֵּל	ἥλιος	109 t, 309 tm
בֵּל	μή: <i>not</i> Jes 26. 14 Ps 10. 4, 6	46, 378 t
בֵּלָה, בְּלָהָה		379 t
בֵּלָה	παλαιός: <i>aged</i> Jos 9. 4	411
בְּלִי	παρά	172 tm
בְּלִיָּה	πλήμη	344 tm
בִּלַּע	βρογχιάζω: <i>gulp down</i> Jer 51. 34	57
בִּלַּע	βρόγχος: <i>gulp, draught</i> Jer 51. 44	57
„	βουλή: <i>council of elders, senate</i> Gn 14. 2	378
בִּלְעָם	πολύομματος: <i>many-eyed</i> [a euphemism for the	

456 XIX. CATALOGUE OF GENERAL HOMOLOGIES

prophet who was of weak eye-sight, Nu 24. 3-4]		
Nu 22. 5		121
קִלָּבִּי φύλαξ: guardian, keeper, protector Nu 22. 2		45, 127
בִּמְבָרָה בִּהְמָא, βωμός: raised base or tribune to speak from in a public assembly, etc.; raised platform, stand, for chariots; mostly, altar with a base IR 3. 2-4, 11. 7		41, 43, 78-9, 100-1, 378 t, 385 tm
בֵּן גֹּנוֹס: that which is begotten, child, offspring, son Gn 4. 25, 11. 29, 19. 8 Prv 17. 2; cf. παῖς		131 t, 289, 291 t
„ πέπων: in addressing a person, mostly as a term of endearment or familiarity, kind, gentle Gn 43. 29		
IS 24. 17; γένος		61, 291 tm
„ φυτόν: v. צֶמַח Gn 49. 22		73, 80, 291 tm
בֶּן-אָדָם, בֶּן-אִשָּׁה, בֶּן-אֲנָשִׁים, בֶּן-אִשְׁרָאֵל ἄνθρωπος, ὡς ἀνὴρ		63, 67, 82, 289 tm
בֶּן-אֲמִי ὁ ἐμὸς ὠδύνων πόνος; v. אִמָּה		57, 61, 291 tm
בֶּן-אֲמֹן Ἀμωνιδης: son of Amon, King of Judah Zeph 1. 1		73
בֶּן-הַמֶּלֶךְ, בֶּן-הַמֶּלֶךְ, בֶּן-הַמֶּלֶךְ Ὁμηριδης: son of Homer Gn 10. 3, 34. 2 ICh 4. 37, 6. 31		73, 291 tm
בֶּן-הַמֶּלֶךְ (בֶּן) ὁψίγονος Gn 37. 3		291 tm
בֶּן-הַמֶּלֶךְ v. בֶּן-הַמֶּלֶךְ ICh 11. 11		125 t
בֶּן-הַמֶּלֶךְ, בֶּן-הַמֶּלֶךְ Πτολεμαϊδης: son of Ptolemy Esr 2. 42, 46		73
בֶּן-הַמֶּלֶךְ		291 tm
בֶּן-פִּלֵּא Πηλειδης: son of Peleus Nu 16. 1		73
בֶּן-פִּלֵּא φάσις (A): apprehensiveness Ex 25. 9, 40 Dt 4. 16, 17 Jes 44. 13 Ez 10. 8		72
בֶּן-פִּלֵּא πόσις: v. בַּעַל Ez 30. 17		128
בֶּן-פִּלֵּא ὑπέρ 174 tm; μετὰ 172 tm; πρὸς 26, 173 tm		
בֶּן-פִּלֵּא βοῦς Ex 22. 4 Nu 20. 4, 11 Ps 78. 48		40, 663 tm
בַּעַל βαίνω, βα in compds.: of the male, mount, cover; = φλεῖν, of sexual intercourse Prv 30. 23; πάσμαι: get, acquire, possess Jes 26. 13		
„ בַּעַל στυγέω: hate, abhor; detest (W); Pass., be de- tested		28 t
בַּעַל בִּעְלָה βουλή: v. בַּעַל Jos 15. 9, 29 ICh 4. 33		378 t
„ בַּעַל ἥλιος [ἥλιος; ἥλιος (λ/μ, as in ἀλήθεια/ἡμᾶ)]		92, 100, 121, 123-5, 172, 288 t, 291 tm, 304-12, 330, 402
„ πάστας (πάσμαι) 291 tm; πολίτης 124, 291 tm, 378;		

XIX. CATALOGUE OF GENERAL HOMOLOGIES 457

ποσις	291 tm, 310 tm; πολύς	124, 128, 291 tm, 310 tm	
בֶּלֶל	πολύς: v. עֲלִידָב		128
בֶּלֶלֶדֶד	πολυειδήμων: <i>knouing much</i> ; ἡλιοειδής: <i>like the sun, bright and beaming</i> ; Ἡλιάδης: <i>child of the sun</i>		125
בֶּלֶלֶדֶד	πολύγλωσσος: <i>many-tongued</i>		124, 128
בֶּלֶלֶדֶד	„ πολύμητις: <i>of many counsels</i>		128 t, 291 tm
בֶּלֶלֶדֶד	„ πολυρραγής: <i>of rivers, violent</i>		128 t
בֶּלֶלֶדֶד	„ πολύκερας: <i>many-horned</i>		128 t
בֶּלֶל	„ πολύσοφος: <i>very wise</i>		44, 128 t
בֶּלֶל	„ πολύθριξ: <i>with much hair</i>		124, 128 t
בֶּלֶל	ἀγrios: <i>wild, savage</i> Ps 73. 22, 92. 7 Ptn 30. 2		29
„	βοῦς		40, 662 tm
בֶּלֶל	πυρόω: v. אֶרֶב Nu 11. 3 Jer 20. 9		42 t, 44, 87, 93
בֶּלֶל	ἐκπυρσεύω: <i>burn to ashes, consume utterly</i> Ex 22. 5 IR 14. 10, 16. 3 IICH 28. 3		66, 87, 196 tm
בֶּלֶל	καταβιβρώσκω: <i>eat up, devour</i> ; δια-: <i>eat up, consume</i> Ex 22. 4		56
בֶּלֶל	γηθυλλίς, γαθ-: <i>spring onion</i> Nu 11. 5		326
בֶּלֶל	ἀποσώζω: <i>save or preserve from</i>		29 t, 31 t
בֶּלֶל	χρῆμα: <i>money, price</i> Gn 37. 26 Mal 3. 14 Ps 30. 10		328, 426
בֶּלֶל	ὄρασσω: <i>fence in, hedge round, hence with collat. notion of defence, secure, fortify</i> Dt 1. 28, 28. 52		112
בֶּלֶל	ὄραγμα: <i>boom placed in a harbour; contrivance for catching fish</i> Jer 49. 22 Am 1. 12		129
בֶּלֶל	φραγμός: <i>fence, hedge, fortification</i> Nu 13. 19 Dt 4. 43 Nah 3. 14 Thr 2. 2 Jer 49. 22 Am 1. 12		70
בֶּלֶל	χρῆμα: <i>treasures, property, substance</i> Job 22. 24, 25 تحاری (μ/ב, χ.צ/ص)		328, 426
בֶּלֶל	διχάς: <i>half</i> Ex 38. 26		37, 46
בֶּלֶל	διαρίω: <i>distinguish</i>		34 t
בֶּלֶל	βοῦς	xxix t, 40, 83 t, 662-3 tm	
בֶּלֶל	ἱστορία: <i>inquiry</i> Lev 19. 20 Ez 34. 12		78
בֶּלֶל	ἐπιζητέω: <i>seek after</i> Nu 16. 10, 35. 23 IS 19. 2; <i>wish for</i> Ib 14. 4 Neh 5. 18; <i>make further search for</i> Hos 2. 9 Cant 3. 1; <i>request</i> Ps 27. 4 Esth 2. 15; <i>demand, require</i> Dan 1. 20		75
בֶּלֶל	πυρός 66, 77, 291 tm; ἄνθρωπος 289 tm; παῖς 291 tm		

458 XIX. CATALOGUE OF GENERAL HOMOLOGIES

ברא	βιβρώσκω: <i>eat, eat up</i> ; v. בער	27 t, 26
„	περάω: intr., <i>penetrate, pierce</i> , of a pointed weapon	
Ez 23. 47		66
„	φέρω: generally, <i>create, form</i> Gn 1. 1, 27	42 t, 290
מרדף, בראדף		29 t
בראש	πρόρρησις: <i>previous instruction, proclamation</i> ; instruction, order, public command (W) ICh 16. 7	98
ברבור	βοῦς IR 5. 3	663 tm
ברד, ברד	ρόδοις: <i>rose-coloured</i> Zach 6. 3	40, 50, 57
„	παρδιαῖος: <i>spotted</i> Gn 31. 10	41 t
ברות, ברות	κυπάρισσος, -ιττος: <i>cypress</i>	36 t, 41, 55
ברזל, ברזל	περίσκληρος: <i>very hard</i> ; cf. ἀδάμας	29 t
ברת	φαρμακεύς: <i>poisoner</i> Jes 27. 1	93
ברא	βαρύς: <i>heavy in weight</i> , in Hom. mostly with collat. notion of <i>strength and force</i> Jud 3. 17 IR 5. 3 Ps 73. 4	405 t
ברת	ρήτρα; φράτρα, ρέω (ἐρῶ): <i>verbal agreement, bargain, covenant</i> ; compact, treaty; of the <i>unwritten laws</i> of Lycurgus, which assumed the character of a compact between the Law-giver and the People Gn 9. 9–11, 15. 18, 17. 9–10 Dt 9. 9 20, 40, 46. 50, 109 t, 310 t, 332	
ברך	κατευλόγη: <i>strengthened</i> for εὐλόγηω 41, 43; ברכה εὐλογία, εὐέργεια 43, 115 tm; ברך εὐλογητός 104 tm, 114–15; ברך προσκυτέω 116 tm; ברך ἄρθρον xxviii tm, 257, 258	
ברק	βόστρυχος: <i>thunderbolt, flash of lightning</i>	329
„	φλόξ: <i>flash</i> Dt 32. 41 Ez 1. 13 Hab 3. 11	79
ברך	ράφανίς, ράφη	93, 329–31 tm
הבר	ἐξαιρέω: <i>choose, select</i> (W)	41 t
בשם, בשם	ὁσμή, ὀσμή: <i>scent, perfume</i>	24 t, 50
בשר	ἀνδρός, ἀνήρ; πόσθη	285–7 tm, 290 tm
בשל	ἔψω: <i>boil, seethe</i> , of meat and the like; πέσσω: <i>soften, ripen, or change</i> by means of heat; <i>cook</i> Ez 24. 5 Joel 4. 13	334
בשל, הבשיל	ἐξ-: <i>boil thoroughly</i> ; ἐκπέσσω: <i>cook thoroughly</i> ; of plants, <i>ripen</i> Gn 40. 10 Dt 14. 21, 16. 7 Thr 4. 10	334
בשל	ὑπέρ 39, 174 tm; בִּשְׁבֹּב 90 tm	
בשת, בשבת, בשבת	πόσις 82, 121, 123–4, 126, 128, 304–7, 310–11 tm, 411	
„	φύσις: <i>the characteristic of sex</i> , esp. of the female organ IS 20. 30	310
„	αἰδώς	310 tm

XIX. CATALOGUE OF GENERAL HOMOLOGIES 459

בְּצִנָּה	αἰσχύνη: <i>shame, dishonour</i> Hos 10. 6 (v. בָּרָשׁ)	310 t
בִּת	βανά, γυνή: <i>woman</i>	88 t
בִּת-שֹׁרֵעַ, בִּת-שֹׁרֵעַ		23 t, 28 t, 400 t, 415 t
בְּתִי, בְּתִי	ἡθεος, φάτις: v. אֲדֹנָי	126
בְּתוּלָה, בְּתוּלָה	ἡθεος/φάτις θεοῦ Gn 22. 22 Joel 1. 1	128
בְּתוּלָה	ἄβατος: <i>untrodden; metaph., pure, chaste; maiden, girl, virgin; πῶλος: young girl, maiden; cf. παρθένος: maiden, virgin; ἄφθορος: unmarried; ἡθέη: παρθένος</i> Gn 24. 16	62, 108, 112
בְּרֶקֶת	πετρῶν (γῆ): (land) of rocks [Petra] IIS 2. 29	300
בָּאָה	βοάω: <i>cry aloud, shout; of things, roar, howl, as the wind and waves</i> Ex 15. 1	37, 46
בָּאָה, בָּאָה, בָּאָה	βοή: <i>loud cry, shout, in Hom. mostly battle cry; of things, roar of the sea; aid called for, succour</i> Jes 24. 14 Jer 48. 29 Job 37. 4, 38. 11	42 t, 78, 326
בָּאָה	γαῦρος: <i>exulting in; haughty, disdainful</i> Jes 2. 12 Job 40. 11; בָּאָה γαυρότης: <i>exultation</i> Jes 9. 8 Ps 31. 19 Prv 29. 23	57, 415 t
בָּאָה, בָּאָה, בָּאָה	γῆ, γαῖα: v. אֲדֹנָי Dt 34. 6 IIR 2. 16, 23. 10 Jer 7. 31 Ez 6. 3 Zeph 2. 14	92
בָּאָה	λύομαι: <i>loosen; of men, release, deliver, esp. from bonds and prison, and so, generally, from difficulty or danger; set free, release by payment of ransom, redeem</i> Gn 48. 16 Ex 6. 6 Lev 25. 30, 49 Jes 52. 3, 9 Ruth 3. 13	38, 46-7, 67, 326
בָּאָה, בָּאָה	κηλιδόω: <i>stain, soil; metaph., defile, sully</i>	14, 24 t, 38
בָּאָה, בָּאָה	κατα-: <i>strengthened for</i> κηλιδόω	28 t, 116
בָּאָה, בָּאָה	βῆμα, βᾶμα; βωμός: v. בָּבֶה Ez 16. 24, 31, 43. 13	77, 79, 385 t
בָּאָה, בָּאָה	γῶτον: <i>the whole body</i> Ps 129. 3	23 t, 29 t, 77, 79
בָּאָה, בָּאָה	ὑψόω: <i>lift up, raise high; metaph., elevate, exalt; Pass. to be exalted</i> Ez 17. 24, 31. 5 Job 39. 27	46, 94 t, 326
בָּאָה, בָּאָה	ὑψος: <i>height</i> IS 17. 4 Am 2. 9 Prv 16. 18	29 t, 31 t, 40
בָּאָה, בָּאָה	ὄρος, ὄρφος (written ὄρβος), ὠρος, οὖρος: <i>boundary, landmark, pl.; pillar (whether inscribed or not); boundary-stone marking the limits of temple-lands</i> Gn 10. 19 Dt 3. 16, 19. 14; ἐφόρια: <i>boundaries</i>	46, 50
בָּאָה, בָּאָה	πύλον: <i>milk</i> Job 10. 10	38, 80, 326
בָּאָה, בָּאָה	κυμβίον: <i>Dim. of κύμβη (A) I (drinking cup, bowl</i> נֶסֶךְ), <i>small cup</i> Jer 35. 5	39, 79

XIX. CATALOGUE OF GENERAL HOMOLOGIES 461

מָטָר	מַטְרָה, מְטָרָה, δειμα: <i>fear; object of fear</i> Jes 31. 9, 66. 4 Jer 20. 4 Ps 34. 5 Prv 10. 24	70
נָגַח	κυπέω: <i>hit, light upon; meet with, fall in with</i> Ps 5. 5	25, 29 t, 399
„	οικέω: <i>inhabit; colonize, settle; intr., dwell, live, of persons, families, or tribes, have their abodes, settlements; of cities, to be situated</i> Gn 32. 5, 35. 27 Ex 12. 49 Jud 17. 8, 19. 16 IIS 4. 3 Jes 11. 6 Jer 49. 18 Ps 61. 5 Ruth 1. 1	29 t, 75 t, 399
מָטָר	οἶκημα: <i>dwelling-place; in pl., building, house; store-room</i> Gn 17. 8, 37. 1 Hag 2. 19 Job 18. 19	70
מִמְטָרָה	οἰκημάτιον: <i>Dim. of οἶκημα, sup.</i> Joel 1. 17	70
מָטָר	ἀγερμός: <i>the call-to-arms of the Greeks against Troy</i> Jer 6. 25, 49. 29	70
נִרְ	θηρίον: <i>in form Dim. of θήρ (beast of prey, esp. a lion)</i> Gn 49. 9; κόρος: נ. נבר	25, 57, 66
נָגַח	πρόσχωρος: <i>neighbour, inhabitant, colonist</i> Ex 3. 22 Job 19. 15	62
הִתְמַטְּרַר	ἐγείρομαι: <i>rouse, stir up; rouse or stir oneself</i> Jer 30. 23	29 t
נָגַח	ποκάζω, -ίζω: <i>shear wool; = πέκω (shear)</i>	38, 46, 326, 636 tm
נָגַח	πόκος, πείκος, πέκκος, πέκος: (πέκω) <i>fleece; lock or tuft of wool</i>	636 tm
נָגַח	ξεστός: (ξέω) <i>hewn, shaved, planed; of stone, hewn; of horn, polished; of elephant's ears, smooth</i> Ex 20. 25 Ez 40. 42; cf. ξυστός	52
נָגַח	ἀρπαζω: <i>snatch away, carry off; plunder; pillage (W)</i> Gn 21. 25, 31. 31 Jud 9. 25, 21. 23 Jes 10. 2 Prv 4. 16, 29. 24 Job 24. 2	63, 67
נָגַח	ἄρπαγή: <i>seizure, robbery; thing seized, booty, prey</i> Lev 5. 21, 23 Eccl 5. 7	63
נָגַח	τρωξάλλis, τριξέλλis, τοξάλλis: <i>grasshopper or locust</i> Joel 1. 4, 2. 25	326
נָגַח	ρίζα: <i>root, mostly in pl.</i> Jes 11. 1 Job 14. 8	50, 63, 68, 78
נָגַח	δικάζω: <i>judge; decree as punishment; condemn; ordain her slaughter</i> Esth 2. 1	58, 85 t
„	καθαίρω: <i>as a law-term, condemn</i> Ez 37. 11	46, 85 t
„	σπαράσσω: <i>tear, rend; rend asunder</i> IR 3. 25-6 Ps 31. 23; cf. σχίζω: שסע IR 3. 25	53, 93 t, 417

XIX. CATALOGUE OF GENERAL HOMOLOGIES 463

גב	κλέπτω: <i>steal; cozen, cheat</i> Gn 31. 26-7, 30	39, 87
גב	התגב, ἐκ-: <i>Pass., steal from; disguise, elude</i> IIS 19.	
	4 Job 4. 12	87
נערה	βοή: <i>loud cry, shout</i> Prv 17. 10; in Hom. mostly	
	<i>battle-cry</i> Jes 30. 17; <i>cry of mourning</i> Eccl 7. 5	29 t, 383 t, 389 t
נעש	ρύαξ: <i>rushing stream, mountain torrent; esp. stream</i>	
	<i>of lava from a volcano</i> Jos 24. 30 IIS 23. 30	63
נפח	γυῖον: v. גב	29 t, 32 t
	„ ὕψος: v. גבה	29 t
נפן	οἰνάς, οἶνη, ὕην: <i>the vine</i> Nu 6. 4 Jes 24. 7 Jer 6. 9,	
	8. 13 Ez 15. 6 Joel 2. 22 Ps 78. 47 Cant 7. 12	xxix, 50, 119 m
נרב	ἐρπης: <i>shingles</i> Dt 28. 27	77
נרה	א. אטרה Ex 30. 13	63, 81
נערה	מסור, πρίων: <i>saw; cf. πριστήρ</i> نَجَار/نَجَّار	30 t, 49, 70, 79
נרון	φάρυγξ: <i>throat</i>	38, 42 t, 46, 93, 326
נרון	σκεπαρνηδόν: <i>carpenter's axe, adze, for hewing and</i>	
	<i>smoothing the trunks of trees</i> Dt 19. 5 IR 6. 7 Jes	
	10. 15	46, 52
נרל	μέγας: v. גדול	38, 55, 92, 295-301 tm
נרל-חכה	μεγάθυμος	89, 295-301 tm, 413
נרב	ρήγνυμι, κατα-: <i>rend</i> Nu 24. 8	50
נרע	ἀγρυΐζειν, αἰρέω, ἰό-	94 tm
„	ρέω: v. גלל; κατα-	40, 50, 68, 369 tm, 412-13
נרש	ἀσπρίζω	406-8 tm
„	χωρίζω	25, 42 t, 51, 244, 255 tm, 407-8 tm
נרשום	נרשון, κόρος Διός: <i>a gift from Zeus</i>	34 t
נרשם	הנשיב, ψακάζω: <i>rain in small drops, drizzle</i> Jer 14.	
	22 Ez 22. 24	53
נרשם	ψακάς: <i>drop of rain, drizzle; generally, rain, shower</i>	
	Gn 7. 12 Jes 55. 10 Ez 38. 22 Joel 2. 23 Ps 68. 10,	
	105. 32 Prv 25. 14, 23 Job 37. 6 Eccl 11. 3, 12. 2	53
נר	τραγητήριον: <i>wine-press</i> Jud 6. 11 Jes 63. 2 Thr 1. 15	65
דאב	δυάω: (δύη, דאבה) <i>plunge in misery</i> Jer 31. 12 (11),	
	25 (24)	46
דן	δύω: = δυνερός (<i>miserable</i>) Thr 1. 22	43
דאה	צעה, θαάζω (A): <i>trs., move quickly, ply rapidly;</i>	
	<i>intr., move quickly, rush, dart</i> Dt 28. 49 Jes 63. 1	38, 46
דבה	διαβολή: <i>false accusation, slander</i> Nu 14. 36-7	78
דבלה	παλάθη: <i>cake of preserved fruit</i> IIR 20. 7	73
דפק	διώκω: <i>pursue, chase, in war, hunting; follow</i>	

464 XIX. CATALOGUE OF GENERAL HOMOLOGIES

Gn 19. 19, 33. 13 Jer 42. 16 Ps 63. 9 (2, 3)	
πήγνυμι: <i>stick or fix in; stick or fix on; fasten</i> (different parts) <i>together</i> Gn 34. 3 Job 19. 20, 29. 10, 31. 7, 41. 15; Pass., <i>to be joined or put together</i> Jos 23. 12 Jer 13. 11	46, 87
קִבַּץ ἐπι-: Pass., <i>to be fastened on</i> Job 38. 38, 41. 9	87
קִבַּץ πῆγμα: <i>anything fastened or joined together; framework</i> Jes 41. 7	79
„ πηγμάτων: Dim. of foreg., <i>small attachment</i> IR 22. 34	80
דְּבַר, דְּבָרָה, דְּבַר εἶπος, older <i>fépos</i> : <i>word</i> Gn 37. 14, 44. 18 Jos 6. 10 Ps 109. 3; <i>utterance</i> Jos 6. 10 IIR 13. 20 Ps 59. 13, 109. 3; generally, <i>that which is uttered in words, speech, tale</i> Ex 33. 4; <i>song or lay</i> Ps 137. 3; <i>pledged word, promise</i> Nu 30. 3 IS 3. 13 IR 8. 56 Jer 31. 23 Ps 119. 49; <i>fulfil, keep one's word</i> Dt 9. 5 IS 1. 23 Jer 44. 17 Joel 2. 11 Ps 103. 20 Dan 9. 12 Esr 1. 1; <i>word in season, counsel</i> Jud 20. 7; <i>word of a deity, oracle</i> Ex 34. 28 Nu 23. 5 Dt 4. 13, 18. 20 Jud 3. 20 IS 3. 21 IIS 16. 23 IR 13. 2, 17. 22 IIR 23. 16 Jes 16. 13 Jer 5. 13, 7. 2, 18. 18, 20. 1, 25. 30, 37. 17, 50. 1 Ez 12. 23, 33. 30; <i>saying, proverb</i> Jer 31. 23 (22); <i>subject of a speech, message</i> Ex 33. 4 Esth 3. 15, 8. 14, 9. 30; joined with <i>ἔργον</i> (<i>deed, action; thing, matter</i> , or <i>πράγμα</i> (<i>deed, act; occurrence, matter, affair, thing of consequence, affair</i>), <i>plot</i> (W) Gn 18. 14, 19. 8 Ex 2. 14, 18. 22, 33. 4 Nu 25. 18 IS 20. 2 IR 14. 19 Am 6. 13 Ps 145. 5 Job 5. 8 Eccl 1. 10, 7. 8 Esth 2. 15, 22; <i>purpose</i> Am 6. 13; in pl., <i>epic poetry; generally, poetry; lines, verses</i> , esp. of <i>spoken lines in the drama</i> Dt 31. 30, 32. 44 IIS 22. 1 Ps 18. 1, 137. 3 38, 46, 50, 75 1, 112 1, 325, 379 :	
דְּבַר ἐννέπω, ἐνέπω: <i>speaks; say</i> (W)	86 :
דְּבַר ὄπλον: <i>large shield</i> (?)	315 m
הֶבֶט ὕβος: <i>hump of a camel</i> Jes 30. 6 46, 50, 347-8, 380	
נָתַן τίκτω: <i>bring into the world, engender</i> Gn 48. 16 46	
שָׁנָה δίφθογγος: <i>with two sounds; later -ον, τό</i>	21 m, 426
דָּד, צָד, שָׁד, שֵׁד στῆθος: <i>breasts</i> , of both sexes, being the front part of the <i>θώραξ</i> , divided into two <i>μαστοί</i> ; of animals; <i>τιτθός</i> : a woman's <i>breast</i> ; rarely the	

NIX. CATALOGUE OF GENERAL HOMOLOGIES 465

male breast	Jes 60. 4, 16, 66. 12 Ez 23. 3 Prv 5. 19	
Cant 4. 5 Thr 4. 3		24 t, 52, 57, 64, 77
רודנים, רודנים <i>róðinos: pink</i>	Gn 10. 4 ICh 1. 7; <i>Δαρδάρος:</i>	
<i>Trojan</i>		41, 133
דוד, דוד, דוד <i>ἀγαπητός: v. אהוב</i>	IS 16. 13, 25. 23	
Cant 5. 6, 9		22, 39, 107-8, 121
דודאים <i>ζιζάνια: a weed that grows in wheat, prob.</i>		
<i>darnel</i>	Gn 30. 14 Cant 7. 14	38, 46, 51
דודת <i>τηθίς</i>		22, 262 tm
דוד <i>δύτιος: = δυερός: (δύτη) miserable</i>	Thr 1. 22	43
דומה <i>δῶμα: house; freq. of Pluto, δῶμ' ἠΐδωο the nether</i>		
world	Ps 94. 17, 115. 17; v. Jes 26. 19 Ps 22. 30	80, 386 tm
דון <i>ζῶ: live; freq. metaph. of things, to be in full vigour</i>		
Gn 6. 3		38, 68
דון, דון <i>δόνημα: agitation</i>	IIS 21. 10 Prv 15. 18, 18. 18, 21. 9	51, 70
דון <i>θαλάσσω: v. דאה</i>	Job 41. 14	51, 63
דוק, דוק, דוק <i>δαίζω</i>		341-2 tm
דור <i>οἰκέω: v. גור</i>	Ps 84. 11	29 t
דור <i>δαίζω</i>		32 t, 329-31 tm, 341
דוק <i>ᾠθισμός: dispute, altercation</i>	Prv 26. 28	70
די <i>σαγηνεύω: surround and take fish in a drag-net</i>	Jer 16. 16	57
דונה <i>σαγήνη: large drag-net for taking fish</i>	Am 4. 2	57
דיג, דיג <i>σαγηνεύς: one who fishes with a σαγήνη</i>	Jer 16. 16	
Ez 14. 10		31 t, 57
דן <i>δίκη: custom, usage; judgment; what is fit; personified, Truth</i>	דיג Gn 34. 1 Dt 17. 8 Prv 20. 8, 29. 7 Esth 1. 13	59, 68
די <i>τείχος: wall, esp. city-wall; embankment, earthworks</i>		
Jer 52. 4 Ez 17. 17		80
די <i>δυστυχής</i>		89 tm
ל <i>θηλός, βα-: threshold</i>	Ps 141. 3	37, 46
ל <i>δουλοσύνη, -λῶσις: v. ולות</i>	Jer 40. 7, 52. 15	81
ל <i>δοῦλος: prop. born bondman or slave; then, generally, bondman, slave</i>		127
ל <i>χήλως = ἄγγος (bucket, pail)</i>	Jes 40. 15	315 tm, 426
ל <i>Διὸς δοῦλος: a servant of Zeus</i>	Neh 6. 10	
ICh 24. 18; cf. modern <i>Christodoulos</i>		128
ל <i>σταλάζω: = -άσσω, -ττω (drop, drip); = -άω</i>	Job 16. 20 Eccl 10. 18	52

NIX. CATALOGUE OF GENERAL HOMOLOGIES 467

דָּרוּר	σπουδός: v. הַסִּידָה Ps 84. 4; ἐλευθερία: <i>freedom</i> Lev 25. 10 Jes 61. 1 Jes 34. 17	59
דָּרַשׁ	ἐρωτάω: <i>ask, ask about; question a person</i> Lev 10. 16 Dt 13. 15, 17. 4 IIR 8. 8	45, 330 t
בְּדָרַשׁ	ἐρώτημα: <i>answer to inquiry</i> put to higher authority; cf. ἐρώτησις: <i>questioning, consulting</i> IIR 13. 22, 24-27	70
דָּשָׁא	δαῖσος: <i>hairy, shaggy; thick with leaves, thickly wooded, bushy</i> Gn 1. 12	92
דָּשָׁן	ἀσθρακεύω: <i>burn to a cinder</i> Ps 20. 4	63, 68
דָּשָׁן	ἀσθρακία: <i>black, sooty ashes</i> Lev 6. 3-4	63, 68
דָּת	ἔθος: <i>custom</i> Esth 1. 8, 13, 2. 12, 3. 8	30
דָּתָן	Gn 37. 17	83 t
הָה	ὁ, ἡ: demonstrative Pronoun; in Attic, definite or prepositive Article ὁ הָהָה Gn 7. 1; ἡ הָהָה Ib 12. 7; הָהָה Ib 19. 8, 25 הָהָה Ib 9. 19, 38. 25, 41. 35 הָהָה Ib 1. 1 הָהָה Ib 26. 3 הָהָה Ib 1. 1 הָהָה Ib 1. 4 הָהָה Ib 2. 11; v. הָה	75 t
הָהָה	ἀπό	168 tm, 174, 299
הָהָה	ἀρα: Gn 3. 11 Dt 32. 6; v. אָבִי	28, 63, 92
הָהָה	ἢ: or; ἢ . . . ἢ either . . . or אָב . . . אָב Gn 27. 21	
הָהָה	ἀρα; אָל; אָרָצָה Gn 38. 9 Ex 4. 3 (ἐραζε); cf. אָרָץ Gn 1. 1 (ἐρα) Thr 2. 1 (ἐραζε)	83 t
הָהָה	ἀ- negativum, e.g. הָהָה, הָהָה ἀθάνατος	512
הָהָה	ἀρα μή: a plainly negative answer is implied Nu 17. 28; v. אָבִי	63, 92
הָהָה	ἀρ' οὖν: used to draw an affirmative inference Job 6. 13	92
הָהָה	διδωμι	58, 361 tm
הָהָה	ἀγε: imp. of ἀγω used as Adv., <i>come on!</i> Ex 1. 10; freq. in Hom., who mostly strengthens it, εἰ δ' ἀγε, οὖν δ' ἀγε δὴ, ἀλλ' ἀγε ἄγε; in Attic freq. ἀγε οὖν הָהָה Gn 38. 15	86 t
הָהָה	πῶς: <i>delusion</i> ; colloquially, <i>nonsense, humbug, affectation</i> Eccl 1. 2; cf. ἀγαλμα	65
הָהָה	ἐλέπω: <i>see; see too clearly; look; ἐπι-: look attentively;</i> <i>look well at, observe</i> Jes 47. 13	114 t
הָהָה	ῥαγεῖον: <i>drum, gong; apptly. a metallic sounding-plate;</i> Adj., ῥαγεῖον ὄργανον <i>sounding instrument</i> Ps 92. 4	44, 79
הָהָה	ῥαγῶ: <i>echo; generally, ringing sound</i> Ps 90. 9 Job 37. 2	28
הָהָה	ῥαγῶ: v.s. Ez 7. 7 Job 39. 20	24 t, 46
הָהָה		30 t, 42 t

468 XIX. CATALOGUE OF GENERAL HOMOLOGIES

הדה	ἡγέομαι, τίθημι	31 t, 42 t, 50, 372, 423
הדה	ᾠδωνις: i.e. ὁ Ἄδωνις <i>The Adonis</i> Jer 22. 18	31 t, 77 tm, 332-3 t
הדו	ἀνοδος: <i>journey inland</i> , esp. into Central Asia Esth 1. 1	300
הדום	ἔδος: <i>seat, stool</i> Jes 66. 1	12, 43, 67, 326
הדור	αἰδεστός: <i>revered, venerated</i> Jes 63. 1	50
הדור	ὁδός: <i>way, road</i> Jes 45. 2	44, 50, 326
הדסה, הדס	ἡδύς, ἀδύς, βადύς: <i>pleasant to the taste, to the smell, to the hearing</i> Jes 41. 19 Esth 2. 7; v. דסה	117
הוא	הוא: ὁ, ἡ: Demons. Pron.; joined to a Subst., to call attention to it Ex 29. 18 Lev 8. 21 Esth 1. 1; freq. without a Subst., <i>he, she, it</i>	75 tm, 168 t
הוי	οἶ: exclamation of pain, grief, pity, astonishment, <i>ah! woe!</i> IR 13. 30 Jer 22. 18, 34. 5	332-3 t
הון	ῶνος: <i>price paid; purchase; articles of traffic</i> Ez 27. 12 Ps 44. 13 Psn 19. 4	28, 51, 77
הידד	ἰσσα: exclamation of malicious triumph over another's distress Jes 16. 9 Jer 51. 14	28, 31 t, 38
היה	εἰμί: <i>be</i> Gn 1. 2 Ps 22. 15; <i>exist</i> Ib 53. 6 Eccl 1. 10	76 t, 86 t, 330 t
היכל	οἶκος: v. ביה Jes 6. 1 Psn 30. 28	28, 77
הילל	ἡλιος (v. בל, p. 268)	38, 92
הכי	ἀρά γε: v. אבי Gn 29. 15 IIS 9. 1 Job 6. 22; ἀρ' οὐχί: implying a firmly affirmative answer Gn 27. 36	63, 92
הלא	ἰδοὺ: Adv., <i>lo! behold!</i>	27 t, 38
הלאה	παρά	172 tm
הלה	χωλεύω: <i>to be or become lame, halt, limp</i> Mich 4. 7	44, 326, 422, 427
הלך	התהלך, הלך-לו, ἔρχομαι: <i>start, set out; walk; (much more freq.) come or go; traverse</i> Gn 2. 14, 12. 4 Jud 21. 24; as a hortatory exclamation Nu 22. 37 IS 15. 32 Jes 2. 3, 5 Jer 36. 14 Cant 7. 12	14, 28, 44, 76 t, 85 t, 87, 174 t, 316 t, 327
הלך	התהלך, ἐπ-: <i>come upon</i> , esp. <i>come suddenly upon; go or come against, attack</i> Psn 24. 34	87
התהלך	μετ-, συν-: <i>come or go among</i> IS 30. 31	87
הוליך	ἐπελεύθω: <i>bring to</i> IIR 24. 15 Jer 31. 8 (9)	87
הלך	κελευθήτης: <i>αἰγφατε</i> IIS 12. 4 (κελευθήτης → κελευθ (apocope) → הלעθ (κ/ה) → הלעך (θ/χ) → הלך)	44
הלך	ρέω: v. גלל Gn 2. 14 Joel 4. 18 (cf. ἔρχομαι)	50, 369 tm

XIX. CATALOGUE OF GENERAL HOMOLOGIES 469

לָלַהּ	ἀγάλλω, ἀελλεῖ	95 tm
לָלַהּ, לָלַהּ, לָלַהּ, לָלַהּ	ἀγαλμα: <i>pleasing gift</i> , esp. for the gods Lev 19. 24 Jud 9. 27, 12. 13 Prv 27. 21	70, 376
לָלַהּ	ἀγαλμα θεῶ: a gift to God Gn 5. 12	
לָלַהּ	ἀγαλσις: <i>rejoicing</i> ; αἶνεσις: <i>praise</i> Ps 32. 1, 71. 6 Neh 9. 5	72
לָלַהּ, לָלַהּ	αἰνίζομαι (πῆλλη/ἀλαλαῖ ἐν Παιών)	110 tm
„	ὀλολύζω, ἐλελ-	95 tm
לָלַהּ	καίνιζω: of Poets, esp. <i>use for the first time, handsel</i>	30 t
לָלַהּ	εἰλω: a word whose meanings are traceable to various roots of similar form: <i>press</i> Jud 5. 22, 26	
לָלַהּ	ὄραμα: <i>sight, spectacle, vision</i> during sleep, <i>dream</i> Gn 16. 13; cf. לָלַהּ	73, 80
לָלַהּ	ὄδε	67, 76 tm
„	לָלַהּ ὦδε: <i>hither</i> Jud 14. 15; <i>here</i> Gn 16. 13 IIS 7. 18 ICh 17. 16	67
לָלַהּ	δωνεύω: <i>roam about</i> Prv 7. 11	58
לָלַהּ	ὄμιλος, ὄμι-: <i>any assembled crowd, throng of people, mob, tumult, confusion</i> Jer 11. 16 Ez 1. 24	68, 79
לָלַהּ	„ Gn 17. 4 IS 14. 16 IR 20. 13 Jes 13. 4 Joel 4. 14 Ps 42. 5 ICh 20. 2	79
„	לָלַהּ δῆμος: <i>common people</i> ; in an army, <i>rank and file</i> IIS 6. 19 IIR 25. 11 Jer 52. 15	58, 68
לָלַהּ	ἀθανασία: <i>immortality</i> Ps 116. 15	37, 49, 59
לָלַהּ	ἡγεμών IR 5. 11 Esth 3. 1	637 tm
לָלַהּ	αἵματος, αἷμα	82, 379-80
לָלַהּ	ἀρα μή: v. לָלַהּ Jer 2. 10 Job 9. 11, 12. 14	92
לָלַהּ	ἐνθάδε: of Place, <i>hither</i> Gn 45. 8 Jos 2. 2 IS 20. 21 Jes 57. 3 Jer 31. 7 Prv 9. 4; of Time, <i>here, now</i> Gn 21. 23	92
לָלַהּ	ἐνθα καὶ ἔ. <i>hither and thither</i> IR 20. 40	92
לָלַהּ	ὄνυ, Arcadian and Cyprian for ὄδε (Demonstr. Pron., <i>this</i> ; like οὗτος, is opp. ἐκεῖνος, to designate what is <i>nearer</i> as opp. to what is <i>more remote</i> ; but ὄδε refers more distinctly to <i>what is present</i> , to <i>what can be seen or pointed out</i> , though this distinction is sus. not observed) Gn 12. 19, 22. 7	40
לָלַהּ	ἀνοχή: <i>holding back, stopping; relief from disease</i> ; = ἀνοκωχή: reduplicate form, <i>stay, cessation</i> Esth 2. 18	78
לָלַהּ	ἡσυχάζω: abs., <i>impose silence; leave unspoken</i> Jud 3. 19 Am 6. 10	92

470 XIX. CATALOGUE OF GENERAL HOMOLOGIES

הפעיל, a scale of compound verb	168
הַצִּלְפָּנִי ἡ καλλιφώνος ICh 4. 3	54, 75, 89 tm
הַצֵּן ὄχειος (ἵππος), ὄχημα, ἀζανίτης	95 tm
הַר ὄρος: mountain, hill Dt 11. 11, 33. 15 Ez 40. 2	
Ps 50. 10 14, 28, 37, 43-4, 50, 86 t, 303, 352 t, 410	
הַר אֱלֹהִים ὄρος θεοῦ: the mountain of God, Olympus	
Ez 28. 16	303, 352 t
הַרְרִי ὀρεύς: poet. Adj. for ὀρεινός; of or from the mountains, dwelling on the mountains	27 t, 30 t
הַר ῥίον: peak Nu 20. 22, 33. 39	44, 50
הַרְגָּה ἐναρίζω; הַרְגָּה ἐναρά	107 tm, 293 tm, 415 t
הַרְגָּה φέρω: bear, of a pregnant woman Gn 16. 4, 11	14, 65
הַרְגָּה φορά: gestation Gn 3. 16 Ruth 4. 13	65, 79
הַרְגָּה χρῆμα: a thing that one needs; hence in pl., goods, property, treasures, money Ps 95. 4	93, 327, 427
הַרְסָה θαρσέω: to be of good courage; in bad sense, to be overbold: c. inf. make bold, venture Ex 19. 21, 24	59
„ πέρθω, πορθέω: poet. Verb, waste, ravage, sack, destroy, in Hom. only towns Jud 6. 25 Jes 14. 17 Jer 50. 15 Ez 13. 14, 16. 38, 38. 20 Ps 11. 3, 58. 7 ICh 20. 1; of Persons, destroy, slay Ex 15. 7 Jes 22. 19; take by plunder, take at the sack of a town Joel 1. 17	62, 293
הַרְסָה הַרְסוֹת, הַרְסוֹת πόρθησις, -θημα: sack of a town IIS 11. 25 Jes 49. 19 Am 9. 11	62, 82, 293
הַרְסָה ἥλιος	30 t, 92, 293, 309 tm
הַרְסָה ἐπί: Thessalian (before τ) ἐτ, Preposition	170
הַרְסָה σκῶμμα: jest, joke [הַרְסָה IR 18. 27 κατασκώπτω: make jokes upon; mostly in bad sense, jeer, mock]	70
הַתַּפְעֵל, a scale of compound verb	168, 327
וְ the augment	84, 174
וְ καί: Conj., copulative, joining words and sentences, and Gn 1. 1 IR 1. 1	
וְאֵב δάου, δάος: wolf Jes 11. 6	38, 325
וְבִדָּה ἐδωλιάζω: furnish with seats Gn 30. 20; v. וְבִדָּה	57
וְבִדָּה וְבִדָּה, וְבִדָּה, וְבִדָּה ἐδώλιον, ἐδωλον: seat, mostly pl., abodes Gn 30. 20 Jes 63. 15; ἐδώλια, τά, in a ship, a raised quarterdeck at the stern, rowers' benches; sg., step of the mast (ד/ל)	57, 92
וְבִבֵּב τεττιγώδης: like a τέττιξ (cicala) Eccl 10. 1	64
וְבִבֵּב θύω: offer by burning meat or drink to the gods; sacrifice, slay a victim; simply slaughter; abs., offer	

472 XIX. CATALOGUE OF GENERAL HOMOLOGIES

לְזַלְזָל	δουλεία: <i>slavery, bondage; the slave-class</i> ; δουλοσύνη: poet. and Ionic for δουλεία, <i>slavery</i> ; δούλωσις: <i>enslavement</i> Ps 12. 9	38, 81, 310 81
לְפָה	ἐλπίς: v. פֶּה Gn 35. 26	28, 637 tm
מִזְמִינִי	ἡγεμών	63
מִן	χρόνος: <i>time; definite time, period</i> Eccl 3. 1 Esth 9. 27, 31 Neh 2. 6	399
וְזָר	κομίζω: <i>gather in, reap, reap the fruit</i> Lev 25. 3-4 Jes 5. 6	68, 326
וְזָרָה	κόμη: <i>hair of the head</i> ; metaph., <i>foliage of trees</i> Nu 13. 23 Ez 8. 17	70
מִן	ὑμνάριον: Dim. of ὕμνος (<i>hymn, ode, in praise of gods or heroes</i>) Ps 3. 1	341, 353 tm, 391
זָב	στόλος: <i>stump of the tail, in animals</i> Dt 28. 13 Jud 15. 4; <i>army</i> Jes 7. 4	43, 46, 51
וְזָב	ζιζάνιον: v. זָבָה Jes 18. 5 ICh 16. 19	93
וְזָבָה	τοκίζω: <i>lend on interest</i> Hab 2. 7	
וְזָבָה	μικρός, συμ-, μικρός: <i>small, little</i> ; in Size; in Quantity; in Amount or Importance; of Persons, of <i>small</i> account; of Time, <i>short</i> , of Age, <i>young</i> Gn 19. 20, 31 IS 9. 21 Jes 16. 14, 23. 10, 60. 22 Job 36. 2 ICh 24. 24	32 t, 41, 52
וְזָבָה	θυμός: <i>anger, wrath</i> Jes 30. 30 Ps 69. 25 (cf. Jer 10. 25), 78. 49 Thr 2. 6	79, 297 tm, 299
וְזָבָה	θύω (B): <i>rage, seethe</i> ; of wind-swept sea	299 tm
וְזָבָה	κωκύω: <i>shriek, wail</i> ; cf. κραυγάζω Dt 22. 24 IR 20. 39 Jer 11. 11, 47. 2, 48. 3 ICh 5. 20	32 t, 47
וְזָבָה	κωκυτός: <i>shrieking, wailing</i> ; cf. κραυγή Gn 18. 20, 27. 34 IS 4. 14 Jes 30. 19, 65. 19 Ptn 26. 13 Eccl 9. 17 Esth 4. 1, 9. 31 Neh 9. 9	78
וְזָבָה	συνάγω: <i>bring together, gather together</i> ; in hostile sense, <i>collect, levy</i> soldiers Jud 4. 10, 13, 6. 34-5, 18. 22-3 IS 14. 20	32 t, 47, 399
וְזָבָה	πώγων, γένειον: <i>beard</i> IIS 10. 5 Ps 133. 2; <i>chin</i> ; a lion's mane IS 17. 35	47, 258 tm, 326
וְזָבָה	σιαγών: <i>jaw-bone, jaw; cheek</i> Lev 13. 29, 30 Ez 5. 1	78, 258 tm, 326
וְזָבָה	τήκω: <i>melt, melt down; bring clouds down in rain</i> Job 28. 1, 36. 27; v. תָּהַ	69
וְזָבָה	δια-: <i>melt, soften by heat</i> Mal 3. 3 Ps 12. 7	47

XIX. CATALOGUE OF GENERAL HOMOLOGIES 473

- זָרָא ξένος, ξείνος, ξέννος: *guest-friend; guest, visitor* IR 3. 18;
stranger Prv 27. 2; generally, *stranger, foreigner* Ps
 44. 21 Thr 5. 2 45, 47, 52
- „ ψυχρός: (ψύχω) *cold* IIR 19. 24 Jer 18. 14 53
- זָרַק, זָרַקָה, זָרַקָה ραίνω: *sprinkle, besprinkle*; prop. with liquids
 (blood, water); also of solids, *bestrew, besprinkle*;
sprinkle, scatter; abs. *sprinkle water* Ex 9. 8, 24. 6
 Jes 1. 6, 30. 22, 41. 16 Ez 36. 25 Job 2. 12 62
- זָרַק, זָרַקָה καταρραίνω: *besprinkle, sprinkle* Nu 19. 13 Jes 1.
 6, 30. 24
- זָרַק, זָרַקָה ραντήριο: = περιρραντήριο (*utensil for be-
 sprinkling, esp. whisk for sprinkling water at sacrifice,
 or vessel for lustral water*) Ex 27. 3 Nu 7. 8 Zach 9. 15 70
- זָרַק, זָרַקָה δέγμα, -μός: (δέσκειν, δέξω) *look, glance*
 Nu 21. 11 Dt 4. 47 Jos 1. 15 Jud 11. 18 IIR 10. 33
 Jes 41. 25 Mal 1. 11 (זָרַק, זָרַקָה) 70
- זָרַק, זָרַקָה ρέω: *flow* 40, 47, 50, 58, 67, 369 tm, 412
- זָרַק, זָרַקָה ρεύμα: *that which flows, current, stream; Medic.
 humour, discharge from the body, flux, rheum* Jes 28. 3
 Ez 23. 20 48, 73, 80
- זָרַק, זָרַקָה σείω: *sow seed; scatter like seed, strew*; Pass., *to be
 scattered or dispersed* Jer 12. 13 Zach 10. 9 62, 68, 83 t, 87, 101
- זָרַק, זָרַקָה κατα-: *beget, spread as in sowing* Gn 1. 11 Lev 12. 2 87
- זָרַק, זָרַקָה σπορά: *seed; of persons, seed, offspring*
 Gn 1. 29, 15. 3 IS 1. 11 Jes 59. 5 Dan 1. 16 83 t
- זָרַק, זָרַקָה σπέρμα: *mostly seed of plants; the products of earth*
 Jos 19. 7 70
- זָרַק, זָרַקָה δῶρον: *hand's breadth, palm, as a measure of length*
 Ex 28. 16 38, 73, 100, 326
- זָרַק, זָרַקָה κρύπτω: *hide, cover, in Hom. with collat.
 notion of protection; later, simply, hide* Jes 26. 20;
 Pass., *hide oneself, lie hidden* Gn 3. 10; *to be suppressed*
 Job 29. 10; *in secret* Dan 10. 7 23 t, 87, 299, 415 t
- זָרַק, זָרַקָה ἐπι-: *throw a cloak over, conceal* Jos 6. 25 Jes
 49. 2 Job 24. 4 87
- זָרַק, זָרַקָה κατα-: *use concealment, conceal oneself* Gn 3. 8 Job
 38. 20 87
- זָרַק, זָרַקָה Ἀμφίβατος: *epith. of Poseidon at Cyrene; ἀμφι-
 βαίνω: of tutelary deities, guard, protect* Dt 32. 10 56
- זָרַק, זָרַקָה κόπτω: *cut, strike* Dt 24. 20 Jud 6. 11 26, 43

474 XIX. CATALOGUE OF GENERAL HOMOLOGIES

חֲבִית, מִחֲבִית	ὀπτάνιον: place for roasting, kitchen, oven Lev 6. 14 Ez 4. 3 ICh 9. 31	14, 70, 328
חבל	ἄμπελος 329 tm; ἀγκαλίσ 78, 329 tm; βολή 78, 328 tm; ἵππος; καβάλλης; κέλης; κεφαλή 79; κοῖλος; κύβος; νεφέλη 329 tm; ὄπλον 14, 315 tm, 329 tm, 342 tm; χηλή 315 tm	.
„	πάλος: lot cast from a shaken helmet Ps 16. 6; κύβος	66
„	τόπος: place, region Dt 3. 4, 32. 9 Ps 105. 11	64
„	חבל, חבלה καταβολή: throwing down, esp. begetting Job 39. 3; paying down, esp. by instalments; money as a deposit (by way of caution) Ez 18. 7	79
חֲבֻלָּה	βούλευσις, ἐπι-: deliberation, conspiracy; plotting, treachery Prv 1. 5 Job 27. 12	72
חֲבֻצֶלֶת	ἀναγallis: pimpernel Jes 35. 1 Cant 2. 1	78
חבק, חֲבַק	ἀγκαλίζομαι: embrace Cant 2. 6 Eccl 3. 5	75
חֲבִיר	ἄπτω, καθ-: assail, upbraid; in military sense, attack Job 16. 4; cf. Od. 18. 415	33 t. 68
חֲבִירָה, חֲבִירָה	συνάπτω: join together; associate with Job 35. 16 ICh 20. 35, 37	27 t. 68, 116 t.
חֵבֶר	ἐταῖρος	56, 63, 337 t.
חֲבֵרָה, חֲבֵרָה	ἐταῖρα, ἄδρα	56, 63, 94 tm, 337 t.
חֵבֶר, חֲבֵרָה, חֲבֵרָה	ἐταιρεία, -ρία: association, brotherhood; unchastity Hos 4. 17, 6. 9 Prv 21. 9 Job 34. 8	56
חֵבֶר, חֲבֵרָה	Κάβειρος	303 t.
חֲבֹשׁ, חֲבֹשׁ	ζεύγνυμι, ἐπι-; חֲבֹשׁ ζευκτης Jes 3. 7	117 tm
חֲבֹשׁ	ζευκτός: yoked, harnessed Jud 19. 10	117
חֲבֹשׁ, חֲבֹשׁ, חֲבֹשׁ	σκεπάζω: cover Ez 16. 10, 34. 4	117 t.
חַג	ἀνάγω	89 tm
חַג	ζώννυμι: gird Ex 29. 9 IS 25. 13 IIS 20. 8 IR 20. 32 IIR 3. 21 Ez 23. 15 Joel 1. 8 Ps 65. 13	44
חַג, חֲבֵרָה	ζώνη; ζωνάριον: Dim. of ζώνη	56, 98 tm
חֶדֶד	ὀξύς: sharp, keen, whether of a point or an edge	415 t.
חֶדֶד	ἀριθμέω: count, reckon Job 3. 6; cf. ψηφίζω	63, 382
„	ἡδομαι: to be glad, to be pleased, to delight in or at a thing or person Ex 18. 9	44
חַדַּל	λήγω: stay, abate; more freq. intr., leave off, cease, come to an end Gn 18. 11, 41. 49 Jud 9. 9 ICh 25. 16	42 t.
חַדַּל	Ἰδις	121, 318 tm
חֲדָק	αἰλουρος: cat, Felis domesticus [cf. τίγρις] Gn 2. 14	129, 300
חֲדָר	έντερον: pl., guts, bowels Prv 18. 8 [cf. ἔδρα Job 9. 9]	326

NIX. CATALOGUE OF GENERAL HOMOLOGIES 475

חַדָּשׁ	τριακός; חֲדָשׁ ὑπογυϊότατος	238 tm, 289, 421, 672 tm
חֲדָשׁ	κτίζω: found, establish; produce, create, bring into being, bring about Is 11. 14; καινίζω, ἀνα-	87•
חֹד	αἰνίζομαι; חִידָה אִינָה, αἰνύμα, αἶνος	110-11 tm
חַוָּה	ζωή, ζωή, ζοῖα: life, existence Gn 3. 20	77
חֹח	ἀκανθα: thorn, prickly; any thorny or prickly plant IIR 14. 9 Job 31. 40, 40. 26 Cant 2. 2 IIR 33. 11	22, 57
חֹט	χαίτη: loose, flowing hair Jos 2. 18 Jud 16. 12; μίτος: thread	299
חֲוִילָה	Gn 2. 11	75
חֹל	χορεύω: dance a round or choral dance Jud 21. 21	43
חֲחֹל, מְחֹלָה	חֹרֶעֻמָּה: choral dance Jer 31. 4 (3), 13 (12)	44, 70, 80
חֹלֶם	point of vocalization	99
חֹם	חֹם, חֹם, חֹם ξανθός: s. אֲדָם Gn 30. 32 Cant 6. 10	44, 401
חֹץ	חֹץ, חֹץ, חֹץ ὁδός: s. חֹדֶר Jes 10. 6, 51. 23	40, 45, 50
חֹץ	חֹץ, חֹץ ἔξωθεν = ἔξω	170 tm
חֹר	κύριος: supreme power, authority; concrete, one invested with authority IR 21. 8 Jer 39. 6 Eccl 10. 17; κύριος: Subst., lord, master	41, 44
„ חֹר, חֹר	φῶς	65, 337-8 tm, 395
חֹר	ὤχρος: pale, wan, esp. pale-yellow; τὸ ὠ. the colour yellow Esth 1. 6	50, 69
חֹר	חֹר, חֹר, חֹר ταχίζω: make swift; ταχύνω: make quickly; intr., to be quick, make haste, hurry IS 20. 38 Jes 5. 19, 60. 22 Hab 1. 8 Ps 71. 12, 119. 60	32-3 t, 51, 64
חֹר	τάχα: Adv., (ταχύς) quickly, presently, forthwith Ps 90. 10	63
חֹר	σῆθος: breast, the front part of the θώραξ; of animals Lev 10. 15 [—σ, ῆ/ῆ, θ/ῆ, ο/ε]	52, 81
חֹר	σταθμός: upright standing-post, freq. in Hom.; s. of the bearing pillar of the roof IR 7. 4, 5	70
חֹר	חֹר, חֹר, חֹר, חֹר ὄψανον: (ὄψομαι) vision, apparition Gn 15. 1, 21. 2 Jes 1. 1 Job 38. 15 IIR 9. 29	70, 73
חֹר	ὑπόσχεσις: undertaking, engagement, promise, contract Jes 28. 18	73
חֹק	חֹק, חֹק, חֹק, חֹק ἰσχύς: strength of body; might, power Ex 13. 3 Jud 4. 3 Jes 8. 11 Ps 18. 2 Dan 11. 2	92, 171
חֹק	ἰσχυρός, ἀζαχής	95 tm
חֹק	κύκλος: ring, circle; any circular body Ex 35. 22 IIR 19. 28 Ez 29. 4	57

- regarded as a result: *good fortune, success* Nu 24. 18
Dt 8. 18 Ez 28. 4 Ps 60. 14, 84. 8, 118. 15, 16 Prv
31. 29 Job 21. 7 Ruth 2. 1 [cf. Jer 12. 1]; *ill-fortune,*
misfortune, ill-luck; the quality of the fortune or fate
may be indicated by an Adj., ἀγαθὴ τ. or ἡ ἀγαθὴ τ.;
freq. in dat., ἀγαθῇ τύχῃ *by God's help*; ἀλλ' ἴωμεν
ἀγαθῇ τ.; = *إِنَّشَاءً* 65, 333 t
בְּחֵל מֶגָּא, -άλα 56, 296 tm
חֵל, חֵל ὄχλος: in political sense, *popular assembly* Esth
1. 3; generally, *mass, multitude* Ob 20 56, 93
חֵי תείχος, -χίον [cf. αἰδωτάτων τειχίονα]; τειχίον: *wall*;
used of walls of buildings, not, like τείχος, of city-
walls 64, 80, 95 tm
חֵרֶם חֶרֶם, חֶרֶם ἔρμαιον: prop. gift of Hermes, i.e. *un-*
expected piece of luck, godsend, wind-fall, treasure-
trove [cf. אֶבְרָהָם]; Ἐρμαιον: *temple of Hermes* [cf.
בַּעַל חֶרֶם]; Ἐρμαῖος: *called after Hermes* 24 t, 32 t, 129, 393 t
חֵט ἥτα 20
חֵי ἡχείον: v. חֵי Ps 119. 103, 137. 6 Prv 8. 7 Cant
2. 3 79
חֵבָה חֵבָה, חֵבָה δέχομαι, προσ-: *expect, wait* Prv 9. 12; *await,*
expect, wait for; wait IIR 7. 9, 9. 3 Hab 2. 3 Dan
12. 12; cf. καθικετεύω 58
חֵבָה ἄγκιστρον: (ἄγκος פֶּסֶס) *fish-hook*; generally, *hook*
Jes 19. 8 Hab 1. 15 Job 40. 25 57
חֵבָה γιγνώσκω: *come to know, perceive*—as distinct from
οἶδα *know by reflection*, γιγνώσκω = *know by observa-*
tion, perceive, discern, distinguish, learn, know Dt 32. 29
IR 5. 11 Prv 9. 9, 12, 13. 20 Job 39. 9; חֵבָה κατα-:
c. acc. criminis, *lay as a charge against a person,*
pronounce a verdict of murder against; c. acc. poenae,
give judgment or sentence against a person; Pass., *be*
condemned Ps 105. 22; חֵבָה ἀνα-: *know well, know*
certainly, Pass. Prv 30. 24; ἐπι-: of things, *find out,*
discover; *learn to know* חֵבָה חֵבָה Eccl 7. 16; συγ-: *join*
in a plot with חֵבָה חֵבָה Ex 1. 10; συγ-, later form
συγγνωμονέω: *join in a plot with*; οἱ συνεγνωκότες
conspirators 86 t
חֵבָה γνώμων: *one that knows or examines, an interpreter,*
discerner Dt 4. 5 IR 3. 12 ICh 22. 15 (14) 300

478 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- נחמך γνώμη: *intelligence; thought, judgment, sense, reason; prudence (W); γνώσις: knowledge* Ex 28. 3 IR 5. 9 Ps 37. 30 Job 12. 2 Eccl 7. 11, 9. 18; *higher, esoteric knowledge* Job 28. 12-28 75 t
- לח Εἰλωσ and Εἰλώτης: *Helot*, name of the Spartan serfs derived by . . . from Ἔλος—a town in Laconia, whose inhabitants were enslaved—by others from Pass. of ἔλω = αἰρέω [possibly an atavism] Ob 20; ὄχλος: *multitude* 131
- בלח γλάγος: poet. for γάλα (*milk*) Ex 3. 8 37, 42 t, 44, 46, 108, 326
- בלח ἀλείφαρ: (ἀλείφω) *unguent, anointing oil, oil, fat*, used in funeral sacrifices; ἀλοιφή: (ἀλείφω) *anything with which one can smear or anoint*, esp. *hog's lard, grease* Ex 23. 18 Lev 3. 16, 17; λίπος; ἄλευρον: mostly in pl., *wheat meal* (opp. ἄλιφα *barley meal*) Dt 32. 14 [v. חסח] Ez 39. 19 Ps 147. 14 רב־לח Ez 27. 18 57
- לח το ὄλον (ὄλος, οὖλος): *the universe* Ps 49. 2; τὰ ὄ. *one's all* Ib 39. 6 49
- לח, לח, לח, לח ἀγάλμα: *statue in honour of a god; statue* Cant 7. 2; *ornaments*, cf. לח σταλάγματα: Dim. of στάλαγμα (*drop*), in pl. *ear-drops, ear-rings* Ib., Prov 25. 12 355 tm, 376
- לח κόλλιξ: *roll or loaf of coarse bread*; κενός, κέννος: *empty*; κούλος: *hollow* [Egyptian loaf is hollow] Lev 24. 5 Nu 15. 20 119 m, 395
- לח θυρίδος, θύρις: Dim. of θύρα (*door*), *window* Gn 8. 6, 26. 8 IR 6. 4 Jer 22. 14 395
- לח αλυσίς: *distress, anguish* Ex 32. 18 81, 395
- לח παραχή 63, 97 tm
- לח οὐχ ὄλον (ὄλον οὐ): *not at all* Gn 18. 25 49, 405
- לח ἐλπίς: *hope, expectation*; personified לח־ל Job 14. 14 73, 81
- לח, לח ἀλλαγμα, -γή, -μός: *that which is given or taken in exchange; reward, price of a thing; change* Gn 45. 22 Nu 18. 21 37, 73, 76 t
- לח διακενόω: *empty outright* [a body pierced by the sword was emptied of blood] 396 t
- לח κενός: *empty* (v. לח) 42 t
- לח ἐξόλλυμι: *destroy utterly* Ez 24. 21 Ps 74. 7; γεννάω: *create* Job 26. 13 67, 396

NIN. CATALOGUE OF GENERAL HOMOLOGIES 479

„	ἐπαυλέω: <i>accompany on the flute</i> IR 1. 40	395-6 t
לִילִי	αὐλός: <i>v. תִּלְיָה</i> IS 10. 5	79, 395
לִילִי	καινίζω: <i>v. שָׁדַח</i>	30 t, 174, 396
„	κατακηλιδόω: <i>strengthened for κηλιδόω (stain, soil; metaph., defile, sully)</i>	396 t
חֶלֶק	ὁράω, ὁλάω 39, 67, 345-6 tm, 406; חֶלֶק ὄραμα 14, 73, 80, 91, 327, 350 t, 406	
חֶלֶק	ἀδάμας: <i>v. חֶלֶק</i> Dt 8. 15 Jes 50. 7; cf. χερμάς	49
חֶלֶק	ρέω: <i>v. חֶלֶק</i> Jes 8. 8	40
חֶלֶק	πλόκαμος: <i>poet. -μῖς; lock or braid of hair; in pl., locks, curling hair, prop. of women</i> Jud 16. 13, 19; in pl., of wicker baskets Esr 1. 9	70
חֶלֶק	ἐλκω	106-7 tm
חֶלֶק	ἐξ-	107 tm
חֶלֶק	ἐλκτός	103 tm, 107 t, 114
חֶלֶק	γλουτός: <i>buttock, pl.</i> Gn 35. 11	45, 258 tm
חֶלֶק	λαγχάνω: <i>obtain by lot; generally, obtain as one's portion</i> Jos 18. 2 Prv 17. 2, 29. 24; חֶלֶק δια-: <i>divide or part by lot</i> Jos 13. 7, 19. 51	92
חֶלֶק	חֶלֶק לָחֶק: <i>ἀλχος: allotted portion; lot, destiny; portion obtained by lot, share</i> Gn 14. 24, 33. 19 Nu 18. 20 Zach 2. 1 Ps 16. 5 Ruth 2. 3 Thr 3. 24 Eccl 9. 9	92, 114 t
חֶלֶק	φαλακρός: <i>baldheaded; like a bald head</i> [cf. φαλακρότης, <i>smoothness</i>] Gn 27. 11; μαλακός: <i>soft, fair words; soft; soft, grassy</i> Jos 11. 17 Jes 30. 10 Ps 12. 3 Prv 5. 3	56-7, 65
חֶלֶק	חֶלֶק γάμβρος: <i>father-in-law; = πενθερός (in pl. parents-in-law; generally, connection by marriage)</i> Gn 38. 13 Mich 7. 6 Ruth 2. 11; cf. κηδεμών	57, 59, 252 tm
חֶלֶק	Σκάμανδρος	316 tm
חֶלֶק	Φοῖνιξ: <i>v. חֶלֶק</i> Gn 9. 18, 22	93
חֶלֶק	חֶלֶק καύμα: <i>burning heat, esp. of the sun, sun heat, heat of the day</i> Gn 8. 22, 18. 1 Jes 18. 4, 24. 23 Job 30. 28; cf. ξανθός	37, 43, 73
חֶלֶק	αἰνίζομαι	85 t, 110 tm
חֶלֶק	חֶלֶק αἰνικός: <i>expressed in riddles, riddling</i> Dan 9. 23, 10. 11	110
חֶלֶק	חֶלֶק πένθος: <i>grief, sorrow; esp. of grief for the dead, mourning; public mourning</i> Dan 10. 3 [cf. Dt 26. 14 Hos 9. 4] IICh 21. 20	73

480 XIX. CATALOGUE OF GENERAL HOMOLOGIES

מחמד, מחמל	ἐπιθύημα: <i>object of desire; yearning, desire</i>	30 t, 70
חמה	θυμός	79, 297 tm, 300
חמה	ξανθός: v. אדם Jes 30. 26 Cant 6. 10	.
חמו, חמיר	ἀμφί	127, 168 tm
חמואל	Ἀμώθεος IIR 23. 31, 24. 18 ICh	
	1. 41	128
חמיץ	αἱματοίς, αἷμα	28 t, 356 tm
חביץ, חמץ	ζυμίτης: <i>leavened bread; ζυμωτός: fermented, leavened</i> Ex 12. 15, 13. 3, 23. 18 Lev 7. 13. 23. 17	
	Jes 30. 24	41, 44, 51
חץ	ζύμωσις: <i>fermentation</i> Nu 6. 3	120 m
חבצצת	ζύμωμα: <i>fermented mixture</i> Ex 12. 19	70
חמוץ	χνόη: <i>joint</i> Cant 7. 2	
חמוץ	όνος, ό, ή: <i>ass</i> Ex 21. 33	37, 41, 44, 50, 77, 100-1, 283
	„ Όμηρος: <i>Homer</i> Gn 34. 1	50, 73, 100-1, 121, 291 tm
חבת, חבת	αἷμα, -ατος	82, 356 tm, 379-80, 425
חפר	χοῖνιξ: <i>a dry measure, esp. for corn; one man's daily allowance</i>	33 t
חפר	ήμερίς	xxix tm, 50
חפר	πέντε: <i>the number five</i> Gn 5. 6	23 t, 99, 299
חבת	αἱμάτη, ἀγγεῖον	95 tm
חבצצת	σκήνημα, σκάνωμα: = σκηνή (pl., camp, tabernacle; camp Gn 32. 3, 8 Jud 21. 8 Cant 7. 1: ICh 9. 19	
	ICh 31. 2	70, 81
חנש	ξανθώω: <i>dye yellow; ξανθίζω: make yellow or brown</i> Cant 2. 13	45
חנש	σκηνή, -νυμα: <i>tent, booth</i> Jer 37. 16	81
חנש	καυνίζω: v. חנש Dt 20. 5	44, 247 tm
חנש	κενός: <i>empty; to no purpose; without the fruits of toil; abs., empty-handed</i> Gn 29. 15 Ex 21. 2, 11 IS 19. 5. 25. 31 Jer 22. 13	326, 396 t
חנש	ἐλεέω: <i>to have pity on, show mercy</i> IIS 12. 22	50
חנש, חנשה, חנשה	ἐλεος: <i>pity, mercy, compassion</i> Gn 6. 8. 39. 21 Jos 11. 20 Jer 16. 13 Esth 2. 15 Esr 9. 8; τὸ γενναῖον: <i>nobility, noble birth</i> Prv 22. 1, 31. 30	50, 72
חנש	ἐλεεινός, ἐλεινός: <i>showing pity; ἐλεήμων: pitiful, merciful</i> Ex 22. 26 IIS 10. 1 Ps 116. 5 Neh 9. 17	50
חנשה, חנשה	ἐλεεινολογία, ἐλεινο-: <i>piteous appeal; ἐλεητός: = ἐλεος, pity, mercy; also in pl.</i> Jos 11. 20 Esr 9. 8	72
חנש	γεννάω: <i>mostly of the father, beget; produce from one-self, create; metaph., engender, produce</i> Gn 33. 5	23 t, 33 t, 53

XIX. CATALOGUE OF GENERAL HOMOLOGIES 481

תנאל, תנאל	θεογενής: <i>born of God</i> ; <i>θεογεννής: begotten of a god</i> Jer 31. 38 (37), 32. 7	59, 129
תנא, תנא	διογενής: <i>sprung from Zeus</i> ; in Hom. epith. of kings; generally, <i>divine</i> IR 16. 1 Jer 28. 1, 36. 12	58, 127, 129
תנ	ὑπηγέομαι: <i>go just before, guide, lead</i> ; abs., <i>go first, lead the way</i> Ps 119. 29	50, 68
תנח	ἀγχω: <i>compress, press tight, squeeze</i> , esp. the throat; <i>strangle, throttle</i> ; Med., <i>strangle oneself</i> IIS 17. 23	38, 42 t, 95, 326
תנח	ἀγχόνη: <i>strangling, hanging</i> Job 7. 15 [cf. πνίγμα]	70
תנח	ἐπισκiasμός: <i>shading, covering</i> Jes 25. 4 Ps 94. 22, 104. 18 Job 24. 8	70
תנח	ἀζητός, χρηστός 95 tm (v. תנח, p. 492); תנח	ασιδον, μέγας στρουθός 98 tm, 314 t
תנח	ἰσχυρός: <i>hard; vigorous, strong</i> Am 2. 9; powerful Ps 89. 9	352
תנח	חפץ: <i>chreō: (χρή, χρεία, χρήζω) want, need</i> Dt 28. 48 Am 4. 6 Prv 28. 22	24 t
תנח	חפץ: <i>chreō: (χράομαι, χρή) need, a thing that one needs or uses</i> Jud 19. 19, 20 Ps 34. 10 Prv 6. 11	70
תנח	חפץ: <i>σκεπάω: cover, shelter</i> Ps 68. 14; κύπτω	31 t, 33 t
תנח	חפץ: <i>νυμφεῖον (sc. δῶμα): bridechamber</i> Joel 2. 16 Ps 19. 6	80
תנח	חפץ: <i>ἀμπέχω: surround, cover</i> Dt 33. 12	56
תנח	חפץ: <i>ἀγχαλάω</i> 44, 51, 91, 240 tm, 326-7, 332, 334	334 t
תנח	חפץ: <i>ἐφθώ, ἔψω: boil, seethe</i> Cant 2. 7	13, 51, 353 tm, 42 t
תנח	חפץ: <i>σκοπᾶω, -ιάω: spy</i> Dt 1. 22 Jos 2. 2	41, 52
תנח	חפץ: <i>ἀγοραῖν: a democratic city with two assemblies, one popular and the other a Council of Chiefs; a township where two markets were held, one in the forenoon, when the market-place was full, ἀ. πλήθουσα; and the other after midday, when they went home from market, ἀ. διάλυσις</i> Jos 19. 19	377
תנח	חפץ: <i>ἐπικρύπτω: freq. in Med., disguise, with concealment or secrecy</i> ; [v. תנח] IS 28. 8 IR 20. 38, 22. 30	87
תנח	חפץ: <i>ὑφάσματος, ὑφασμα: woven robe, web</i> Ez 27. 20	40
תנח	חפץ: <i>τύχη: fortune, providence, fate; good fortune, success; ill fortune, misfortune, ill-luck</i> IR 13. 17 Job 34. 6; οἰστός: arrow צח IS 20. 37	65, 411 t, 414-15 t, 421 t
תנח	חפץ: <i>δατέομαι, δάσομαι: divide among themselves</i> Ex 21. 35; <i>cut in two</i> Ib.; in act. sense, simply <i>divide, divide into</i> ;	

- διχάζω: *divide into two*; Pass. Gn 32. 8, 33. 1 Jud 7. 16 IIR 2. 8, 14 Ez 37. 22 Job 40. 30; in Pass. sense, *to be divided, distributed* Dan 11. 4 58
- חצה ἀριθμέω, v. חדה; σχίζω, v. נר 53, 382
- „ σχίζω: *split, cleave; divide them into parts* Dan 11. 4; generally, *part, separate, divide* Gn 32. 8, 33. 1 IIR 2. 8; *the army divided* Jud 7. 16 53, 93, 421
- „ ἤκα: *to have come; to have reached a point* Jes 30. 28
- „ ψηφίζω: *count, reckon, prop. with pebbles (ψηφοί)* Ps 55. 24 חצץ Job 21. 21 53, 66, 93, 421
- חציר οἶκος: *house* Gn 25. 16 Jes 34. 13 77
- „ δρόσος: *dew* Ps 90. 5, 103. 15 66
- חצץ ψῆφος: *small round worn stone, pebble* Prv 20. 17 Thr 3. 16 66
- חצצרה τίτυρος: *reed or pipe* (cf. τιτύρινος: τ. αὐλός, a shepherd's pipe); σὺριγξ: *shepherd's pipe* Nu 10. 2 Hos 5. 8 ICh 16. 42; מהצצר -ריסות ICh 5. 13 57, 64
- חקה δίκη: *custom, usage* חק Gn 47. 22 Ex 12. 24 Dt 4. 8 Jud 11. 39 חקה Ex 12. 14 Nu 15. 15; *normal course of nature* חק Job 26. 10 חקה Jer 31. 35 (34) Job 38. 33; *in the way of, after the manner of* חק Ez 20. 18 חקה Lev 18. 3, 20. 23 Ez 33. 15; *order, right* חק Gn 47. 22 Ex 5. 14 חקה Ex 12. 43 Nu 19. 2 Ez 43. 18; *what is fit* חק Jes 5. 14; *truth* حَق; *justice* חק Mich 7. 11 Est 7. 10; *judgment* חק Jes 10. 1; *punishment, vengeance, penalty* חק Zeph 2. 2 24, 53
- חקק δικάζω: *judge, sit in judgment; give judgment; decide between persons, judge their cause* Jes 10. 1 Prv 8. 15 58
- חקק, מחקק, δικάσθης: *a judge* Jud 5. 9, 14 Jes 33. 22 58
- חקק ῥήγνυμι, later ῥήσσω: Pass., of a stone, γράμματα ῥηγνύμενον *scored with lettering, i.e. inscribed* Nu 21. 18 Jes 30. 8, 49. 16 Ez 23. 14 Prv 8. 27, 29 (חרש) 50, 69
- חקר σκοπέω, ἐτάζω, ἐξ- 245 tm, 431
- חרר κόπρος: *excrement, ordure, of men and cattle* IIR 18. 27 Jes 36. 12 101
- מחררה κοπρών: *place for dung, privy* IIR 10. 27
- חרב ξηραίνω: *patch, dry up; drain dry* Gn 8. 13 Jes 19. 5, 6 44-5, 52, 402
- חרב, חרבה, חרפός: *dry* Lev 7. 10 Prv 17. 1; of

XIX. CATALOGUE OF GENERAL HOMOLOGIES 483

a dried-up river Jos 4. 18 Ez 30. 12; τὸ ξ. <i>aridity</i>	
Ex 3. 1, 17. 6, 33. 6	44
חָרַב θέρμη, -μότης: <i>heat</i> Gn 31. 40; ξηρότης: <i>dryness</i>	
נָחַר πολεμέω: <i>to be at war or make war; fight, do battle</i>	
IIR 3. 23 حارب	61
חָרַב φθείρω: <i>destroy</i> Jes 60. 12	65
חָרַב חָרְבָה, φθορά: <i>destruction, ruin</i> Jer 49. 13 Dan 9. 2	65
חָרַב Ἄρης, Ἄρεως: <i>the god of destruction</i> חָרַב חָרְבָה, Jes	
61. 4, 64. 10 خراب; in Poets, Appellative for <i>war</i>	
حرب, <i>the sword</i> חָרַב Gn 3. 24, 31. 2; ῥομφαία: <i>large,</i>	
<i>broad sword; generally, sword</i> 36 t, 106 tm, 415 t	
חָרַב חָרְבָה ἐρέβινθος: <i>chick-pea</i> IIR 6. 28 Ps 32. 4	29 t, 77
חָרַב ἀθροίζω, ἀθ-: <i>gather together, collect, muster; Pass.,</i>	
<i>to be gathered or crowded together</i> IS 16. 4 Hos 11.	
10, 11 Am 3. 6; <i>muster in force</i> IS 13. 7	28
חָרַב ἀραδος	44, 97 tm
חָרַב ἐρίζω: <i>strive, wrangle, quarrel</i> IS 14. 15	92
חָרַב ἐρις (A), εδος: <i>strife, quarrel, contention; generally,</i>	
<i>quarrel, strife</i> IS 14. 15 Jer 30. 5	79, 82, 97 tm
חָרַב ἀράσσω, ἀραδ(ήσ)ει	63, 97 tm
חָרַב παραχή, παραγμός, ἀραδος	63, 93, 97 tm
חָרַב ὀρίζω = φρίσσω: <i>freq. of a feeling of chill, shiver,</i>	
<i>shudder; of the effect of cold, shiver</i> (הרעיד Esr 10. 9);	
<i>of the effect of fear, shudder</i> חָרַב Gn 27. 33 IR 1. 49	
Ez 26. 16 הִתְרַיַד Jes 30. 10 Ez 34. 28 Mich 4. 4	
(הִתְרַיַד Dan 10. 11; <i>feel a holy thrill or awe at, thrill</i>	
<i>with passionate joy; cf. Ps 2. 11)</i>	66
חָרַב φρίκη: <i>shivering fear, shuddering, esp. from religious</i>	
<i>awe; generally, shivering fear, horror</i> Ez 26. 16	66
חָרַב ὑπόω: <i>burn with fire</i> Gn 4. 6 Nu 11. 33 IS 20. 7;	
<i>Pass., to be set on fire</i> Cant 1. 6 נהר ט. pp. 146-7	62
חָרַב τροχός: <i>wheel</i> Jes 28. 27; <i>wheel of</i>	
<i>torture</i> IIS 12. 31 Am 1. 3 ICh 20. 3; <i>cake</i> IS 17. 18	24 t, 64
חָרַב χρυσός: <i>gold; freq. used by Poets to denote any-</i>	
<i>thing dear or precious</i> Zach 9. 3 Prv 8. 10, 19	116 m
חָרַב γέρπον: <i>anything made of wicker-work; generally</i>	
<i>wattles</i> Gn 40. 16 Jes 19. 9	80
חָרַב ἀριθμέω: <i>count, reckon</i> Job 14. 5; <i>reckon, account</i>	
Prv 12. 27; ἐν-/הַעֲרִיף: <i>value</i> Lev 27. 8	326
חָרַב χάραξ: <i>pointed stake; palisade</i> Cant 2. 9	45

484 XIX. CATALOGUE OF GENERAL HOMOLOGIES

קָרַם	ἱέρωμα: consecrated object, offering Lev 27. 21, 28, 29 Nu 18. 14 Dt 13. 18	23
קָרַס	ἔρπης: (ἔρπω) shingles Dt 28. 27	27
קָרַס	קָרַסָה, ἥλιος 30 t, 38, 92, 309 tm; קָרַץ ἀγρευτεῖ, ὑβρίζω 95 tm	
קָרַף	αἰρέω, ἀγρέω: take for oneself, take to oneself, choose Lev 19. 20; v. καρπίζω, p. 247	382 tm
„	ἀρπάζω: snatch away, carry off; seize hastily, snatch up, plunder IIS 23. 9 [cf. IS 27. 7-12]	333
„	ρύπαίνω: (ρύπος רָפַס) defile, disfigure Job 27. 6	50
קָרַף	ῶρα (C): Hom. and Hes. distinguish three seasons; winter Jer 26. 22 Am 3. 15 Ps 74. 17; (spring خريف)	13, 50
הָרַץ	רָהַץ, ῥήγνυμι, ῥήσσω: The word is hardly used by correct Attic Prose writers, except in Pass., break asunder, rend, shatter Lev 22. 22 Jes 36. 6, 38. 6	50
„	ἀριθμέω	102 tm, 325
קָרַץ	ρύζω or ρυζέω, like ῥάζω: growl, snarl, like an angry dog Ex 11. 7 Jos 10. 21	44, 51
קָרַץ	ράγος, ῥάξ, ῥώξ: grape Nu 6. 4	119 tm
קָרַץ	ῥάχειν, = βρύχειν, βρύκω: gnash or grind the teeth; τρίζω: grind, gnash	64, 120 t
קָרַץ	a point of vocalization	66, 422
קָרַץ	ἐρήρη, χέρσος, χέρπος: dry land, barren soils; metaph. barren, of women	33 t, 53
קָרַץ	τρύγος, τρύξ: lees of wine, dregs Ez 23. 34	65
קָרַץ	ἀροτρεύω, -ριάω, ἀράω, ἀρόω: plough, till IR 19. 19	36 t
קָרַץ	ἀρατρον = ἀροτρον: plough IS 13. 20	70
קָרַץ	ἀκροάζομαι: hearken, listen Jes 41. 1 Job 33. 31, 33 (כתר ט); χρονίζω: take time, linger Gn 24. 21, 34. 5 Jud 16. 2 IIS 19. 11; delay Ps 50. 3; χρηστηριάζω: consult an oracle Job 11. 3 Jud 14. 18 [a pun]	51
קָרַץ	ῥάχis: ridge of a hill or mountain; χρηστήριον: the seat of an oracle, such as Delphi; distr. from the νηός, ναός (temple טה) Jud 4. 2 IS 23. 15, 19; oracular response, pl., קָרַץ Jes 3. 3	45
קָרַץ	χαράσσω, -ττω: cut into furrows, scratch; en- grave, carve, inscribe; simply, write (Perh. a Semitic loan-word, cf. Hebr. hāraś 'engrave'; or cogn. with Lithuanian žerėti 'rake, scrape'.) [If it is a	

loan-word, then it is an atavism] Ex 32. 16 Jer	
17. 1 Am 9. 16	36 t, 41, 44
חרשׁ, חרות <i>γραπτός</i> (<i>γράφω</i>)	40, 103 tm
חשך, חשק <i>ἴσχω</i> : redupl. form of <i>ἔχω</i> ; <i>keep back, restrain</i> ; <i>slay, stop</i> Jes 58. 1 Job 16. 6; <i>σώζω</i> : <i>save</i>	34 t
חשׁו <i>ἀζάπα, γυμνός</i>	95 tm
„ <i>σπάω</i>	351 tm
חשׁוּם <i>σπάσμα</i>	351 tm
חשב, חשׁב <i>ψηφίζω</i> : <i>count, reckon</i> ; prop. with pebbles; <i>resolve to do something</i> Lev 25. 27 IS 18. 25 IIR	
22. 7 Jes 13. 17 Thr 2. 8 Esth 8. 3, 9. 24, 25	53, 62, 93, 327
„ <i>ψέφω</i> : <i>ψέφει</i> : <i>φροντίζει</i> (<i>consider, reflect, take thought</i> , <i>give heed, pay attention, ponder</i>) Gn 15. 6, 50. 20, Ex 35. 35 Dt 2. 20 IIS 19. 20 Jes 5. 28, 10. 7, 53. 3-4 Mal 3. 16 Ps 40. 18 Prv 27. 14 Job 13. 24, 35. 2, 41. 19	62
„ <i>ἀσκέω</i> : <i>practise, exercise, train</i> Am 6. 5	
חשב <i>καταψηφίζω</i> : Pass. (so always in aor.), <i>to be con-</i> <i>demned</i> Jon 1. 4	327
חשׁב, חשׁב <i>ψήφισμα</i> : <i>decree, act</i> Jer 18. 11, 49. 30 Esth 8. 5	62, 70, 327
חשׁב, חשׁב <i>ἡσυχάζω</i> : <i>keep quiet, be at rest</i> Jud 18. 9 IIR 7. 9; <i>by resting from war</i> IR 22. 3; <i>impose silence</i> Neh 8. 11; <i>leave unsproken</i> IIR 2. 3 Jes 62. 1 Eccl 3. 7	92
חשׁב, חשׁב <i>σκοτία, -τος</i> : <i>darkness, gloom</i> Gn 1. 2 Jes 5. 20, 42. 7 Ps 82. 5, 107. 10, 14	34 t
חשׁב <i>σκοτισμός</i> : <i>darkening</i> Jes 29. 15, 42. 16 Ps 88. 7, 143. 3; חשׁב/חשׁב <i>σκοτίζω</i> : <i>make dark</i>	52, 70
חשׁב <i>ἡγεμών</i> : <i>leader, commander, chief</i> Ps 68. 32	28, 637 tm
חשׁב <i>ἀγαπάω</i>	33 t, 91, 240 tm
חשׁב <i>ξύματος, ξύσμα</i> : <i>filings, shavings</i> Jes 33. 11 قشاه	45, 52
חשׁב, חשׁב <i>Σκύθης</i> : <i>Scythian</i>	129 t, 291 t
חשׁב, חשׁב <i>ἀπτω</i> : <i>engage, undertake, prosecute vigorously</i> ; <i>set to work</i> ; <i>kindle</i> Jes 30. 14 Jon 1. 13	326
חשׁב, חשׁב <i>στολίζω</i> ; <i>ἐστην στολίσις</i> ; <i>ἐλήτην στολή</i> ; <i>ἐλήτην</i> <i>στολίσ</i>	339 tm, 341
חשׁב <i>τυπώω</i> : <i>impress, stamp</i> ; <i>stamp a coin</i> IR 21. 8 Esth 8. 8	67
חשׁב <i>τύπος</i> : <i>impression of a seal</i> ; <i>stamp on a coin, on a</i> <i>branding-iron</i> Gn 38. 18 Ex 28. 11 Cant 8. 6	79

- חתן ἔδνωτής: *a betrother* Jes 61. 10 Joel 2. 16 Ps 19. 6;
οἱ προσήκοντες (προσήκω): *relations* Gn 19. 14 IIR
8. 27 Neh 8. 18, 12. 28 328
- כַּחֲתָרַת סκάμμα: (σκάπτω) *that which has been dug,
trench; place dug up* Ex 22. 1 Jer 2. 34 70
- אל-θεός: v. לאל 128
- סבור ὀμφαλός: *navel; centre or middle point; later Delphi
(or rather a round stone in the Delphic temple) [cf.
הגדולה האבן בית-שמש in בית-שמש, the temple of the Sun-
god; and at גבעון, referred to as הגבעה הגדולה; the
rock in Jerusalem, and the كعبه in Mecca]* was
called ὀ. as marking the *middle point of Earth* Jud
9. 37 Ez 38. 12 (י/ס, as in ὀλός/θολός: *the ink of
the cuttle-fish*) 47, 51, 77, 109 t, 379 t
- סבח θύω: v. זבח Ex 21. 37 Thr 2. 21 32 t, 67
- „ ὀπτάω: *roast, broil, fry*; hence it appears that ὀπτάν
was used of all kinds of *cooking by means of fire or dry
heat*, opp. ἔψω (boil in water)—לִשְׁלֹ—which never
appears in Hom., whose heroes ate only roast meat
[cf. ὀπτάνιον: *kitchen* مَسْبُح] Gn 43. 16 Prv 9. 2 47, 67, 100
- „ σφάζω: *slay, slaughter, prop. by cutting the throat;*
slaughter victims for sacrifice Ex 21. 37 Thr 2. 21 32 t
- סָפַח סφάγεύς: *slayer, butcher* IIR 25. 8 42 t
- סָפַח סָפַח סφάγιον: *slaughter, sacrifice, v. זבח* Ez 21. 15
Ps 44. 23 32 t, 80
- סָפַח סφάγμα, -γίον: *slaughter* Jes 14. 21 70, 80
- סבל ἐμβάπτω: *dip in* Gn 37. 31 Lev 4. 6 IIR 5. 14 Ruth
2. 14; δύω: *plunge in* 67
- סבע δύω, δύνω: *non-causal, get or go into; enter, make
one's way into* دخل; *plunge into* סבע IS 17. 49 Jer 38. 6;
went beneath the earth סבע Thr 2. 9; *plunge into the
sea* סבע Ps 69. 3; *the sword entered his body* סבע Ez
21. 19; *of Sun and Stars, sink into [the sea], set* בא
Dt 23. 12 Eccl 1. 5 סקע; *of clothes and armour, get
into* סבע Jes 61. 10 Jer 31. 4 (3) Job 40. 10 סבע IS
28. 14 Ps 104. 2 סקע Ps 65. 14 38, 47, 68, 87
- סבע סבע, סבע, סבע κατα-: *causal, make to sink* Ex 15. 4 Jer 38.
22; ἐκτυπώω: *model or work in relief; Pass., formed
on a model, to be shaped* Prv 8. 25 Job 38. 6 42 t, 68, 87
- סבע τύπος: v. חתם Gn 41. 42 Esth 3. 12 79

- סָהַר, סָהַר, סָהַר, סָהַר καθαίρω: *cleanse*, of things Lev 11.
 32 Nu 31. 23 Ez 22. 24, 43. 26; *purify, refine* Mal 3.
 3; *purge, clear* Ez 39. 16 Prv 20. 9; in religious sense,
purify Gn 35. 2 Lev 13. 13, 14. 7-8 Jer 33. 8 IIR
 29. 15; *purify oneself, get purified* Nu 8. 7, 19. 19 IIR
 5. 12 Ps 51. 9; of menstruation Lev 12. 7-8, 15.
 28; of the thing removed by purification, *purge*
away, wash off Lev 13. 6 22, 44, 59
 סָהַר περι-: *cleanse on all sides or completely* Lev 14. 48 61
 סָהַר καθαρισ, κό-: *cleansing from guilt or defilement,*
purification Lev 12. 4, 6; v. חֲטָאָה 82
 טוֹב, טוֹב, טוֹב ἀγαθού, -θός, ἀγασός, ἀζαθός: *good* Gn
 1. 4, 31 IIR 3. 19; *brave, valiant; good, capable* IS 8.
 16, 9. 2; *good, in moral sense; morally good* IIS 27. 9
 Jes 65. 2 Ps 100. 5 Prv 2. 20; of things, *good, service-*
able, good for it Gn 27. 9; *it is good to do so and so*
 Ps 118. 8, 9 Thr 3. 27; τὸ ἀ. *good, blessing, benefit* Gn
 2. 18; *the good* Eccl 3. 12, 7. 20; τὰ ἀ. *good qualities*
 Neh 6. 19; *goods of fortune, treasures, wealth* Gn 24. 10
 Dt 6. 11 IIR 8. 9 Job 22. 18; *good things, dainties*
 Jes 1. 19; v. טוֹב, טוֹב, טוֹב 75-6, 82, 86 t,
 101
 טָוֵב καταβάπτω: *dye, colour* IIR 9. 30; ἀγαθόω, -θύω:
do good to one, do good, do well Lev 5. 4 Dt 28. 63
 Jer 4. 22 60
 „ ἀναίθω: *light up; kindle* (W) Ex 30. 7 60
 טָוֵב κλώσμα: (κλώθω) *thread* Ex 35. 25 50
 טִיחַ τειχίζω: *build a wall* Ez 13. 12, 14 47
 טִיחַ τεῖχος: *wall, esp. city-wall* Ez 13. 12 80
 טִיר θύρίς: v. חֵלֶן IR 7. 4 47, 393, 395
 „ στίχος: *row* Ex 28. 17-20; of trees IR 7. 3; *course*
of masonry
 „ טִיר, קִיר τεῖχος: v. טִיחַ Ez 4. 3, 46. 23 80
 טִיס θίς: *sand or mud at the bottom of the sea* Jes 57. 20
 Jer 38. 6 Zach 10. 5 39, 43, 47, 73
 טִיר θύρα: v. חֵלֶן; at Priam's *door*, i.e. before his
 dwelling-place, especially of kings and potentates,
court Gn 25. 16 Ez 25. 4; θωράκιον 23 t, 74, 393
 טִיה θῆτα; טוֹטַפֶּת φῶς 20, 337 tm
 טִל θεός: v. אֵל 128

488 XIX. CATALOGUE OF GENERAL HOMOLOGIES

לֶסֶם	δρόσος: <i>v.</i> רִצְיָה Dt 33. 28 Jud 6. 38-9	42 t, 57, 66, 69
לֶסֶם	φάγυλος: <i>a lamb, either when it begins to be eatable or to eat alone</i> Jes 40. 11, 65. 25; cf. ἀρήν	42 t
לֶסֶם	σκιάζω: <i>overshadow, shade, darken; generally, overshadow, cover</i> Dan 4. 9 Neh 13. 19	33 t, 67
לֶסֶם	ἐπιτελέω: <i>complete, finish, accomplish; get it completed</i> Neh 3. 15	53
לֶסֶם	Πτολεμαῖος: <i>Ptolemy</i> Esr 2. 42; cf. לֶסֶם	62, 68, 73
לֶסֶם	τίθημι: <i>put, place; deposit; lay in the grave, bury</i> Gn 35. 4 Ex 2. 12 Jos 7. 21 Jer 18. 22 Prv 19. 24	64, 117 t, 423-4
לֶסֶם	מִכְנָס, תֵּמָה: (τίθημι) <i>that which is placed or laid down, money deposited, deposit; treasure</i> Gn 43. 24	
לֶסֶם	θετός: <i>Jes 45. 3 Jer 41. 8; לֶסֶם</i>	33 t, 70, 117 tm, 423
לֶסֶם	καλάθιον: <i>Dim. of καλάθος (basket narrow at the base; esp. for wool, for fruit; carried in procession in honour of Demeter)</i> Dt 26. 2	60
לֶסֶם	ἀποπλάζω: <i>lead away from; Pass., stray away from, wander; ἀποπλανάω: lead astray, make to digress; Pass., wander away from, wander from the truth</i> [πλανάω: <i>Prose Verb = πλάζω (used once in Hom., also by Tragic writers . . .)</i> Gn 20. 13	
לֶסֶם	Jes 63. 17 Ez 13. 10 Mich 3. 5	33 t
לֶסֶם	γεύω, γεύομαι: <i>taste</i> IIS 19. 36 Job 12. 11, 34. 3; <i>taste, eat of; take food</i> IS 14. 24 IIS 3. 35 Jon 3. 7; <i>metaph., taste, make proof of</i> Ps 34. 9 Prv 31. 18	47, 67, 325
לֶסֶם	γεῦμα: <i>taste</i> Ex 16. 31 Nu 11. 8; <i>food</i> Gn 27. 4 Ps 141. 4 Prv 23. 3; γεῦθος = γεῦσις (<i>sense of taste; taste, flavour; food</i>); εἶδεσμα: <i>meat, food; pl. eatables; χυμός: flavour</i> Job 6. 6	39, 47, 67, 70-1
לֶסֶם	θυμός: <i>v.</i> תֵּמָה IS 21. 14	79, 297 tm, 300
לֶסֶם	τρυφερόν, τό: <i>delicate, dainty</i> [τῆς Ez 17. 9]; <i>of fish, tender, soft-fleshed; of an infant, τό τ. dainty softness; τρυφήλος, rare form of τ.</i> Gn 34. 29 Nu 31. 17, 32. 16, 17 Esth 3. 13	43
לֶסֶם	στέγη, -γα: <i>roof, ceiling</i> [سقف, سَاحِ]; <i>freq. in pl., house, dwelling</i> IR 7. 9	41
לֶסֶם	όπλή	314-15 tm
לֶסֶם	πράος: <i>mild, soft, gentle</i> Jud 15. 15 Jes 1. 6	93
לֶסֶם	πρό, πρίν	86 t, 172 tm
לֶסֶם	θρύπτω: <i>break in pieces, break small; σπαράσσω, -ττω:</i>	

NIX. CATALOGUE OF GENERAL HOMOLOGIES 489

- tear, rend, esp. of dogs, carnivorous animals, and the like* Gn 8. 11, 37. 33, 49. 27 Dt 33. 20 Ps 7. 3 43, 417-18, 425
- קָרַץ *thrúpsis*: *breaking in small pieces* Nah 3. 1 23, 43
- „ קָרַץ *thrúmma*: (*thrúptw*) *that which is broken off, bit* Gn 31. 39 Ex 22. 30 Lev 17. 15 Ez 19. 36
- „ *Am* 3. 4; *τρυφερόν*; *τρύφος* 23, 43, 373 tm, 425 tm
- „ τροφή: (*τρέφω*) *nourishment, food*; τὸ τροφόν: *that which nourishes* Mal 3. 10 Ps 111. 5 Prv 31. 15 41, 43, 373 tm, 425 tm
- Ζεύς: *Zeus* 127
- ἡμέρα: *v. יוֹם*
- ῥόος, ῥόφος: (*ρέω*) *stream, flow of water, current; current at sea; also current of air (רוּחַ); flux, discharge of morbid humours* Gn 41. 1 Ex 8. 1 Jes 33. 21 63
- בֹּרָא: (*φέρω*) *that which is borne; esp. that which is brought forth, fruit, produce, crop* Lev 26. 4 Hab 3. 17 79
- גָּמְבָה, גָּמְבָה *γάμβρος*: *brother-in-law, i.e. sister's husband or wife's brother; father-in-law; γαμβρά*: *sister-in-law* Dt 25. 5 Ruth 1. 15; *v. גָּמְבָה* 57, 67, 326
- דִּישָׁא, -ώω, -έω: *thirst; of trees, to be thirsty, parched* Gn 8. 3 Thr 4. 8 58
- דִּישָׁה, דִּישָׁה *διψάς*: *used as fem. of δίψιος (thirsty, and of things, dry, parched)* Gn 1. 9 Ex 4. 9, 14. 6 58
- דִּישָׁה *δίψιος*: *v. דִּישָׁה* Ez 17. 24, 37. 2 58, 119 tm
- יָצֵה, יָצֵה *ἔργον*: *work* Gn 31. 42 Jes 55. 2; *of works of industry; of tillage, tilled land* Job 39. 11; *generally, property, wealth, possessions* Dt 28. 33 Jes 45. 14; *in bad sense, mischief, trouble, of disease* Eccl 12. 12 49
- קָלָה *κολώνη*: *v. לָל* Gn 31. 47 34 t
- דָּגְמָה *ἀγυία*: *street, highway, chiefly in pl.; rare in Prose* 403-4 t, 641-5 tm
- „ Δῆμιος: *a name of Apollo as guardian of the streets and highways; pointed pillar, set up as his statue or altar at the street-door* 169 tm, 404, 641-5
- „ αὐγή: *αὐγαί, the eyes; mostly poet.* 404 t, 641-5 tm
- „ γυῖον: *limb; the foot; the hand; the whole body* 101, 404 t, 641-5 tm
- „ λάχος: (*λαχεῖν*) *allotted portion; portion obtained by lot, share* 404 t, 641-5 tm

- טָּ ׁדֹּדֹס: v. הָדוּר Ez 13. 18 47, 50, 404 t, 641-5 tm
 „ παγίς: (πήγνυμι) = πάγη (anything that fixes or fastens, snare, noose; fowling net; metaph., trap, net), trap
 Prv 6. 5 (v. שִׁקָּץ) 404 t, 642 t
 „ ποδός, πούς: v. שׁוּר 62, 79 t, 642 t
 יָדָה יָאִפְטוּ: send, drive on, of missiles, send forth, shoot
 Jer 50. 14; throw Thr 3. 53; assail Zach 2. 4 (conf.
 κατ-: harm, hurt) 56
 יָדָה דֹּסִיס: (δίδωμι) gift Ps 56. 13 58, 72
 יָדָה ἀγαπητός: v. אֱהוּב Jes 5. 1 Ps 84. 2 107-8
 יָדָה εἶδω, no Act. pres. in use, ὁράω being used; see, per-
 ceive, behold Jes 29. 15, 56. 10; pf. οἶδα I see with the
 mind's eye, i.e. I know Gn 4. 9, 12. 11; the aor. and
 pf. are usually supplied by γινώσκω: know carnally
 Gn 4. 1 IR 1. 4 47, 68, 85 t, 92, 108, 329-31
 „ διαίδω (A), δια-εἶδω (i.e. διαφείδω) (A): discern, dis-
 tinguish Gn 3. 22; test Ib 39. 6, 8 58
 יָדָה γνωτός (A): of persons, well-known Dt 1. 13, 15;
 older and more correct form of γνωστός (pl., as
 Subst., = γνώριμοι well-known; notable, distinguished),
 notables Ib.; Act., knowing Jes 53. 3 108
 יָדָה מוֹדַע, מוֹדַעַת, מוֹדַעַת γνωτός (B): kinsman, kinswoman Ruth
 2. 1, 3. 2 108
 יָדָה εἰδήσις: knowledge Gn 2. 9 Dt 4. 42 IR 7. 14
 Jes 28. 9, 44. 19 Ps 119. 66 Prv 1. 4, 7, 22; = γνώσις
 (knowing, being acquainted with a person) Jes 11. 2,
 9 Jer 22. 16 Hos 4. 1, 6. 6; in pl., forms of know-
 ledge IS 2. 3 73
 יָדָה εἰδήμα: knowledge Dan 1. 4, 17 70, 330 tm
 יָדָה אֱלֹהִים, אֱלֹהִים ἡ θεὸς θεοῦ: God's votary; cf. יָדָה
 ICh 7. 6 128
 יָדָה Διός, Ζεύς: Zeus; Παιάν:
 Paeon Jes 38. 11 44, 58, 61, 92, 114 t, 121-3, 127, 352 t, 390 t
 יָדָה Gn 29. 35 86 t
 יָדָה 286 t
 יָדָה Διὸς Παιᾶνος, Ζεὺς Παιάν: Zeus Paeon or Paeon,
 the physician of the gods; title of Apollo (later as
 epith.); also of other gods; of Zeus, of Helios, of
 Pan; Διόπαν: Zeus Pan Gn 12. 1 Ex 3. 15, 6. 3 86 t, 121, 130,
 330 t, 352 t, 390 t

- יְהוֹנָן Διογενής: *sprung from Zeus* (Ζεὺς ἐγέννησε);
 Διογένης, prop. n. Esr 10. 6 ICh 3. 15 58, 68, 121, 127, 129
- יְהוֹנָן, יוֹן Διόδοτος, Διώσδοτος: *given by Zeus*,
 heaven-sent IS 13. 2, 14. 6 IIS 13. 3, 5 58, 114, 127, 129
- יְהוֹצֶדֶק Hag 1. 1 Esr 3. 2 129
- יְהִלֹם ἄδάμας: v. אַחְלָמָה Ex 28. 18 Ez 28. 13 49
- יְהִי אֵלֵינוּ, אֵלֵינוּ εἶρην Διός IS 8. 2 IIR 1. 3, 13 125
- יוֹם ἡμαρ, ἡ-: = ἡμέρα (aspirated perh. only in Att. and
 West Ion.; *day*; poet. for *time* יוֹם Nah 1. 7 יוֹם
 Zach 14. 4, 9; pl., ἐν ἡμέραις τωός *in the days* of Gn
 14. 1 Esth 1. 1; in pl., *age* יוֹם Gn 3. 14, 18. 11,
 35. 29; dat., τῇδε θῆμέρα = σήμερον (Adv. *to-day*)
 הוּם זה היום, כיום Ps 118. 24; καθ' ἡμέραν *by day*
 הוּם Ex 13. 21 Ps 91. 5, 121. 6; ἐν ἅματι πάντα *in*
perpetuity לְצִמְחָה Lev 25. 23 [cf. ἀθάνατος] 24 t, 34 t, 43, 51,
 57, 171 tm
- יוֹן Ἴων: *Ion*; Ἴωνες, οἱ, the *Ionians* Gn 10. 4 133
- יוֹנָה κυάνεος: of the colour of κύανος (*dark-blue*
enamel; *blue copper carbonate*; a bird, perh. *blue*
thrush יוֹנָה Gn 8. 8), *dark-blue, glossy*, of the swallow
 יוֹנָה Ib.; of the *deep sea*; generally, *dark, black* Jer
 46. 16 Zeph 3. 1 Ps 40. 3, 69. 3 60
- יוֹנָה γυνή, γυνά: *woman*; as a term of respect or affection,
mistress, lady Cant 5. 2 47
- „ Διονῦς: = Διονύσιος (*of Dionysus*); Διονύ: as voc.
 of Διόνυσος (*Dionysus*) Jon 1. 1 58
- „ οἰνός: II. a wild pigeon of the colour οἰνωπός (*ruddy*
complexioned, of Dionysus; but, *dark complexioned*,
black mixed with bright light, dark, of ivy, of the fruit
 of the φελλόδρυς (*holm-oak*), of the οἰνός II), the *rock-*
dove Gn 8. 8 50, 120
- יוֹשֶׁבֶת Διόθεν: Adv. *sent from Zeus* Jud 9. 5 58
- יוֹשֶׁבֶת ἐνός = μονός: *solitary*; = οἷη (*the ace on dice*),
ace on a die 32 t, 325 t
- יִחַל ἔλπω, ἐλπίζω, Att. form of ἔλπομαι, ἐέλπομαι: *hope*
 or *expect* Ps 71. 14 Job 14. 14; *expect anxiously, fear*
 IS 31. 3 Job 13. 15; construction, like ἐλπίζω: Att.
 form of ἔλπομαι, used also by Hdt., *hope for*, or
 rather (in earlier writers) *look for, expect* Ps 71. 14
 Job 14. 14; of evils, *look for, fear* IS 31. 3 Job 13. 15 31 t

תְּלִיָּה	ἐλπίς: <i>hope, expectation</i> Prv 13. 12 Job 41. 1	72, 81
יַיִן	οἶνος: <i>wine</i> ; οἶ. φαρμακίτης Cant 8. 2	xxix, 43, 47, 65, 74, 120, 174 &
יָיִן	Ἄγυιεύς: <i>v. יָיִן</i>	404 &
יָיִן	ἀπευθύνω: <i>guide aright, direct</i> Gn 24. 14 Lev 19. 17 Jes 11. 4 Prv 9. 8, 19. 25; <i>correct, chastise</i> IIS 7. 14 IIR 19. 4 Jer 2. 19 Ps 105. 14 Prv 3. 12 Job 5. 17, 13. 10; <i>govern, rule</i> Jes 2. 4 Mich 4. 3; κατ-: <i>make or keep straight</i> Prv 9. 7 Job 13. 15, 32. 12; <i>demand an account from one, condemn</i> Gn 21. 25, 31. 37, 42 Job 13. 3, 22. 4 ICh 12. 17 (18); οἱ κατευθύνοντες the <i>righteous</i> עֲדִי־טוֹב Ps 149. 1, 5	330 &
יָלֵד, יָלַד	βλαστός: <i>offspring</i>	32 &, 101
יָלַד	βροῦκος: <i>locust or its wingless larva</i> ; ὀλιγγος: <i>a kind of locust</i> Joel 1. 4, 2. 25 Nah 3. 16	77, 401
יָם	κυάνεος: the <i>deep sea</i> ; -νος: <i>sea-water</i> Gn 14. 3 Ex 23. 31	
יָמָה	πῆμα: <i>poet. word, misery, calamity</i> Ps 116. 2	61
יָמִים	ἡμίονος: <i>half-ass, i.e. mule</i> Gn 36. 24	51
יָמִין, יָמִינִי	μεσημβρία: (for μεσ-ημερία, μέσος [fem. μέση], ἡμέρα) <i>midday, noon; the parts towards noon, the South</i> Gn 35. 18 Jos 15. 1 Jes 43. 6 Ez 16. 46 Ps 89. 13 [since a person facing the rising sun has the South on his right hand, יָמִין came to mean 'right hand', 'right' IS 11. 2 Cant 2. 6 Eccl 10. 2, as well as <i>South</i> ; while the North—יָמִין Gn 14. 15 Jos 19. 27 Ez 16. 46 شمال—came to mean also 'left hand', 'left' Cant 2. 6 ICh 18. 18; εὐώνυμος]	86 &
יָמִין, יָמִינִי		27 &
יָמִין, יָמִינִי	θηλάζω: <i>give suck</i> ; of the young animal, <i>suck</i> Gn 21. 7, 32. 16 Jes 60. 16 Job 3. 12 Thr 4. 3	59, 81 &
יָסַד, יָסַד, יָסַד, יָסַד	κτίζω: <i>found, build</i> IR 5. 31, 7. 10 Jes 54. 11 Ps 24. 2, 104. 8 ICh 8. 16; cf. ἱσσημι	51, 60, 87
יָסַד, יָסַד, יָסַד	ἀνα-: <i>rebuild</i> Hag 2. 18 Zach 4. 9 Esr 3. 6, 10, 11; cf. καθίστημι, ἐφ-, συν-	51, 60, 87
יָסַד	κτίσις: <i>founding, settling; creation</i> Esr 7. 9	60
יָסַד	κτισμός: <i>foundation</i> IR 7. 9	60, 71
יָסַד, יָסַד, יָסַד, יָסַד	κτίσμα: <i>foundation</i> IIS 22. 16 Jes 24. 18 ICh 8. 16; of a temple Ps 87. 1; generally, <i>building</i> Jes 58. 12	60, 70, 71

- יִסָּף, הוֹסִיף, יוֹסֵף προστίθῃμι, -θῶ: *add* Lev 27. 13 IIR
20. 6 Eccl 2. 9 ICh 9. 6; *continue* or *repeat* an action
Gn 8. 12, 21, 38. 26 Ex 8. 25, 9. 34 Prv 23. 35;
bear another son Gn 4. 2 62, 87 t, 327
- מִסָּר, מוֹסֵר δέσμα: (δέω A) poet. for δεσμός (metaph.,
any bond of union or connexion; of the laws), *bond*,
fetter Jes 52. 2 Jer 2. 20 Ps 116. 16 Job 5. 17,
12. 18 (ו. אסר) 70
- יָגֵ, ἀγγεῖον: *vessel* for holding liquids or dry substances
Ex 27. 3 59
- יַעַד αἰνίζομαι 110 tm, 241 tm
- הָעוּדָה τὸ ἔθος: *custom* Jes 8. 16, 20 Ruth 4. 7; εἰδῆσις:
knowledge 73
- הוֹעִיל ὠφελέω: *to be of use or service; to be of use to one*,
to be of service, benefit Jes 48. 17 Jer 22. 32 Hab 2. 18
Prv 11. 4 Job 30. 13; *Pass., receive help or succour*,
derive benefit or advantage Job 25. 15, 35. 3 66, 93
- יַעַל δορκάλις 58
- יַעַן δία 58, 68, 169 tm
- יַעַץ μηχανίζομαι, μηχανίωμαι: = μηχανάω II (*plan, devise*),
devise, contrive Jes 7. 5, 14 27 Mich 6. 5; αἰνίζομαι:
= αἰνέω (Poet. and Ion. Verb, very rare in good
Att. Prose, ἐπαινέω being used instead); ἐπαινέω
= παραινέω (*exhort, recommend, advise; propose*),
recommend, advise Ex 18. 19 IR 1. 12, 12. 8 Jes 14. 24,
26-7, 32. 7 Ps 16. 7 110-111 tm
- יַעֲצֵן, הוֹעֲצֵן, הִתְיַעֲצֵן συμμητιόομαι: *take counsel with* or
together IR 12. 6 Ps 83. 4 Prv 13. 10 ICh 13. 1 111
- יַעֲצֵל μηχανία, Ep. for μηχανιότης: *counsellor*; = μηχανίους
(*wise in counsel*, epith. of Zeus) Jes 3. 3, 9. 5 ICh
27. 32, 33 Prv 15. 12 111
- מַרְעֵצָה, מַרְעֵצָה μῆτις: *wisdom, skill, craft, counsel, plan*,
undertaking; παραινέμα: *advice* IIS 16. 23 IIR 18. 20
Jes 8. 10 Jer 18. 18, 50. 45 Ps 81. 13 Prv 1. 31 82, 111
- יַעֲקֹב κακκάβη (A): *three-legged pot* (= χύτρα, *earthen*
pot, pipkin) 60, 83 t, 646 tm
- יַעַר ἄγριος: (ἀγρός) *living in the fields, wild, savage; of*
animals Jer 26. 18; *of trees*, opp. ἡμερος [הַמֶּר],
wild Jos 17. 18 IIS 18. 8 29, 378 t
- יַעְרִים, עָרִים ἀγορά: ו. הַפָּרִים Jos 15. 9 24 t, 377-8

494 XIX. CATALOGUE OF GENERAL HOMOLOGIES

יַעֲרָה, יַעֲרָה	κηρίον: (κηρός) <i>honeycomb</i> , mostly in pl. IS	
14. 27 Cant 5. 1		60
יָפָה	εὐφύης	89 un, 115 t, 327
יִפְנָה	εὐφωνος: <i>sweet-voiced, musical; sweet-toned; loud-voiced</i> , of a herald Nu 13. 6	47, 115, 121
יָצָא	ἐξοδεύω: <i>march out, depart</i> Gn 28. 10 Ex 9. 21; <i>come out</i> Gn 8. 7, 27. 30 Dt 28. 6 [cf. יָצָא/ἐξοδισμός: = ἐξοδία (<i>marching out, expedition, journey</i>) Nu 33. 2; יָצָא/ἐξοδος: <i>discharges from the bowel</i> Dt 23. 14]	85 t
הוֹצִיא	σώζω: of persons, <i>save from death, keep alive</i> ; ἐξάγω: <i>lead out, lead away</i> Ex 7. 4 IIS 5. 2 Jes 40. 26 Jer 38. 22-3 ICh 23. 14; <i>having brought her out from Argos</i> Gn 14. 18, 15. 7 Ex 12. 51 Ez 11. 7, 20. 34, 21. 10, 42. 15 Job 15. 13 Est 1. 7 ICh 20. 3; <i>bring out of prison, release</i> Gn 40. 14 Ex 6. 6 Dt 4. 20 IIS 22. 20 IR 8. 51 Jes 42. 7 Jer 20. 3, 52. 31 Ps 25. 15, 31. 5, 68. 7, 107. 28, 142. 8, 143. 11; <i>bring forth into the world</i> Jes 65. 9 Job 10. 18; <i>lead out to execution</i> Gn 38. 24-5 Dt 17. 5, 22. 21, 24 Jud 6. 30 IR 21. 10 Hos 9. 13; of merchandise, etc., <i>carry out, export</i> Ex 12. 39 Lev 4. 12 Jud 6. 18 IIS 12. 30 IR 10. 29 Jer 51. 44 Ez 11. 7, 12. 7 Am 6. 10 Est 1. 7 Neh 9. 7 ICh 20. 2 ICh 1. 17, 9. 28; <i>draw off water</i> Nu 20. 8, 10 Dt 8. 15 IR 17. 13 Jer 10. 13 Ps 135. 7 Neh 9. 15; <i>bring forth, produce</i> Gn 1. 12, 24 Nu 17. 23 Dt 28. 38 Jes 61. 11 Hag 1. 11 Ps 104. 14 [cf. יָצָא/ἐξαγωγίον: <i>duty on export</i> IR 10. 28-9 ICh 1. 16-17; ἐξαγωγίμος: <i>unsettled, migratory</i> , of people Ez 12. 4]	28 t, 36 t
הוֹצִיא	ἐξωθέω: <i>thrust out, force out</i> IIS 13. 18; <i>expel, eject, banish</i> Est 10. 3, 19	205
יָצָא, יָצָא	ἵστημι	156 un
יָצָא	κοίτη: (κεῖμαι) = κοιτός I (<i>resting-place, bed; stall, fold, pen</i>), <i>bedstead</i> ; esp. <i>marriage-bed</i> (pl.) Gn 49. 4 Ps 63. 7 ICh 5. 1; cf. θακείον	59, 68, 74
יָצָא	κοιτάριον: Dim. of κοίτη, <i>sup.</i> Jes 28. 20	59, 71
יָצָא, יָצָא	Gn 17. 19 Jer 33. 26	36 t, 417 t
הוֹצֵק	ἐκχέω: <i>pour out</i> , prop. of liquids Lev 21. 10	51
מִקְדָּה, מִקְדָּה	αἶθων: (αἶθω) <i>fiery, burning</i> ; αἶθος: <i>burning heat, fire</i> Lev 6. 2 Ps 102. 4	70

XIX. CATALOGUE OF GENERAL HOMOLOGIES 495

יקה	ἰκέτης: <i>suppliant</i>	127 t
יִקְשָׁן	Σκυθίας: <i>Scythian</i> Gn 10. 25 (+ י, like רבל and יגר)	130
יָקוֹם	οἰκουμένη: <i>inhabited region</i> ; then <i>the Greek world</i> , opp. barbarian lands; <i>the inhabited world</i> (including non-Greek lands, as Ethiopia, India, Scythia), as opp. possibly uninhabited regions Gn 7. 4	57, 133
יָקָר	ἰχώρ: <i>ichor, the juice</i> , not blood, that flows in the veins of gods; later simply, <i>blood</i> Ps 37. 20	39
יָקָר	ἄκρα, κριτός	96 tm
„	δόξα: (δοκέω, δέκομαι) <i>the opinion which others have of one, estimation, repute</i> ; mostly, <i>good repute, honour, glory</i> Esth 1. 4, 20	58, 68
יָקָרוֹת = יָקָרוֹת	ψυχρότης: <i>coldness, cold; chill, frost</i>	32 t
יָקַט	δικεῖν: <i>throw, cast</i> Jer 50. 24 Ps 141. 9; cf. διατυόομαι: Pass., <i>to be caught in a net</i> יָקַט Ps 9. 17	38
יָקוֹט	διατυωτός: <i>made in net-fashion; latticed, trellised</i> Ps 91. 3 Prv 6. 5 (ע. יָקוֹט)	642 t
מִקְשֵׁ	δίκτυον: <i>net</i> Am 3. 5	70
יָרָה, יָרָה, יָרָה	אֶרֶץ: ע. יָרָה, יָרָה, יָרָה, יָרָה, יָרָה	127, 312
יָרָה, יָרָה	τρέω: <i>flee from fear, flee away</i> ; trans. <i>fear, dread, be afraid of</i> Gn 18. 15, 19. 30 Jes 15. 4	64
יָרָה, יָרָה	τρομός: <i>trembling, quaking, quivering</i> , from fear Gn 9. 2 Jer 32. 40 Ez 30. 13 Mal 1. 6 Ps 5. 8, 9. 21, 55. 6 Prv 2. 5, 8. 13	64, 70
יָרָה	Ἐρις: <i>a goddess who excites to war</i> Hos 5. 15	82
יָרָה, יָרָה, יָרָה	εἰקה Βάαλ, γαμίτου, πόσιος: <i>votary of Baal, of husband</i> Jud 6. 32 IIS 11. 21 IR 11. 28	42, 123, 126, 128, 311-12 t
יָרָה	tribula: <i>tribula</i> ['thrashing-sledge' consisting of a wooden platform studded with sharp pieces of flint or with iron teeth]; cf. τυκάνη (<i>instrument for threshing</i>), written τυτάνη in Hesychius, and τρυγάνη IIS 24. 22 Jes 4. 15	70, 329
יָרָה	παράδωμι: <i>give city or person into another's hands</i> ; esp. as a hostage, or to an enemy, <i>deliver up, surrender</i> ; יָרָה/παράδοσις: <i>surrender</i> Dt 20. 20, 28. 52	61, 63, 68, 121, 327
יָרָה	ἀρδάνιον: = ἀρδάλιον (<i>water-pot or trough</i>) [from the heights of the West Bank—where the European	

498 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- יֶשֶׁר ὀρθόω (ὀ/), יֶשֶׁר δֵּ-, יֶשֶׁר הוֹשִׁיר, ὀρθιάζω, יֶשֶׁר ὀρθός,
יֶשֶׁר ὀρθότης, מִיֶּשֶׁר κατόρθωμα 31 t, 48, 56, 58, 63, 110,
384, 402 t, 417, 632-4 tm
- יֶשֶׁרֹן 'Ορθώσιος: a name of Poseidon; 'Ο. Ζεύς, = Lat.
Jupiter; ἴσος 63, 68, 121, 641 tm
- יֶשֶׁשׁ, יֶשֶׁשׁ πρῆγιστος, πρί-: = πρέσβιστος (poet. Sup.
of πρέσβυς, *eldest, most august, most reverend*; irreg.
form πρεσβίστατος) Job 12. 12, 32. 6 ICh 36. 17 62
- יֶתֶד πάσσαλος, πάττ-: *peg* on which to hang clothes,
arms, etc. Ez 15. 3; *peg* for making a hole in a vine-
stem; used to open the mouth or as a gag; of *stakes*
used to mark boundaries; *pale* Ex 27. 19 Dt 23. 14
Jud 4. 21, 16. 14 61
- יֶתֶחַק 28 t
- יֶתֶם ἀμήτωρ, ὀρος: *motherless*; ἀπάτωρ: *without father,*
fatherless, orphan Ex 22. 23 Jes 1. 23 Ps 109. 9 Job
6. 27, 24. 9 Thr 5. 3; of *unknown father*, יֶתֶם [nisi
contr. of יֶתֶם מִצֵּם אֶבֶן גַּמִּיתוֹן ξένου] Dt 23. 3 63, 67
- יֶתֶנִּי ἡθεὸς Διός, ἡ. θεοῦ 128
- יֶתֶר ἕτερος; -τερος (the addition to the stem of an
adjective to form the comparative) 299 tm
- יֶתֶר, יֶתֶרָא ἡθεὸς Ἀπόλλωνος θεοῦ IIS 17. 25 ICh 2. 17 128
- יֶתֶר, יֶתֶרָא, יֶתֶרָא, יֶתֶרָא, Ep. יֶתֶרָא, poet. for ἰατρός
(ἰατρός, like ἰατήρ, *one who heals, physician*, as a name
of Apollo), in Hom. mostly *surgeon* (يَطْرِي);
generally, *healer* Ex 3. 1, 4. 18 ICh 7. 37-3 74, 128
- יֶתֶרָא ἡθεὸς γαμίτου 128
- כּ ἡτᾱ: Ashkenazi pronunciation of the letter ἡ
- כּ- ἐκ 170 tm; κατέ 171 tm, 174 t; ὑπό 174 tm
- כּ- ὥς: Relat., *as; like as, just as; according as* IR 22. 17 51
- כּאב, כּאב πᾶθημα: (πάσχω) *suffering, misfortune,*
calamity, mostly in pl. Ex 3. 7 Jes 53. 3-4, 65. 14
Ps 33. 10 Job 2. 13 Thr 1. 12, 18; Medic., pl.,
troubles, symptoms Jes 17. 11 Jer 15. 18; cf. πῆμα 70
- כּאשֶׁר ὅπως: *sis. of Time, when* Gn 24. 22 49
- כּבֹּד, כּבֹּד κωφάω, כּבֹּד, כּבֹּד- 75 t, 87 tm
- כּבֹּד, כּבֹּד ἔγκυδον ἐνδοξον (*held in esteem or honour, of high*
repute) Gn 34. 19 IS 22. 14 Jes 3. 5; of things,
notable Ptn 8. 24 75 t
- כּבֹּד, כּבֹּד ἥπατος, ἥπαρ: *liver* Ex 29. 13 Ez 21. 26 Ptn

- כוס σκύφος: *cup, can*, esp. used by peasants Gn 40. 11
Jes 51. 17, 22 Jer 16. 7, 51. 7 81
- מְכֹרֶה, מכורה χωρίον: Dim. (only in form) of χώρος
(like χώραι, a definite space, piece of ground, place) and
χώρα (space or room in which a thing is; country);
place, spot, district; pl., sites Ez 16. 3, 21. 35, 29. 14 70
- כַּד Σκυθία: *Scythia* Gn 2. 13 IIR 17. 24, 30;
Σκυθιάς, a name of Delos; כַּד נַהֲרֵי כוֹס the Euphrates
and the Tigris, the Scythian Rivers Jes 18. 1 129 t
- כַּד Σκύθης: *Scythian* IIS 18. 21; prov. Σκυθῶν ἐρημία
of a desert; כַּד Σκύθαινα: fem. form of Σκύθης
Nu 12. 1 44, 121, 129 t
- כַּד Σκυθῶν [sc. βασιλεύς, ἡγεμών, φύλαξ, etc.] of the
Scythians [i.e. their king, leader, protector, etc.
Jud 3. 8] Hab 3. 7 121, 129 t
- כָּזָב ψευδός: (ψεῦδω) *falsehood, lie* Zeph 3. 13 21 t, 47
- כח κῆχυς: *strength, vigour*, poet. word; ἰσχύς: (perh.
akin to ἔχω, ἰσχω) *strength of body* Gn 31. 6 Jud
16. 5 IS 28. 20 IIR 19. 3 Jes 40. 29 Prv 14. 4;
might, power Ex 9. 16 Nu 14. 17 Zach 4. 6 Dan 1. 4
(Perh. μισχύς, cf. . . . γισχύν (ἰσχύν)) 23 t
- כי καί: Conj., copulative, joining words and sentences;
to express simultaneity Gn 30. 33, 35. 18; also
Adv.; εἰ καί *although, notwithstanding that, even
though* כי הָא Gn 3. 1 IIR 5. 13 כי הָא Jes 1. 15 Hos
1. 16 Ps 23. 4 Prv 22. 6 Thr 3. 8; before a Participle,
to represent either καὶ εἰ (*even if*) . . . or εἰ καί . . .
although, albeit Ex 13. 7 Jer 10. 2; v. כִּי 39
- „ κε: epic for εἰν; εἰν [so early Attic Inscr., εἰν sts.
after B.C. 400], also contr. ἦν and εἰν, which by
crasis with καί become κῆν: *if haply, if, regularly
followed by subj.* [as in Ex 1. 10]; Arcadian εἰκεν
in Tegean Inscr. of IVth B.C.; when the apodosis
is fut. [as in Ex 1. 10], to express a future condition
more distinctly and vividly than εἰ c. opt., but less
so than εἰ c. fut. ind. 85-6 t
- „ כִּי γε: enclitic Particle, giving emphasis to the
word or words which it follows Gn 49. 15 (cf. Ib
6. 2 Ex 2. 2); with Pronouns: with Pron. of 1st
Pers. so closely joined, that the accent is changed,

- in ἔγωγε אֲנִי Ex 20. 2; in ἀρά γε, each Particle retains its force, γε serving to make the question more definite הֲכִי Gn 27. 36, 29. 15; the demonstr. Pron. ὁ, ἡ, τό, made slightly (if at all) more emphatic by the addition of γε, *he, she, it* הֲכִי IIS 23. 19 326
- כִּי εἵνεκα, -κεν, εἴν-: Conj. for οὐνεκα, *because*; εἰ καί: *even though, although, notwithstanding that* Ex 13. 17 396 t
- כִּי εἰκῶν: v. כִּן Am 5. 26 47, 78
- כִּי שָׁרָפִים: of persons, *able to hold out, unwearied, unflinching*; mostly in bad sense, *flinching from no cruelty or wickedness; merciless, headstrong* Jes 32. 5, 7; cf. σχετλιάζω: *complain of hardship* 53
- כִּיבָה κομήτης 34 t, 89 tm, 326
- כִּכָּב και ὥς: *even thus (W)* Ex 29. 35 Esth 6. 9 51
- כִּכָּל θεός: v. אל, פִּיכָל 28
- כִּל, כָּל μέγας 56, 297 tm; ὅλος, οὐλος: *whole, entire, complete in all its parts* Ex 10. 13 IR 6. 22; *every* Gn 30. 40 Ex 35. 21 Lev 11. 32; = πᾶς, *all* Gn 2. 1 ICh 27. 1 21, 23-4, 37, 47, 49, 76 t, 86 t, 106 t, 384 t
- כִּכְלָא αὐλιον: *fold, stable, etc.* Hab 3. 17 Ps 50. 9, 78. 70 70, 80
- כִּכְלָא ποικύμα: *generally, variety, diversity* Lev 19. 19 Dt 22. 9 61
- כִּל πυρόω: *burn with fire*; metaph., *set on fire, inflame*; Pass., *to be ignited* Ez 5. 13 (cf. Ps 2. 12) 422 t
- „ τελέω: *come to an end* IR 6. 38 Jes 15. 6 39, 47, 379 t, 422 t
- „ κλάω (A): *metaph., weaken*; Pass., *enfeebled eyes*; τελέω: sts. intr., *like the Pass. come to an end* Jer 8. 20; χρεῖζω: *desire, long for, crave*; כִּל, כָּל κλείω: *confine*; κωλύω: *hinder, prevent; hinder one from a thing; withhold* 422-3 t
- כִּל ὄπλον 60, 315 tm, 342 tm, 422
- „ χήλιος 43, 315 tm, 342 tm, 426 t 315 tm
- „ χηλός
- כִּל, כָּל ὅλως, οὐλως: Adv.; *wholly, altogether*; ὅλον: neutr. as Adv., *wholly, entirely*; τελέως: *completely, absolutely, thoroughly* Ex 28. 31 Lev 6. 15 Dt 13. 17 Jud 20. 40 Jes 2. 18 Ez 28. 12 49, 422 t
- כִּל, כָּל ἐγκαλύπτω: *hide oneself, hide one's*

- face, as a mark of shame Jer 3. 3, 6. 15, 14. 3,
22. 22
- כמה *τί χρήμα*: *why?* Job 7. 19; *what?* 63-4. 93, 327, 426
כמהן, כמהם 34 t
- כמו *ἀπό; ὁμοίος*: *like; ὅπως*: *as* 49, 169 tm, 352-3, 415 t
כמוש, כמ"ש *κάμινος* 304 t, 308-9 tm
- כחמן *θέμα*: *v. חסמן* 33 t, 70
- כחער *ὁμοίος*: *like, resembling* IR 7. 36 5 t
- כחך *κομήτης* 89 tm
- כן *ξένος, ξείνος*: *guest-friend, visitor, stranger* Gn 42. 11 45, 52
,, *ὥς*: *so, thus* Gn 1. 7, 6. 22, 18. 5, 29. 26 52, 63, 68
,, *כנה*, *ξηνός*: = *κορμός* ((*κείρω*) *trunk of a tree* (with the boughs lopped off)) Gn 40. 13 Ex 38. 8 Jes 33. 23 Ps 80. 16 *קנה* Gn 41. 5 Ex 25. 31 (כ.ק.) 45, 52
- כסונה *τέχνημα*: *that which is cunningly wrought, work of art, handiwork; artful device; generally, device, contrivance* IR 7. 27-8 64
- כטר *Φοῖνιξ*: *Phoenician* [lake] Nu 34. 11; a musical instrument, like a *guitar*, invented by the Phoenicians Gn 4. 21 Nu 34. 11 Dt 3. 17 Jes 5. 12 43, 93, 129, 174 t
- כין *γεννάω*: *causal of γίγνομαι*, mostly of the father, *beget; produce from oneself, create, engender, produce* Ex 15. 17 Dt 32. 6 IIS 7. 24 Ps 8. 4, 119. 73 Job 31. 15 24 t, 34 t, 47, 53
- כני *כניהו, כניהו, כניהו* *Διογενής*: Neh 9. 4 ICh 15. 27, 26. 29 IICh 31. 12; *v. יונן* 58
- כנין *Φοινίκη*: *Phoenicia* Gn 11. 31 93, 129, 131 t
- כניני *Φοινίκινος*: *Phoenician* 24 t, 42 t, 47, 129, 131 t, 286 t, 303
- כסא *κλισία, -ίη*: *anything for lying or sitting upon, couch or easy chair* 69, 332 t
- כסב *καλύπτω*: *cover; hide, conceal*; cf. *κεύθω* Jer 51. 42 26, 92
- כסה, כסה *κάλυψις*: *coverings* (pl.) Ez 13. 18 Job 24. 7, 26. 6 82
- כסבם *κάλυμμα*: *covering* (W); *ἐγκαλυμμός*: *covering* Gn 8. 13 Ex 26. 14 70
- כסיל *ξύλον*: *of persons, blockhead* Prv 17. 10, 18. 2 [cf. *σχολερός*] 21 t, 45, 52, 57
- כעב, כעב *ὀργή*: *anger, wrath* Dt 32. 7 IS 1. 6 Job 10. 17 35 t
- כף *κεφαλή*: *head of man or beast* Jud 8. 6, 15 79

- כֶּפֶה κεφαλή: of things, *extremity*; in Botany, *head*
(= *inflorescence*) Job 15. 32; generally, *top*; *coping*
of a wall, *capital* of a column Jes 9. 13 79
- קֶבֶט στήθος: *ball of the foot*, *ball of the hand* (below the
thumb) Gn 40. 11 Dt 2. 5 Jes 37. 25, 53. 12 (στ./כ,
like στέφος/כחף/كَنْيَه) 52, 424 t
- כְּפִי κατά 171 tm
- כַּכְפֵּל σπήλαιον: *grotto*, *cavern*; of a *grave* Gn 23. 9 70
- כִּפְּהָה κύπτω: *bend forward*, *stoop* Mich 6. 6; *hang*
the head from shame Jes 58. 5; v. כִּפְּהָה 31 t, 33 t
- כִּפְּהָה καθαρίζω: *cleanse*, *purify* Lev 4. 20, 26, 5. 18,
16. 16, 20, 33 Dt 32. 43; of the *menses* Lev 12. 7-8 119 tm
- כִּפְּהָה καθαρός: (καθαίρω) *cleansing*, *purification* from
guilt; hence *purificatory offering*, *atonement*, *expiation*
Ex 29. 36 184, 273 tm
- כִּפְּהָה κάλυψις: v. כִּסּוּת Ex 25. 20-2 82
- כִּפְּהָה καταπραΰνω: *soften*, *soften down*, *appease*; *soothe*
(W) Gn 32. 21 119, 273 tm, 327
- כִּפְּהָה εἰπώ: *fasten* Dan 3. 21 14, 326
- כִּפְּהָה σκαφίς, ἰδος: Dim. of σκάφη (כִּפְּהָה): *bowl*;
σκούφος: *cup* Ex 25. 33 81
- כֶּרֶךְ γῆ, γαῖα: *land*; *land*, *country*; χῶρος: like χώραι
(generally, *place*, *spot*), a *definite space*, *piece of ground*,
place; *land*, *country* Jes 30. 23; v. עֵר 92
- כֶּרֶךְ κριός: *ram* Dt 32. 14
- כִּכְרֶךְ ὀρυγμα, ὄρυμα: (ὀρύσσω) *excavation*; *tunnel*,
mine Zeph 2. 9 70
- כִּרְבֵּב ἀρπη: unknown bird of prey, prob. *shearwater*;
ἀρπίσθος φοῖνιξ: *phoenix* 301-4 tm
- כִּרְבֵּב κόρος (B): of *warriors*; at Sparta, an aristocratic
corps of cavalry; ἐπικούρος: *mercenary troops*; כִּרְבֵּב
κούρητες: *young warriors*; κορυστής: *helmed man*,
armed warrior 264, 406
- כִּרְבֵּב κρεμαστός: (κρεμάννυμι) *hung*, *suspended* Gn 9. 20
Lev 19. 10 Jud 15. 5 Jes 5. 1, 27. 2 Jer 39. 10
Am 9. 14 Zeph 1. 1 Cant 1. 14 ICh 27. 27;
κ. στεφύλη, i.e. *dried grapes*; οἱ κ. κῆποι *hanging*
gardens [cf. κρεμαστήρ: *stalk* by which a grape-
cluster hangs; κρεμάστρα: *stalk* by which a flower
hangs; χάραξ: (χαράσσω) *pointed stake*, esp. *vine-prop*] xxix, 23

כָּרַס	κλυσία; v. כָּסַס	39, 69, 332 t
כָּרַע	χρoίζω	44, 426 tm
כָּרַשׁ	χορδή: pl. guts, tripe Jer 51. 34	47.
כָּרַח	φρητάομαι: make a treaty or covenant with IS 20. 16, 22. 8 Ps 105. 9 IICH 7. 18; cf. Gn 15. 18, 21. 27 Neh 10. 1; cf. σπονδὰς τέμνειν	41, 51
כָּרַחְתָּ	ρήτρα, φρ-, ρήτρη: (έρω, ρέω) verbal covenant, bargain, covenant Dt 24. 1, 3 Jes 50. 1; v. בָּרַח	51
כָּרַעַל	σφάλμα: trip, stumble, false step Jes 8. 14 Ps 119. 165	70
כָּרַץ	θεσπίζω: to declare by oracle, prophesy, divine, foretell IICH 33. 6; v. קָרַץ	39, 291
כָּרַח	γράφω: scratch, graze, engrave Ex 31. 18 Dt 6. 9, 27. 3 Jos 8. 32; draw Ez 43. 11; draw maps Jos 18. 4, 6, 8, 9; write Jer 36. 6; inscribe Ex 32. 32 Ez 13. 9 Ps 69. 29	22-3, 38, 40, 101, 112-13 tm
כָּרַח	γραπτός: written	40, 112-13
כָּרַח	כתב, graphē	40, 112-13 tm
כָּרַח	כתב, γράμμα, γράμμα, γράσσω, γρόπασα	40, 70, 113 tm
כָּרַח	כתב, Κρητικός: Cretan Gn 10. 4 Jer 2. 10 Ez 25. 16, 27. 6 Zeph 2. 5	133
כָּרַח	τυπώω: v. חָתַם Jer 2. 22	67
כָּרַח	χρυσός: v. קָרוץ	67, 116 tm
כָּרַח	χιτών: garment worn next to the skin, tunic; in early times, only of a man's tunic (the woman's being πέπλος (upper garment or mantle in one piece, worn by women; less freq. of a man's robe כָּלִי Dt 22. 5)) Gn 3. 21, 37. 3 Ex 28. 39 Lev 16. 4 IIS 13. 18 Cant 7. 5	78
כָּרַח	κατακροάομαι: listen attentively to Job 36. 2	56, 60, 76, 326-7
כָּרַח	πυκάζω: cover closely, freq. with collat. notion of protection Ps 142. 8; surround Jud 20. 43 Ps 22. 13; καταστέφω	62, 222 tm
כָּרַח	στέφος: (στέφω) poet. for στέφανος, σκουη, στεφάνη, garland Esth 1. 11 [cf. קָרַח/στέφος]	52
כָּרַח	κόπτω: cut, strike; smite; smite with weapons Ps 89. 24; pound, bray in a mortar Dt 9. 21 Joel 4. 10 Prv 27. 22 [cf. כָּרַח Jes 30. 14, כָּרַח Ex 27. 20 κοπτός: chopped small or pounded; κοπή σησαμίς, a cake of pounded sesame]; munch, masticate [cf. כָּרַח Jud 15. 19; קָרַח/καταλέω: grind Joel 1. 6]	36 t, 69

- מכחש Piv 27. 22, מִכְחַח Jes 30. 14; cf. κοπτήριον: *place where grain was beaten* מִכְחַח Nu 18. 27 Jer 51. 33 Hos 13. 3; ἰγδισμα (from ἰγδίζω, which is not found) *pounding*; ἰγδίων: Dim. of ἰγδης (*mortar*; = ἰγδισμα) 70
- ל- -δε: an enclitic post-position; joined, to names of Places in the acc. to denote *motion towards* that Place IR 12. 26 Esr 8. 30 Neh 10. 35 ICh 8. 11, 18. 16; to names of persons Gn 4. 3 IIS 17. 29 ICh 10. 14, 22. 4 (3); to Pron. Gn 27. 7 Hos 4. 9 Zach 9. 12; to the demonstr. Pron., to give it greater force Jud 6. 20 Dan 8. 16 42 t, 73, 83-4 t
- „ εἰς, εἰς: (origin εἰς) radical sense *into*, and then more loosely, *to*; of Place, the oldest and commonest usage Jes 25. 12 Jer 44. 28; with verbs implying motion or direction, as of looking, ἰδεῖν εἰς οὐρανόν Il. 3. 364 Jes 51. 6; of Time, to denote a certain point or limit of time, *up to, until* Ex 34. 25 Dt 16. 4 56 t, 83 t, 86 t, 169 tm
- „ אל, πρὸς 62, 173 tm
- לֹא, οὐ: Gn 2. 5, 17 Jer 10. 11 12, 24 t, 39-40, 66, 76 t, 326
- לֹא-אִישׁ, ἀνευ ἀνδρῶν 289 tm
- לֹא-חָלָה, ἡλάω: abs., *hold out, endure, be patient, submit* Job 4. 2, 5; cum inf., *dare or venture to do; bring oneself to do something contrary to one's feelings*, whether good or bad, *have the courage, hardihood, effrontery* Gn 19. 11 Jer 9. 4 64
- לֹא-חָסַה, καλύπτω: v. חָסַה IS 21. 10 IIS 19. 5 60
- לֹא-חָסַה, ἐπι-: *cover over, cover up* IR 19. 13 60
- לֹא-חָסַה, ἔργμα: poet. for ἔργον (*works or deeds of war; of works of industry, deed, action*) *work, deed, business* Gn 2. 2 Ex 12. 16, 36. 7 70
- לֹא-חָסַה, λαός, ληός, λεώς: in Il., λαός (λαοί) usu. means men, i.e. soldiers, both of the whole army and smaller divisions, mostly including both *foot and horse* מִצַּד Dt 20. 1-2, 5, 8-9 Jos 3. 14, 6. 10, 20, 7. 4, 8. 9-10, 13, 10. 21 Jud 4. 12, 18. 20 IS 14. 41 IIS 17. 8 IR 22. 4, 28; in Od., λαοί, more rarely λαός, almost always means *men* or *people* לֹא-חָסַה Gn 25. 23 Jes 51. 4 Ps 2. 1, 14. 34, 44 15 37, 39, 67, 92
- לֹא-חָסַה, κόλπος, -που: *bosom, lap* Ex 28. 30 Jud

19. 8 Nah 2. 8; of the womb, of other cavities; of the *ventricles* of the heart Ez 11. 19, 16. 30 Ps 73. 26; *bosom-like hollow* Dt 4. 11 [κόλπος — καλπος (ο/α) → καλπ (—ος) → καλβ (π/β) قلب; κόλπος — ολπος (—κ) → λοπος (const./vow.) → λεπος (ο/ε) → λεπ (—ος) → λεβ (π/β) לב; κόλπος → κόλπου → ολπου → λοπου → λεπου → λεβου → λεβαυ (ο/α) → λεβαב (υ/ב) לבב]
- לבן πλινθεύω: *make bricks* Gn 11. 3 Ex 5. 7 14, 23
61, 86 :
- לבן, לבנה πλίνθος: *rarely πλίνθον; brick*, whether sun- or fire-baked Gn 11. 3 Ex 1. 14 Ez 4. 1 61, 86, 116 :
- לבן, לבנה, מלכך πλινθεῖον: *brickworks* IIS 12. 31 93, 116, 305-8 tm
- לבן ἄλφός: *dull-white leprosy* LXX Lev 13. 39; λευκός: of colour, *white*, freq. in Hom. varying from the pure *white* of snow (ἑπποι) . . . to the *grey* of dust Gn 49. 12 Lev 13. 3, 38-9 Zach 6. 3 Eccl 9. 8 [לבן in the text referred to in the Septuagint or elsewhere is not 'dull-white leprosy'. לבן is simply 'white' everywhere, and its homologue is λευκός, the homologues of the verb לבן being ἐκλευκαίνω and καταλευκόω] 60, 63-9
- לבנה σελήνη, -λάνα, -λάνα: *the moon* Jes 24. 23, 30. 26 Cant 6. 10 78, 293
- לבן καλύπτω: v. פסב 60, 92, 293 :
- לבן καλυπτός 60, 104 tm, 107 t, 293 :
- לבן, לבוש, מלבוש κάλυμμα: *head-covering, hood, veil*; of the garment thrown by Clytaemnestra over her husband 60, 70, 74
- לבן, לבוש, מלבוש κάλυψις: v. פסב, طربوش 60, 72
- לבן λόγος: *measure* Lev 14. 21 77, 399
- לבן οὐ: v. יא
- לבן, לבנה, לבן φλογός, φλόξ: (φλέγω) *flame* of fire; *flash* of a miraculous cloud, of precious stones; the *blade* of a sword Ex 3. 2 Jud 3. 22 IS 17. 7 Jes 29. 6 Joel 2. 3, 5 Nah 3. 3 Job 39. 23, 41. 13; φλέγω = φλογίζω; φλόγωσις: *burning* נבִּילֶתֶּעֶז Ez 21. 3 Cant 8. 6 65, 79
- לבן λόγος: *argument, discourse, discussion, debate, deliberation, speech; spoken*, opp. *written word* Eccl 12. 12 77, 399

טהָל φλογός, φλόξ: *v.* טהָל Gn 3. 24 Ex 7. 11 65, 79
 תהָל מִהָכֵּתִי: Adv., (formed from מִהָ, הָכֵּתִי, with כ inserted on a false analogy with οὐκέτι) *no more, no longer, no further* Job 30. 13 32 l, 44
 לִלְוִי, לִלְוִי, לִלְוִי ἐθέλω or θέλω: θέλω is never found in Hom. or Hes. exc. Il. 1. 277 (dub.); generally, *wish*; c. acc. et inf., *wish that* Gn 17. 18 Nu 14. 2, 20. 3 Jud 13. 23 Jes 48. 18 Ps 81. 14 59
 לִלְוִי Gn 10. 13, 22 Jes 66. 19 Ez 30. 5 77 l
 לִלְוִי δανείζω, προσλαμβάνω 89-90 tm, 426 tm
 לִלְוִי καλυπτός: *covered*; *put round so as to cover* 60, 104 tm
 לִלְוִי πλάγιος: *placed sideways*; metaph., *crooked, treacherous* Jes 30. 12 Prv 2. 15, 14-2 61
 לִלְוִי πλαγιάζω: *turn sideways* Prv 4. 21 61
 לִלְוִי πλαγίωσις: = πλαγιασμός: *deceit* 61
 לִלְוִי πλάξ: *flat stone, tablet*; pl., *slabs of marble*; στήλη, στάλα, στάλλα: *block or slab used as a memorial, monument*; monument inscribed with record of victories, dedications, votes of thanks, treaties, law, decrees, etc. Ex 27. 8, 34. 1 Jes 30. 8 Jer 17. 1 Ez 27. 5 Cant 8. 9 52, 61, 339 tm
 לִלְוִי λαϊκός: (λαός) *of or from the people*; hence, *unofficial, civilian*; *common* opp. *consecrated*, of bread; as Subst., *layman*, opp. κληρικός (*cleric*) Gn 29. 34 Ex 38. 21 Jud 17. 13 60
 לִלְוִי לִי, לִי, לִי, לִי αὐλίζω, -ζομαι: *lie in the αὐλή or courtyard*; *take up one's abode, lodge* Zach 5. 4, *live in a place* Jes 1. 21 Ps 55. 8, 91. 1 Ruth 1. 16; *pass the night* Gn 19. 2 Cant 1. 13 Ruth 3. 13 13, 68
 לִלְוִי לִי, לִי, לִי, לִי αὐλισμα: *lodging* Gn 43. 21 Jos 4. 3 Jes 1. 8 Jer 9. 1 13, 70, 80
 לִלְוִי ἐγκλησις: (ἐγκαλέω) *accusation* Ex 16. 7-9 [cf. ἐγκλημα: *complaint*; in Law, *unwritten complaint*] 72
 לִלְוִי πλάσσω: *knead bread* Gn 18. 6 Jer 7. 18 [cf. πλάσσω/שָׁל, -π; γλῶσσα, γλάσσα/שָׁל, -γ] 61
 לִלְוִי μαλακός: *soft*; of things subject to touch, *soft grassy meadows* Nu 6. 3 Ez 21. 3; λείος: *smooth* 119 tm
 לִלְוִי κρέας, κρῆς: *flesh, meat*; *carcass* xxxi t
 לִלְוִי φλογμός: *flame, blaze*, as of lightning; φλογιστός: *burnt up* Dt 32. 4 56, 65, 106

- לְחִי, לֶחֶם *γένυς*: *jaw* Jud 15. 15; pl., *both jaws, the mouth with the teeth* Dt 18. 3 Ez 29. 4; generally, *side of the face, cheek* Dt 34. 7 Jes 50. 6 Mich 4. 14 Job 16. 10 Cant 1. 10 Thr 3. 30 47
- לִחַץ *λείχω*: *lick up*; simply, *lick* 12, 14, 22, 25, 33-4 t, 44, 326
- מִלְחָמָה, מִלְחָמָה *πολεμέω*: *to be at war or make war* IS 28. 15, 31. 1, with IIR 13. 12; *fight, do battle* Ex 14. 14 IS 23. 1 IIC 20. 17; generally, *quarrel, wrangle with one* Ps 35. 1; later c. acc., *make war upon* Ex 1. 10 Nu 21. 26 Jud 9. 46 IIR 6. 8 14, 61
- מִלְחָמָה *πόλεμος, πόλε-*: *war* Ex 1. 10, 15. 3; *battle, fight* Gn 14. 8; *make war* Ib 14. 2 14, 40, 74, 79, 86 t, 97 tm
- מִלְחָמָה *Δημήτηρ* 360 tm, 386, 395
- לְחֵן *λέχος*: poet. Noun, *couch, bed; marriage-bed*; and generally, *marriage; spouse*; לְחֵן לְחֵן *σά λέχεια thy spouse* Euripides *Electra* 481 Dan 5. 2, 3, 23; v. פִּלֶּשׁ
- לַיִל *νυκτός, νύξ*: *night* Gn 1. 5, 7. 4 Ex 12. 42 Jes 16. 3, 21. 11; *μέσαι νύκτες midnight* לַיִל הַלַּיְלָה Ex 12. 29 39, 168 t, 326
- לֵוִי *λῆς, λέοντος (λέων)*: Ep. for *λέων* (*lion*; of brave men), *lion* Jes 30. 6 Ptn 30. 30 43, 82, 101
- לָכַד *λαγχάνω*: *to be chosen by lot* Jos 7. 16-18 IS 10. 20-1, 14. 41-2; *become possessed of a thing* Ib 14. 47 IIR 17. 6; *λοχέω*: (*λόχος*) c. acc. loci, *occupy with an ambuscade* Jos 8. 21; = *λοχάζομαι*; *λοχίζω*: *lie in wait*; Pass., *fall into an ambush*; be caught in an ambush (VV) Jes 24. 18 Jer 6. 11, 8. 9, 48. 44 Job 36. 8 Eccl 7. 26; = *λοχάω* 92
- לָכַד *λόχος*: (*λέγω A*) *ambush; ambuscade* Ptn 3. 26 79
- מִלְכָּדָה *λοχισμός*: *placing in ambush* Job 18. 10 70
- לָכֵן, לָכֵן *αἰτί* Gn 2. 24 168 tm
- לָמַד *μαρθάνω*: *learn, esp. by study* (but also, *by practice*) Dt 5. 1 Jes 2. 4 Ps 106. 35; מִלְכָּדָה *μαθητής* 47, 72
- לָמָּה *τί* *χρήμα*: *what* Gn 3. 13, 4. 10; *why?* Ib 4. 6 Job 3. 12 Cant 1. 7 (v. כִּבְיָה) 64, 93, 327, 334, 426
- לָעַץ *λάρυγξ*: *larynx or upper part of the windpipe* 100
- לָעַץ *γελάω*: *laugh; laugh at, laugh scornfully at* IIR 19. 21 Ptn 1. 26; *be amused at* Job 9. 23 69, 87
- הִלְעִיב, הִלְעִיב *δια-, ἐγ-*: *laugh at, mock; κατα-*: *laugh, jeer at, laugh scornfully, mock* Neh 2. 19 IIC 30. 10, 36. 16 (2/2) 28 t, 87

- לעל טραυλίζω: *mispronounce a letter, lisp* Ps 114. 1 64
- לענה λάχανον: *mostly in pl., garden herbs, opp. wild plants; but also λάχαρα ἄγρια [wild herbs]* Jer 9. 14 Thr 3. 15, 19 80
- לפי? λαμπάδος, -πάς (A): *torch* Jes 62. 1 Zach 12. 6; of lightning Ex 20. 18 (15) Ez 1. 13 Job 41. 11 [cf. Ib 41. 13] 47, 82
- לפני? καλύπτω: *Med., cover oneself* Ruth 3. 8 61
- לקל λαγχάνω: *generally, obtain as one's portion* Gn 14. 24 Nu 34. 14 Jos 13. 8, 18. 7; v. לכז; λαχίζω: *Pass., fall into an ambush, be caught in an ambush (W)* IS 4. 11, 17, 19, 21-2; v. לכז; ἀλίσκομαι: *defect. Pass., Act. supplied by αἶρέω; to be taken, conquered, fall into an enemy's hand, of persons and places* Jos 11. 16 Jud 11. 13, 15 IR 20. 34 IIR 13. 25, 23. 34 Ez 17. 13 IICH 36. 4; *take away* Gn 2. 22, 5. 24 IR 14. 26 Job 1. 21; αἶρέω: *From root ἐλ-; Act. to take with the hand, grasp, seize* Gn 31. 1 Lev 8. 26 Jes 6. 6 Prv 7. 20; *take, get into one's power* Ib 11. 30; *generally, get, obtain* Gn 27. 36 Jes 40. 2; *Med., take for oneself, take to oneself* Gn 6. 21 Ex 6. 7 Lev 23. 40 Dt 7. 25 Jud 6. 2 IS 30. 19 Ez 5. 1; *choose* Gn 21. 21 Jos 3. 12, 4. 2 Jes 66. 21 Jer 33. 26; לקל? φλέγω: *Pass., blaze, kindle* Ex 9. 24 Ez 1. 4 65, 85 t, 92
- לקל? λάχος: (λαχεῖν) *allotted portion: lot, destiny; share* Prv 4. 2; *Poet. word used by Xenophon and found in dialects; λόγος: verbal noun of λέγω (B); thinking, reasoning; reflection; rational faculty (W)* Jes 29. 4 Prv 1. 5; *speech, delivered in court, assembly, etc.* Dt 32. 2 (cf. Job 29. 22) Job 11. 4; v. לקל? לקל? λαχμός = λάχος Nu 31. 27 Jes 49. 24-5 67, 70, 92, 171
- לקל? לקל? λέγω (B): *gather, pick up* [the ו and the ש are accounted for by the ζ in λογίζομαι which derives from λόγος, a verbal noun of λέγω (B)—one of whose homologues is לקל?]; cf. θυλακίζω 33 t, 340 t
- לקל? λείγω: v. לקל? 12, 14, 25, 33-4 t, 326
- לקל? γλῶσσα, γλάσσα, γλῶττα: *tongue* Ex 4. 10, 11. 7 Jes 57. 4 Ps 12. 4, 137. 6 Thr 4. 4; *tongue as the organ of speech, talking* Ps 34. 14, 52. 6, 109. 2 Prv 6. 24, 25. 15; *language or dialect* Gn 10. 5, 20, 31 Zach

8. 23 Esth 8. 9 Dan 1. 4 Neh 13. 24; *obsolete or foreign word* which needs explanation Dt 28. 49
 Jes 28. 11, 33. 19 Jer 5. 15; *people speaking a distinct language, tongue* Jes 66. 18; *anything shaped like the tongue* Jes 5. 24, 11. 15; *tongue of land* Jos 15. 2, 18. 19; *ingot* LXX Jo. 7. 21 [*ו. בִּשְׁבִּי/καθίζω*] 55, 68, 116, 415 t
 לָשׁוֹן πλίνθος 61, 116 tm
 לְשׁוֹן לֵשׁ, וְשֵׁחָ, λέσχη: (prob. from λέχ-σκη, cf. λέχος [לִחָה]) orig. *couch*: hence *funeral bier or tomb*; then, *lounging place*; later, *public building or hall*, used as a *lounge or meeting-place*, esp. at Sparta and in other Doric cities, also in Attica; at Canidus, *council-chamber*; of the *council* of the Olympian gods 34 t, 39, 47-8
 כְּלָתָה קάλυμμα: *head-covering, hood, veil*; of the garment thrown by Clytaemnestra over her husband IIR 10. 22 70
 מְלַחֵם, מְלַחֵם καταλέω: *grind* Joel 1. 6 Ps 58. 7
 פָּרָן 30. 14 69, 219 tm
 מִן, מִן, מִן από 29 t, 76 t, 83, 86 t, 162-9 tm, 383 t;
 מִן, μέγας 75 t, 111, 299 tm; מִן, μία: fem. of εἷς
 361 tm, 389
 מִן, ὄρυγμα: *excavation, tunnel*; ὄψις: *opening* Jes 11. 8 69, 337
 מִן, σταθμός: *balance* Job 31. 6 69
 מִן, μάχαιρα: *large knife or dirk; carving knife* Jud 19. 29; *sacrificial knife* Gn 22. 6, 10 74
 מִן, μέγας 296 tm
 מִן, ἀναίνομαι: c. acc., *refuse or reject with contempt, spurn*; and without a notion of contempt; *refuse, decline to do it; refuse, decline to do*; abs., *refuse* Gn 37. 35 Ex 4. 23 IIR 5. 16 Jer 25. 28 Esth 1. 12 86:
 מִן, πλήμη 42 t, 70, 90 tm, 344 tm, 346; מִן, μέγας 296 tm, 177, מִן, μέγεθος 333, מִן, μέγδολος, מִן, μέγεθος 296-9 tm, 338
 מִן, ζάγκλον: *rearing hook, sickle*, Sicilian for δρέπανον (זֶרֶב) Jer 50. 16 Joel 4. 13; = ζάγκλη: an ancient name of Sicilian Messene, from the shape of the natural mole which forms the harbour [Μεσσήνη is the homologue of מִן: Με → מ, σση → ש, ν → ל; so is the Macedonian synonym ἀγκαλῖς: ἀγ → αν →

- va → ϑ , ka → λ/λ ; and the fact that ἀγκαλίσ
 also means *armful* is no less significant] 51, 70
 כָּנַן $\sigma\pi\lambda\omega\upsilon$ 61, 315 tm, 342 tm, 406
 כָּנַן $\pi\rho\acute{\iota}\omega\upsilon$: *saw* ICh 20. 3 70, 79
 כָּדַד $\mu\epsilon\tau\rho\acute{\epsilon}\omega$ 87; $\kappa\alpha\delta\iota\alpha-$, $\epsilon\kappa-$; $\kappa\alpha\delta\iota\alpha-$; $\kappa\alpha\delta\iota\alpha\sigma\upsilon\mu-$;
 $\kappa\alpha\delta\iota\alpha\mu\acute{\epsilon}\tau\rho\eta\mu\alpha$, $\mu\acute{\epsilon}\tau\rho\omega\upsilon$, $\mu\acute{\epsilon}\delta\iota\mu\omega\upsilon$ 342-3 tm, 346;
 $\kappa\alpha\delta\iota\alpha\tau\omicron\upsilon$ 168 tm
 כָּדַד $\pi\acute{o}\lambda\iota\varsigma$, Ep. also $\pi\acute{o}\lambda\iota\varsigma$: *city* IR 20. 14 Thr 1. 1
 Eccl 5. 7 Esth 1. 1, 22, 9. 28; *one's city or country*
 Neh 1. 3, 11. 3; *country*, as dependent on and called
 after its city Jer 20. 4, 6, 50. 28; *state or community*
 Ez 19. 8 Dan 8. 2 68, 82, 411
 כֵּחַ $\chi\rho\eta\mu\alpha$: generally, *thing*, esp. in Ep. and Ion.;
 $\tau\acute{\iota}\chi$. = $\tau\acute{\iota}\varsigma$; (*what?*) 174 t
 כֵּחַ $\mu\acute{\epsilon}\gamma\alpha\varsigma$ 296 tm; $\kappa\alpha\sigma\chi\alpha\lambda\acute{\iota}\zeta\omega$ 39, 667 tm; $\kappa\alpha\sigma\chi\alpha\lambda\acute{\iota}\zeta\omega$ 23, 173 tm
 כִּשְׁמוֹ $\mu\acute{\omega}\mu\omega\varsigma$: *blame, reproach, disgrace* Dt 32. 5
 Prv 9. 7 Job 1. 15 Dan 1. 4; *blemish* Lev 21. 17,
 24. 19-20 Nu 19. 2 IIS 14. 25 Cant 4. 7 41, 43, 77
 כִּשְׁמוֹ $\phi\acute{\alpha}\sigma\mu\alpha$: ($\phi\acute{\alpha}\iota\omega$) *appearance, phenomenon; strange*
phenomenon; sign from heaven, portent, omen Ex 4. 21
 Dt 6. 22 IR 13. 3 Joel 3. 3 Ps 71. 7 70
 כִּשְׁמוֹ $\mu\alpha\upsilon\tau\epsilon\acute{\iota}\omega\upsilon$: *seat of an oracle* Jos 18. 26 129
 כִּשְׁמוֹ $\mu\alpha\upsilon\tau\iota\varsigma$: *diviner, seer, prophet* ICh 2. 48, 8. 35-7 129
 כִּשְׁמוֹ $\mu\acute{\upsilon}\rho\rho\alpha$: Accl. for $\sigma\mu\acute{\upsilon}\rho\alpha$, freq. written $\zeta\mu\acute{\upsilon}\rho\alpha$.
 $\mu\acute{\upsilon}\rho\rho\alpha$ Ps 4. 7 Prv 7. 17 Cant 3. 6, 5. 1, 5, 13 Esth 2.
 12—the gum of an Arabian tree *Balsamodendron*
 $\mu\acute{\upsilon}\rho\rho\alpha$ (itself called $\sigma\mu\acute{\upsilon}\rho\alpha$ Ex 30. 23 Cant 4. 6);
 burnt as incense Ex 30. 23 86 t
 כִּשְׁמוֹ $\mu\acute{\epsilon}\gamma\alpha\varsigma$; $\kappa\alpha\sigma\chi\alpha\lambda\acute{\iota}\zeta\omega$ 27 t, 68, 70, 296 tm, 352-3 tm
 כִּשְׁמוֹ $\xi\acute{\upsilon}\rho\omega\upsilon$: *razor* IS 1. 11; cf. $\mu\acute{\alpha}\chi\alpha\iota\rho\alpha$ 52, 70
 כִּשְׁמוֹ $\mu\omicron\rho\acute{\iota}\alpha$ (A): mostly in pl. $\mu\omicron\rho\acute{\iota}\alpha\iota$ (with or without
 $\epsilon\lambda\alpha\epsilon\acute{\iota}\alpha\iota$), *the sacred olives in the Academy*; generally,
of olives that grew in the precincts of temples, opp. $\acute{\iota}\delta\iota\alpha\iota$
 Gn 22. 2 ICh 3. 1 121, 129
 כִּשְׁמוֹ $\psi\eta\lambda\alpha\phi\acute{\alpha}\omega$: ($\psi\acute{\alpha}\omega$) *feel or grope about to find a*
thing, like a blind man or hoodman-blind; c. acc.
 rei, *feel about for, grope or search after; feel, touch,*
handle Gn 27. 21-2, 31. 34 Dt 28. 29; = $\psi\eta\lambda\alpha\phi\acute{\iota}\zeta\omega$ 53
 כִּשְׁמוֹ $\mu\alpha\upsilon\tau\iota\varsigma$: σ . $\mu\alpha\upsilon\tau\iota\varsigma$; μ . $\mu\alpha\upsilon\tau\iota\varsigma$ Ex 6. 19 ICh 6. 4, 23. 21;
 cf. $\mu\alpha\upsilon\tau\iota\varsigma$ 129

- מוֹת *θνήσκω*: *die*, as well of natural as of violent death 86 :
 מוֹת, מוֹתָה, מוֹתָהּ, מוֹתָיו *θάνατος*: (*θνήσκω*) *death*, whether
 natural or violent Gn 25. 11 Lev 16. 1 Nu 26. 18
 Jos 1. 1 IIS 1. 1 Ps 48. 15 (cf. *עַל-מוֹת*) Ps
 116. 15 (cf. *הַמוֹתָה*); *sentence of death* Dt 19. 6, 21. 22
 Jer 26. 11; pl. *θάνατοι* *kinds of death* Ib 16. 4, *the*
deaths of several persons—poet. of one person, esp.
 of *violent death* Ez 28. 8 (cf. *θανάσιμος*); pr. n.
Θάνατος *Death* Jes 25. 8, 28. 15, 18 Hab 2. 5 Job
 28. 22 55, 59, 70, 92, 332
 מִן *ἐνθεν*: Adv., of Place *ἐ. καὶ ἐ.* *on this side and on*
that; *ἐ. μὲν . . . ἐ. δὲ . . .* *on one side . . . on the other*
 Ex 17. 12, 25. 19, 26. 13 Nu 22. 24 IS 14. 4, 17. 3,
 23. 26 IIS 2. 13; *ἐ. καὶ ἐ.* *on both sides* Ex 26. 13,
 32. 15 Jos 8. 33 IR 10. 19–20 Ez 47. 7; Relat., of
 Place, *whence* מִן-אֶרֶץ Gn 16. 8 Jud 13. 6 IS 25. 11,
 30. 13 IIS 1. 3, 13; of origin Jon 1. 8; *ἐξ-ἐνδε*:
 Adv., *hence* Gn 37. 17, 42. 15, 50. 25 Ex 11. 1, 13. 3 32
 מוֹתָה *ζωνάριον*: Dim. of *ζώνη* (*belt, girdle*) Ps 109. 19;
μέθυ: *wine* Jes 23. 10 55
 מוֹתָה *κυνόσουρα*: *dog's tail*, a name for
 the constellation *Ursa Minor* IIR 23. 5 Job 37. 9,
 38. 32 34 :
 מוֹתָה *μικρός, σμ., μικρός, μικός*; *small, little*;
 in Size Gn 19. 20; in Quantity Jes 16. 14, 24. 6
 ICh 24. 24; of persons, of *small* account Job 8. 7;
 of Time, *short* Jes 10. 25, 29. 17 41, 92
 מוֹתָה *μυελός* 77, 387–9 tm
 מוֹתָה *χρημα*: *price*; cf. *ἀγορασμός* 33 t, 70, 328, 427
 מוֹתָה *μάγαδισ*: *magadis*, an instrument with twenty
 strings arranged in octaves; a Lydian flute or
flageolet, producing a high and a low note together
 Ps 53. 1 78, 82
 מוֹתָה *σκήνημα, σκάνημα*: = *σκηνή, σκανά* (pl. *camps*;
tabernacle) *dwelling-place* Gn 32. 3 Jud 21. 8 ICh 9.
 19 ICh 31. 2; *camp* Gn 32. 9 Jud 7. 15 81
 מוֹתָה *πιέζω* 35 t, 417 t, 637 tm
 מוֹתָה *μάστιξ*: *whip, scourge*; metaph., *scourge, plague*
 Jes 14. 23 78
 מוֹתָה *τόξευμα*: the distance of a *bow-shot* Gn 21. 16 52, 70, 80,
 263 tm

XIX. CATALOGUE OF GENERAL HOMOLOGIES 513

- קָסַר *νοτερός: rain* Ex 9. 33-4 Dt 11. 11, 32. 2 39, 47
 וְיִי יִתֵּן *εἰ μοι γένοιτο φθόγγος ἐν βραχίουσιν* Euripides
Hecuba 836; *εἶθε οἱ αὐτῷ Ζεὺς ἀγαθὸν τελέσειεν*
Od. 2. 33 86 t
 מִן *πρός* 173 tm
 מִיכָא *μάντις θεοῦ: God's prophet* Ex
 6. 22 Nu 13. 13 Neh 11. 22 129
 מִיכָה, מִיכָהוּ, מִיכָהוּ, מִיכָהוּ *μάντις Διός: prophet*
of Zeus IR 22. 8-9 (= מִיכָהוּ) Neh 11. 22 (= מִיכָה),
 12. 3 (= מִיכָא) IICh 13. 2 (= מַעֲכָה), 18. 8 32, 129, 310, 326
 מִיכָה *ἀλμαία: = ἄλμη (sea-water, brine; after*
Hom., brine, i.e. the sea), brine: in pl. Gn 1. 1, 10, 26 83 t, 96
 מִיכָה *μάντις: v. מִצָּא* IIR 3. 4 Dan 1. 7 ICh 2. 42 129
 מִיכָה *κατάπλασμα: poultice* IIR 8. 15 (pref.-suf. meta.,
 כ, ב, π, λ, ρ, -τ, -σ) 70
 מִיכָה *πύον: winnowing shovel, fan* Ex 27. 4 (pref.-suf.
 meta., כ, ב, π, λ, ρ, -τ, -σ) 70
 מִיכָה *αὐλιον: fold, stable, etc.* Hab 3. 17 Ps 50.
 9, 78. 70 70, 80
 מִיכָה *πώλημα: thing sold* Neh 13. 16, 20
 or *sale* Lev 25. 14, 25, 33, 42; *χρῆμα* 70, 328, 427 t
 מִיכָה (etc.) *πίμπλημι (etc.)* xxvii, xxx-xxxi, 343-4 tm, 346,
 397, 411 t, 414 t
 מִיכָה *μέγας* 296 tm, *μelaínō, ἡμεῖς μαλακίζομαι*
 44, 335-6 tm
 מִיכָה *ἀλμίζομαι: to be made salt* Ex 30. 35 Lev 2. 13
 מִיכָה *ἄλμη: spray that has dried on the skin; salt: incrusta-*
tion on soil Gn 19. 26 Lev 2. 13 Nu 18. 19 Ez 47. 11
 Zeph 2. 9; *saltiness, esp. as a bad quality in soil*
 Jer 17. 6 Job 39. 6; *מִיכָה מֶלֶךְ* 70
 מִיכָה *ἀπαλλάσσω: Act., set free,*
deliver from; free (W) IIS 19. 10 IR 1. 12 Jes 31. 5
 Am 2. 15 Mich 6. 14 Ps 22. 5, 9, 41. 2, 91. 14,
 107. 20; *מִיכָה, הַמִּלֵּס, הַמִּלֵּס, הַמִּלֵּס* intr., Pass., *to be*
set free or released from; get off, escape Gn 19. 19-20
 Jud 3. 26, 29 IR 19. 17 Ez 7. 16 Am 9. 1 Ps 124. 7
 Job 19. 20, 22. 30 (ס/פ) 35 t
 מִיכָה *βασιλεύω: to be king, rule, reign* IS 12. 14
 IIS 5. 5 IR 1. 11, 13, 18, 2. 11; *causal, appoint as*
king IS 8. 22 IR 1. 43 Jer 37. 1 37, 76 t, 92, 99

514 XIX. CATALOGUE OF GENERAL HOMOLOGIES

מֶלֶךְ	βασιλεύς: king, chief Gn 14. 1 Zach 14. 9, 16 ICh 29. 20; freq. with collateral sense of captain or judge IS 8. 20 IR 10. 9 Eccl 1. 1, 12 34 t, 75 t, 101, 305, 402	
מְלוּכָה, מְלוּכָה	βασιλεία: kingdom, dominion IR 11. 25 Ob 21 Ps 145. 14 Esth 1. 14, 3. 6, 8 Dan 11. 2 ICh 28. 5; kingly office IS 10. 16, 18. 8 IR 2. 22 Esth 1. 19; reign Jer 49. 34 Esr 4. 5-6 ICh 26. 31; diadem Esth 1. 11	101
מֶלֶךְ, מֶלֶךְ, מֶלֶךְ, etc.	πλινθεῖον	93, 116, 304-8 tm
מְלֵל	προλαλέω: state, announce before Gn 21. 7; κατα-: talk, babble loudly Ps 106. 2 Job 8. 2; simply, address a person Ib 33. 3; cf. ἀπο-, ὑπο-	47, 67
מֶלֶךְ	φάρυγξ, -υξ: throat; windpipe: of the pharynx; both of pharynx and windpipe Ps 22. 16 47, 71, 93, 259 tm, 290	
מְבָרָא	παμμεγάλου, -γας: very great, immense Gn 35. 27	121
בֵּן	μή, μά: not, the negative of the will and thought, as οὐ of fact and statement; lest Dt 32. 27, 33. 11	12
בֵּן	ἀπό	83 t, 168-9 tm
מֶנֶח	δόμα (A): (δίδωμι) gift Esth 9. 19, 22 Neh 8. 10, 12, 12. 44, 47; μέροςιον: portion IS 1. 4, 9. 23; cf. ἀνάστημα 28 t, 70, 71, 387, 400	
„	ἡ εἰμαρμένη: (μείρομαι (A)) (sc. μοῖρα) destiny Ps 11. 6, 16. 5	387, 400
מֶנֶח	φάνος: torch; = λύχνος (portable light, lamp) Ex 25. 31 IIR 4. 10 (φ. מ, s/p)	290
מֶנֶח, מֶנֶח	μάντις: v. מצא Gn 41. 51 Ex 2. 10 Jud 18. 30 (cf. ICh 23. 15-17) 129, 132, 310, 326, 332, 406 t	
מֶס	δασμός: tribute Ex 1. 1 Dt 20. 11 Jud 1. 28 IR 5. 27, 28, 9. 21 Jes 31. 8 Thr 1. 1	71, 82
מֶס	βάσανος, -νισμός	381-2 tm, 422 t
מֶסֶלָה	στρωμα, κατα-: pavement Nu 20. 19 Jud 21. 19 IIS 20. 12 Jes 19. 23, 35. 8; στρωτός: coterred; λιθόστ.: paved with stones; v. p. 529	71
מֶסֶר, מֶסֶר, מֶסֶר, מֶסֶר	ἐπιούριον Jes 41. 7 Jer 10. 4 Eccl 12. 11 ICh 22. 3 (2) ICh 3. 9	71, 401 m
מֶסֶר	δέσμα: (δέω A) poet. for δεσμός (band, bond, anything for tying and fastening; in sing., collectively, bonds, imprisonment), bond, feller Ez 20. 37	71
מֶסֶר, מֶסֶר	μέτρον	343 tm
מֶסֶר, מֶסֶר	μέγεθος; מען, מען μέγαρον	298 tm

NIN. CATALOGUE OF GENERAL HOMOLOGIES 515

- מַעֲוָה מַעֲוָה: *μάντις*: v. מַעֲוָה Gn 22. 24 IIS 23. 34 129, 310
 „ *μαντείον*: v. מַעֲוָה IIS 10. 6, 8 129-30 t, 132-3 t,
 300, 326
- מַעֲוָה *ἀμαρτία*: a *failure, fault; error* Lev 5. 15 Nu 5. 6;
guilt, sin Lev 5. 21 Nu 5. 12, 27, 31. 16 Jos 7. 1, 22.
 16, 20, 31 Ez 14. 12 ICh 36. 14 381
- מַעֲוָה *αὐλήμα*: *piece of music for the flute* Ps 121. 1 70
- מַעֲוָה *αὐλίον*: *chamber, cave, grotto* ICh 32. 33 70
- לְמַעַן *ὅπως, ὅππως, ὅκως, ὅπως*: Final Conjunction,
that, in order that, the original notion of modality
 being merged in that of purpose or design, cf. *ὅτι*
 (Final Conj., *that, in order that*), with which it is sts.
 interchanged; in early Att. Inscr. only *ὅπως ἄν*
 is used; *ὅπως* without *ἄν* only once in cent. IV B.C.,
 after which it becomes gradually prevalent; *ὅρα*:
 Final Conj., *that, in order that*; *ὅρ' ἄν* Gn 12. 13
 Dt 8. 3, 11. 21, 16. 3; *ἐνεκα*, or *ἐνεκεν* (twice in
 Hom.); *εἵνεκα* or *εἵνεκεν* (both forms in Hdt. . . .);
εἵνεκε, ἐννεκα, ἐνεκα on account of Dt 3. 26; *for the*
sake of Gn 18. 24 Dt 30. 6 IIR 19. 24 Dan 9. 19 63. 85-6 t
- מַעֲוָה *ἡμίονος, αἰμί-* xxix tm, 24 t, 51, 83 t
- מַעֲוָה *Εὐμενής*: (*μένος*) *well-disposed, kindly*, epith. of
 gods; *Εὐμενίδες* (sc. *θεαί*), *ai*, strictly *the gracious*
goddesses, euphem. of the *Ἐρινύες* [or *Ἥραι*, מַעֲוָה]
 or Furies Dt 33. 27 69
- מַעֲוָה *ὄρυγμα, ὄρυμα*: (*ὀρύσσω*) *excavation* Gn 23. 9
 Jos 10. 18 IS 24. 4; *tunnel, mine* IS 13. 6 Jes 2. 19;
μέγαρον: *large room, hall*; in pl., *house, palace*, like
 Lat. *aedes*, because the house consisted of many
 rooms; freq. in Hom. IS 17. 23; the oracular
 chamber in the temple, *sanctuary, shrine*; in this
 sense always, like Lat. *aedes*, in sing. Jos 13. 4 Jer
 7. 11; *μέγαρα, τά*, *pits* sacred to Demeter and
 Persephone, into which young pigs were let down
 in the Thesmophoria (cf. Heb. *mē'ārāh* 'cave') 71
- מַעֲוָה *μέγαρον* 298 tm, *ὄρυγμα* 71, מַעֲוָה *μέγας* 92, 296,
 298 tm, מַעֲוָה *ἀμφί* 124, 127, 168 tm, 312, מַעֲוָה 42,
 122-4, 128, 168 t, 311-12 t, 390, מַעֲוָה *τὰ ὅπλα*
 342 tm
- מַעֲוָה *πλάσμα*: *anything formed or moulded, image,*
figure IR 15. 13 71, 80

- מצה μάζα, later μάζα: (μάσσω) *barley-cake*; distd. from ἄπτος (wheaten bread); *the bread of slavery* (Aeschylus, *Agamemnon* 1041) Lev 2. 4-5 Nu 6. 15. 19; ἄζυμος: *without process of fermentation*; of bread, *unleavened* Ex 12. 15, 39 24 t, 119 tm
- „ מצות μάχη: (μάχομαι) *battle, combat; contention, strife* Jes 41. 11-12 (cf. Ez 27. 10), 58. 4 47, 422 t
- מצחה κνημῖς: (κνήμη) *greave, legging* IS 17. 6 (pref.-suf. met., κ/ξ, ν/π) 71
- מצרם μεσ' κεράοιν: *middle, or in the middle of the two arms or branches of the Nile*; מצרי 129-30, 300
- מצור μέσος, μέσσοος: *middle, in the middle* 129, 300
- מקדש קדש, מקדש ἁγίασμα: = ἁγιαστήριον (*holy place, sanctuary*) Ex 13. 17 Lev 12. 4 Jos 24. 26 Jes 27. 13, 32. 1 72, 79
- מקל פקל, פקל βάκλον: = Lat. *baculum, stick, cudgel* Gn 30. 37, 32. 11 Nu 22. 27 IS 17. 40 48, 80
- מקרה κύρμα: *that which one meets with* IS 6. 9 Eccl 9. 2-3 298
- מך μικρός, σμ-: *small, little*; μικρόν: *small piece* Jes 40. 15 41
- מרב μείραξ: *young girl, lass*; in later writers masc., *boy, lad* IS 14. 49 128
- מרבבה רבבה, רבוא, רבוא μύριοι: pl. of μύριος (*numberless, countless, infinite*), as a definite numeral, *ten thousand* Gn 24. 40 Dt 32. 30 Jon 4. 11 Cant 5. 10 Esr 2. 64, 69 39, 46, 48, 93, 390
- מרה מרדות, מרה ἁμαρτία: מ. מעל Nu 17. 25 Dt 31. 27 Jos 22. 22 IS 20. 30 Jes 30. 9 Ez 2. 5; מ. עבד עבדך 29 t, 381, 400 t
- מרה מרה, מרה ἁμαρτάνω: *do wrong, err, sin* Lev 5. 15 Esr 10. 10 IICh 26. 18; *sin against* Dt 32. 51 IICh 12. 2; *be frustrate* מרה Jes 58. 7 Thr 1. 7, 3. 19 86 t
- מריב מריב, מריב, מריב περί 123, 128, 172 tm, 312
- מריבעל מריב בעל, מריב בעל περί 'Ηλίου 123, 128, 311 t
- מריה מορία (A): mostly in pl. μορία (with or without ἐλαῖαι), *the sacred olives in the Academy*; generally, of *olives that grew in the precincts of temples* Gn 22. 2 IICh 3. 1

NIN. CATALOGUE OF GENERAL HOMOLOGIES 517

מִרְקָא	ἐπέχυμα, ἐπιχύω, -μα; ἐποχμός: -- ἀπέβρεγμα (infusion), infusion, extract Jud 6. 20	35 t
מִרְרָא	καρπύω: make bitter; metaphr., embitter, irritate; make harsh Thr 1. 4	60
מִרְרָא	καρπύω: -- καρπύω, <i>sup.</i> Ex 1. 14 Ruth 1. 20	60
מִרְרָא, מִרְרָא	καρπύω: of taste, bitterness; metaphr., bitterness, harshness, cruelty Jer 6. 26 Ex 21. 11	73-4
מִרְרָא	καρπύω: <i>audire</i> Ex 12. 8	60, 74
מִשְׁאָה	φάρμακον, προς- II Ch 17. 11 xxvii-xxviii tm, 127, 170	
מִשְׁאָה	μαρτεῖον: oracle, prediction, pl. Jes 13. 1 Jer 6. 1 Thr 2. 14	161-2 tm
מִשְׁאָה	πίω (A): <i>sau</i> Jes 10. 15	79
מִשְׁאָה	μαρτεῖον: v. מִשְׁאָה Gn 10. 30: מִשְׁאָה πάντα Ih 25. 14 Prv 30. 1	127 t, 129 30, 132, 326
מִשְׁאָה, מִשְׁאָה	πειθώ: persuasiveness; πιθανότης, πειθ-: persuasiveness, plausibility Prv 26. 26 Ps 73. 18, 79, 162 וְהָיָה מִשְׁאָה 72, 162 tm	
מִשְׁאָה, מִשְׁאָה	πειθερός: generally, connection by marriage, e.g. brother-in-law Lev 18. 6, 12, 13 [in Lev 25. 49 the מ is part of the radical, and the ו is absorbed by the וָנָשׁ; or rd. מִשְׁאָה and not מִשְׁאָה (מִשְׁאָה, -ו)]	
מִשְׁאָה		74
מִשְׁאָה	μύσσω, μύσσω: to work with the hands; knead; miser Gn 31. 13 Ex 29. 7, 30. 26 Nu 35. 25 IR 1. 34, 19. 16 Jes 21. 5 Am 6. 6 Eccl 2. 3	23 t
מִשְׁאָה	ἐπίχριστος: smeared on Ex 29. 2 Lev 4. 3 IS 24. 7 HS 1. 21, 3. 39 Jes 45. 1 Jer 22. 14	24 t
מִשְׁאָה	μεταγγίζω: deposit Job 28. 18	34 t
מִשְׁלָא	βασίλευω: v. מִשְׁלָא to be king, rule, reign Zach 6. 13; to be king of, rule over Gn 37. 8, 45. 26 Jes 3. 12 Thr 5. 8 Dan 11. 43: Pass., generally, to be governed or administered Gn 24. 2	37. 92
מִשְׁלָא	βασίλευς: v. מִשְׁלָא king, chief Ex 19. 11 Eccl 10. 4	37. 42 t
מִתָּה	μίστιξ: whip, scourge Prv 26. 3: μίσθλας, μίσθλας: thong of a whip IR 19. 28 [Assyrian kings pulled their notable prisoners by a thong passed through the pierced upper lip]	78, 82
מִתְּשָׁאֵל	μῦθος θεοῦ: prophet of God Gn 4. 18	129
מִתְּשָׁאֵל	πότε: when? at what time? 39. 42 t, 48, 400	

508 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- כְּחַיִּים, כְּחַיִּים** *φωτίζ, φέω*: *man* Gn 34. 30 Dt 33. 6 Jes 41. 14 Ps 26. 4 Job 19. 19, 31. 31: *sis.* coupled with *חַיִּים* (כְּחַיִּים) Dt 2. 34, 3. 6 Jud 20. 48 82, 290 tm
- יְחִיָּה, יְחִיָּה, יְחִיָּה** *μάντις* *Zeus*: *prophet of Zeus*; *δῶρον* *Zeus*: *gift of Zeus* IIR 11. 18 Est 10. 37 129
 ICh 25. 4; cf. **יְחִיָּה**; *μάντις* ICh 11. 43
- מִן, מִן** *ἐν, ἐν, ἐν, ἐν*: Prep., radical sense, *in, into* 135, 313, 316, 398
- מִן** *μαχέω* 136 tm; **מִן** *ἀνέξομαι* 110 tm; **מִן** *μαιχέω* 39, 42 t, 48, 138 tm; **מִן** *μακάρομαι* 27 t, 137 tm, 142 tm; **מִן, מִן** *πρόφημα*: *say before*; *-φητεύω*, *προφάτω* 62, 137 tm
- מִן** *προφητεία*: *prophecy* or *oracular response* ICh 9. 29 62, 137 tm, 286 t
- מִן** *προφήτης, -φάτης*: (*πρόφημα*: *prop.*, *one who speaks for a god and interprets his will to man, interpreter, expounder of the will of Zeus* Gn 20. 7 Dt 13. 2, 34. 10; *interpreter, expounder of the utterances of the μάντις* Ex 7. 1 62, 137 tm
- מִן** *προφῆτης*: *term. of προφήτης*, esp. of the Pythia Ex 15. 20 Jud 1. 4 IIR 22. 14 Neh 6. 14 62, 137 tm
- מִן** *κενός, κενός, κέντος, κενεύω*: *empty*, opp. *πλήω* (*full, filled*, **מִן**) 60, 137 tm
- מִן** *πινυτός*: *prudent, discreet* Gn 41. 33 Prv 16. 21, 17. 28 74
- מִן** *ὄπλον* 138 tm, 342; **מִן** *παλαιούμενος* (*παλαιάω*): cf. *θηρσείδιον* 59, 137 tm
- מִן** *φαδλος*: *mean, bad*: of persons, *low in rank, mean, common* Dt 32. 21 IIS 3. 33 Job 30. 8 Ps 30. 22; *mediocre (W), indifferent, bad*; esp. in point of education and accomplishments, opp. *σοφός* (*learned in practical matters, wise, prudent*; more generally, *learned, wise*) Dt 32. 6 Ex 13. 3 Ps 14. 1, 74. 18 Prv 17. 21 Job 2. 10; cf. *εἰσιπτος* 57, 65, 138 tm
- .. *φειδός*: *sparing, thrifty*; hence Comic pr. n. *Φειδύλος* IS 25. 25 57
- .. *φειδωλός*: *sparing, thrifty*, and as Subst. *niggard, miser* Jes 32. 5-6 Prv 17. 7: *merciful* 57, 138 tm
- מִן** *θηρσείδιον*: *carcase of an animal* Lev 5. 2, 11. 8 Dt 21. 23 *θ.* *σ.* cf. meta., *מִן, מִן*; [secondary homology]; *παλαιάω*: mostly in Pass., *decay through*

	<i> lapse of time</i> Lev 7. 21, 17. 15 Ex 3. 14 [cf. נָחַל <i>καταπαύωμαι</i> , Pass., <i>grow weary</i> ; <i>old</i> Job 21. 13]	59
נָחַל	<i>νότος</i> , <i>south</i> ; <i>south</i> or <i>south-eastern quarter</i> ; <i>the south</i> <i>ὅλκ</i> , κ. τ. λ. נ .	131 t
נָחַל	<i>ἀν' ἑαυτῶν</i> — <i>against</i> Ex 10. 10 נָחַל IR 20. 29	
נָחַל	<i>ἡγχεῖν</i> ; <i>δραγγέωμαι</i> ; נָחַל <i>κεντέω</i> , i. נָחַל Ex 21. 28; i. <i>strike</i> — <i>répéter</i> — <i>répéter</i>	87, 138 tm
נָחַל	<i>κατα-</i> : <i>pierce through</i> , <i>prick</i> Dt 33. 17 Dan 8. 4; cf. <i>δυναύτω</i> , <i>strengthen</i> , <i>for</i> <i>ἐνίσταμαι</i> : <i>prick</i> , <i>pierce</i>	87, 139 tm
נָחַל	<i>εὐγ-</i> ; v. נָחַל Dan 11. 40; cf. <i>δυναύτω</i> , Pass.	87, 139 tm
נָחַל	<i>ῥέω</i> ; <i>flow</i> , <i>run</i> , <i>stream</i> , <i>gush</i> Am 5. 24	67, 412 tm
נָחַל	<i>δραγγέω</i> : <i>touch</i> , <i>handle</i> Gn 26. 11 Nu 31. 19; <i>have intercourse with</i> Gn 20. 16 Prv 6. 29	59, 86-74, 139 tm
נָחַל	<i>ἐπε-</i> , נָחַל <i>ἐκείνου</i>	87, 139 tm
נָחַל	<i>ἐλ-</i> : <i>reach</i> or <i>hit</i> ; <i>to visit with blows</i> Gn 12. 17; cf. <i>ἐκείνου</i>	87, 139 tm
נָחַל	<i>ἐλ-</i> : <i>arrive at</i> , <i>come to</i> , <i>reach</i>	87, 139 tm
נָחַל	<i>κόπτω</i> : <i>smite</i> ; <i>smite with weapons</i> Gn 32. 26, 33 Jos 8. 13 Jud 20. 35 IS 5. 9 Job 1. 19	57, 68
נָחַל	<i>προσ-</i> : <i>unt. stumble</i> or <i>strike against</i> ; cf. <i>προέω</i> : <i>stumble</i> , <i>trip</i> , <i>fall</i>	57, 139 tm, 646 tm
נָחַל	<i>ῥέω</i> ; v. נָחַל ; נָחַל <i>κατα-</i>	1, 59, 87, 139 tm, 412
נָחַל	<i>ἐγγίζω</i> : (<i>ἐγγίς</i>): <i>bring near</i> , <i>bring up to</i> : mostly intr., <i>approach</i> ; c. inf. <i>to be on the point of doing</i>	42 t, 140 tm
נָחַל	<i>δίδωμι</i>	14, 58, 87, 140 tm, 360 tm
נָחַל	<i>ἐπι-</i> : <i>give besides</i> ; esp. <i>contribute as a 'benevolence'</i> , for the purpose of supplying state necessities, opp. <i>εὐσφέρειν</i> (<i>contribute</i>) which was compulsory Est 2. 68 1Ch 29. 17; <i>give oneself up</i> , <i>devote oneself</i> Jud 5. 9 Neh 11. 2	58, 87
נָחַל	<i>δωρον</i>	59, 74, 100, 140 tm, 389
נָחַל	<i>δοτήρ</i> : <i>giver</i> , <i>dispenser</i> Jos 32. 5	58, 140 tm
נָחַל	<i>עֲשֵׂי־דָבָר</i> , <i>דָּבָר</i> <i>δωρον</i> <i>Διὸς/Διὸς/Ζηνός/Ζηνός</i> : a present of, or a votive gift to, Zeus. Baal 1Ch 27. 6	127, 129, 141 tm
נָחַל	<i>κινέωμαι</i> : generally, <i>shake</i> ; <i>shake wings</i> Od. 2. 151 Jos 10. 14; cf. <i>σειώ</i>	42, 64
נָחַל	<i>τασχερός</i> : <i>shaking</i> ; cf. <i>σειώμαι</i> , <i>-μός</i>	64, 71, 143 tm
נָחַל	<i>δῆμι</i>	98 tm, 141 tm
נָחַל	<i>δωρον</i> 7; 114, 141 tm, 336 t, 349 tm, 387; <i>δίδωμι</i> 14, 58, 119 m, 142 tm, 360 tm; נָחַל	

- נָיַן *νείφω* 43, 144 tm; נָיַן *φῶς* 337 tm; נָיַן *σπείρω* 66;
 הָיַן *δια-* 145 tm; הָיַן *רָעוּ*: v. הָיַן 41, 50, 145 tm,
 412-13
 הָיַן *φυσάω*: *spurt* Lev 6. 20 IIR 9. 33 Jes 63. 3; הָיַן
δια-: *disperse* Jes 52. 15; *κατα-*: *spray, besprinkle*
 Lev 4. 6, 14. 16 66
 הָיַן (הָיַן) *σειώ*: *shake, move to and fro* Ex 28. 28 47
 הָיַן *ἀπέχω*: *hold oneself; keep away from; refrain oneself*
 Nu 6. 3; *παρ-*: *present or offer for a purpose; give*
oneself up, submit oneself; καθιερώνω Nu 6. 2 87, 119 m
 הָיַן *παρέχω*: *submit, give oneself up* Hos 9. 10; *ἐγκρα-*
τεύομαι: *exercise self-control* Zach 7. 3 88, 119 m
 הָיַן *ἐγκρατής*: *holding fast; stout, strong; abs., master*
of oneself, self-controlled, self-disciplined; abstinent (W)
 Nu 6. 13; *εὐκτός* 87 tm, 103 tm, 118-20 tm
 הָיַן *ἐγκράτεια*: *mastership; abst., self-control; ab-*
stemiousness, self-restraint (W) Nu 6. 12
 „ *ἀνθος (A)*: *chaplet of flowers; brightness, brilliancy* 119 m, 145 m
 הָיַן *ἡγέομαι* 50, 145 tm; הָיַן *הָיַן* *ἐφ-* 143 tm, 145 m
 הָיַן *ἀνάθημα, ἄνθημα (B)* 71, 119 m, 275 m
 הָיַן *ἀναγκαστός, -αῖος* 102 tm, 109, 146 m
 הָיַן *αὐλός*: v. הָיַן *אֵילֵל* Ps 5. 1 [from הָיַן *לֵל*,
κενών: (*κενός*) *empty* Ps 109. 22; Pass., *to be emptied,*
made or left empty הָיַן, for הָיַן; similarly, הָיַן
 for הָיַן, הָיַן; *κενός* *הָיַן/לֵל* (for הָיַן),
 (for הָיַן)/הָיַן] 79 t
 הָיַן *κηλιδόω*: *stain, soil; metaph., defile, sully; ὀλλυμι:*
to be in a state of ruin Ez 25. 3; *διακενώνω* 396 t
 „ הָיַן *κληρόω*, הָיַן *ἐπι-*, הָיַן *κατακληρουχέω,*
 v. p. 218; הָיַן *κληρος* 66, 82, 88, 93, 146 tm, 327, 396 t
 הָיַן *φοίνικος, φοῖνιξ*: *date palm* Nu 24. 6 65
 הָיַן *ἡγέομαι*: v. הָיַן 50, 67, 142 m
 הָיַן *הָיַן* *νοέω*; הָיַן *ἐν-*; הָיַן *הָיַן* *μετα-* 88, 327, 350 m
 הָיַן *הָיַן* *הָיַן* *παραμυθέομαι*; הָיַן *הָיַן*, *הָיַן*, *הָיַן*
παραμύθημα; הָיַן *παραμυθία*; הָיַן *παραμυθητής*;
 הָיַן *παραμυθητικός* 146 tm, 327, 347 m
 הָיַן *πυρώω*: *burn with fire* Jes 5. 25; Pass., *to be set on*
fire; metaph., set on fire, inflame, v. p. 146 62
 הָיַן *ἐχίδνα*: (*ἐχίς*) *viper*; prob. of a *constrictor snake* Gn
 3. 1; pr. n. of a monster הָיַן IIR 18. 4; *ἐχίδιον*:
young viper הָיַן Ex 6. 23 עֲכָשִׁיב Ps 140. 4 73, 415 t

522 XIX. CATALOGUE OF GENERAL HOMOLOGIES

תַּחֲנִיחַ	κνηκός, κνακός: <i>pale yellow, tawny</i> (Perh. cogn. with Skt. <i>kāñcanam</i> 'gold' . . .) Gn 4. 22	60
נָחַת, נָחַתָּה	ἀποπίπτω: <i>fall off from, slip off</i> Ps 38. 3 Dan 4. 10, 5. 20	.
נָשַׁת	στόρνυμι, -νύω, στρώννυμι, -ύω, later στορέννυμι, -ύω: <i>spread the clothes over the bed; spread or make up bed</i> Jer 14. 8; generally, <i>spread</i> IIS 21. 10 Jer 43. 10	52
נָשַׁת	στρώμα: (στρώννυμι) <i>anything spread or laid out for lying or sitting upon, mattress, bed</i> Gn 47. 31 IS 19. 13; used on the funeral bier IIS 3. 31	70
נָשַׁת, נָשַׁת	τείνω: <i>stretch, extend</i> Ex 8. 12 Jos 8. 18 Ps 94. 9, 102. 3; <i>one's hands</i> Ex 9. 22; <i>extend, lengthen, of Time</i> IIR 20. 10; <i>έν-: bend</i> Gn 49. 15 Jud 16. 30	88
נָשַׁת	ἐπι-: <i>urge, incite</i> Prv 7. 21; Pass., <i>to be tormented, racked, to be tortured</i> Ps 27. 9	88, 222
נָשַׁת	τατός, έν-: <i>that can be stretched; stretched</i> Dt 4. 34 Jes 3. 16, 14. 27 Ps 102. 12	32 :
נָשַׁת, נָשַׁת, נָשַׁת	τίθημι: Ex 15. 17 ICh 21. 10 64, 118 t, 148 tm, 423	
נָשַׁת, נָשַׁת	φυτεύω: (φύτον) c. acc. of the thing planted, <i>plant trees, esp. fruit-trees</i>	66, 68, 88, 148 tm
נָשַׁת	φύτευτός: <i>planted</i> Eccl 3. 2	66, 106 tm
נָשַׁת, נָשַׁת	φυτόν: (φύω) <i>plant</i> (opp. ζῶον ἢ ἄνθρωπος), esp. <i>garden plant or tree; φύτευμα: plant</i>	66, 70, 74, 80, 148 tm
נָשַׁת	φυτόριον: Dim. of φύτόν, <i>sup.</i>	66, 148 tm
נָשַׁת	φύτευμα: <i>that which is planted, plant</i>	66, 70, 148 tm
נָשַׁת	μεγαίρω: (μέγας) <i>feel a grudge towards; ἐθονέω: (ἐθόνος) bear ill-will or malice, grudge, be envious or jealous; bear a grudge against a person on account of a thing; cf. τιμωρέω</i>	23, 65, 149 tm, 297 tm
נָשַׁת, נָשַׁת	τηρέω, έν-: <i>watch over, take care of, guard</i>	24 t, 33 t, 92, 158 tm
נָשַׁת	τέκνον: <i>child</i>	64, 144 tm
נָשַׁת	φάράω: <i>plough</i> Jer 4. 3; = φάρόω	65
נָשַׁת	φάρος: <i>plough; ploughing</i> Hos 10. 12	65
נָשַׁת, נָשַׁת	φανή: <i>torch</i> 65, 69, 145 tm; φῶς 337-8 tm	
נָשַׁת	φθίω	318 tm
נָשַׁת, נָשַׁת, נָשַׁת	πλήσσω, ἐπι-, κατα-	23, 57, 86 t, 144 tm
נָשַׁת	ἐκκλέπτω, δια-; נָשַׁת, נָשַׁת, נָשַׁת	87, 150 tm; נָשַׁת, נָשַׁת, נָשַׁת
נָשַׁת	ἐγγχώριος 151 tm, 286 t, 326 t, 336 t; נָשַׁת, נָשַׁת, נָשַׁת	151 tm, 286 t, 326 t, 336 t;
נָשַׁת	ἀποτελέω 64, 151 tm; נָשַׁת, נָשַׁת, נָשַׁת	78, 151 tm

- מִרְמֵר *μεριζόμενος, -ιστός: divided* (from *μερίζω: divide; Pass., to be divided*) [presumably because the tiger is striped; v. כִּרְם] 101, 151 tm
- נִסָּה *βασανεύω: = -νίζω (rub upon the touch-stone; hence, put to the test); -νισμός/הַנִּסָּה: torture* Job 9. 23; *-νός/הַנִּסָּה: test, trial of genuineness* 56, 152 tm, 174 t
- נִסְּוֹ, נִסְּוֹ *χάζομαι* 35 t, 88, 152 tm, 427 t
- הִסִּיג, הִסִּיג *ἀνα-; συγγίγνομαι: have sexual intercourse with* Mich 6. 14 88, 152 tm
- נִסָּךְ *σπένδω: make a drink-offering* (because before drinking wine a portion was poured on the table, hearth, or altar) [To this day, before ritual drinking, the Jews pour a little wine from the brim-full cup into the saucer, which is not drunk]; *נִסָּךְ/σπονδή: drink-offering* 119 t, 152 tm
- „, נִסָּךְ, נִסָּךְ *τήκω, τάκω: melt, melt down* (trans.), of metal, Jer 6. 29; *bring clouds down in rain* Ex 9. 33; *κατα-: dissolve* Job 38. 37 24 t, 34-5 t, 64, 88, 152 tm
- נִסָּךְ, נִסָּךְ, נִסָּךְ *δια-: melt* 88, 165 tm
- הִנְצֵל *ἐόπηγέομαι: v. הִנְצֵל* Dan 2. 25, 4. 3, 6. 19 50, 67
- הִנְצֵל, הִנְצֵל *κλείδωμα: fastening; ἐπόδημα: sandal* 71, 153 tm
- הִנְצֵל *κλείθρον* 71, 80, 153 tm
- נִסָּךְ *ἄγω, προσ-: bring or draw to oneself, attach to oneself, bring over to one's side; cf. εὐνοέω; cf. נִסָּךְ προσάγωγος: attractive, persuasive; εὐνοος* 67, 153 tm
- הִנְצֵל *δόναξ: v. הִנְצֵל* Jes 55. 13 58
- נִסָּךְ *σεύω: Neh 5. 13* 88, 154 tm
- נִסָּךְ *ἐκ-* 88, 154 tm
- הִנְצֵל *φέρω, ἀπο-: Pass., to be carried from one's course* 65, 88
- הִנְצֵל *κατα-: Ps 136. 15* 154 tm
- הִנְצֵל *φορυτός* 66, 154 tm
- נִסָּךְ *προσσαιρέομαι: choose and associate with* Gn 37. 2; *cf. νεαντεύομαι* 62, 154 tm
- נִסָּךְ *πεῖνα* 61, 154 tm
- הִנְצֵל *Μέμψις: Jes 19. 13* 56
- נִסָּךְ *τόπος: v. הִנְצֵל* Jos 11. 2, 12. 23 64
- „ *πτύον: (πτύω) winnowing shovel, fan* Jes 30. 28 80
- נִסָּךְ, נִסָּךְ *φυσάω* 88, 101, 154 tm
- נִסָּךְ *δια-: blow or breathe through* Job 20. 26 88

- חִפְּיָה *ἐκπνέω* 155 tm
 אָנְרָא *ἀνθραξ*: cf. *τόπαζον* 63, 64, 72, 155 tm
 נָפַל, etc. *βάλλω*, etc. 40, 88, 107, 327; נָפַל, etc. *πίπτω*,
 etc. 643-5 tm; נָפַל, etc. *σφάλλω*, etc. 88; מִפְּלֵה
 מִפְּלֵה *πτῶμα* 71; מִפְּלֵה *σφάλμα* 71; נָפַל
ἀμβλύς 65; נָפַל *ἀμβλωθρίδιον* 65, 644 tm;
 נָפַל *προσπίπτω* 327, 645 tm; נָפַל *διαφυσάω*
 36 t; נָפַל *πετάννυμι*; נָפַל *ἀπο-* 156-7 tm
 נָפַל *ἀναψύχω*: *cool, refresh*; Pass., *to be revived*,
refreshed; the Act. is also used intr., *become cool*,
recover, revive; *take relaxation* 156 tm, 427 t
 נָפַל *ψυχή* 13, 53, 156 tm, 426-7 t
 נָפַל *πτολεμίζω*, *πολ-* 14, 40, 369 tm; נָפַל *πόλεμος*,
πολ- 14, 40, 74, 79, 97 tm; נָפַל *ἵστημι* 387; נָפַל *ἀν-*
 88; נָפַל *σύστημα*; נָפַל *ἵστίον*,
σταθμός 71, 156-7 tm
 נָפַל *εἰσάγω*: *introduce*; *to bring a cause into court*;
 generally, *bring a person into court, prosecute* Am 5.
 15; *προσ-*: *introduce*; *introduce at court*; *bring a*
person into a law-court as a defendant or as a wit-
 ness; נָפַל *ἐξαιρέω* 28 t, 62, 157 tm, 203 tm
 נָפַל *τινάσσω*; cf. *σεῖω* 64, 157 tm
 „ *φθείρω*: *destroy*; Pass., *to be destroyed* Jer 2. 15, 9. 11 65
 נָפַל *μάχομαι*: *fight*; in Hom. mostly of armies and
 persons fighting as parts of armies, but sus. of
 single combat Ex 2. 13 157 tm
 נָפַל *ἀποσυλάω*: *strip off spoils from a person*;
 hence, *strip off, take away* Ex 3. 22, 33. 6 85 t, 88, 158 tm
 נָפַל *νεκρία*, *σψστός* 24 t, 158 tm; נָפַל *νεκρός* 48, 158 tm
 נָפַל *κεραμεύς*: *potter* Ps 73. 26 Job 7. 20 158 tm
 נָפַל *κόπτω*, *δια-* 57, 158-9 tm
 נָפַל *διακοπή* 159 tm, 189 tm
 נָפַל *κόπανον*: *pestle*; = *κοπίς*: *chopper, cleaver*; *σκάμμα* 71, 159 tm
 נָפַל *φακώδης*: *freckled* Gn 34. 32 Jos 3. 5; *lentil-coloured*
καλαβάρ calabash; of the kidneys *כָּלֵךְ* Ex 29. 13 65
 נָפַל *φακωτός*: *lentil-shaped* Cant 1. 11 [to this day,
 women in the Middle East wear necklaces of
 stringed coins or coin-shaped pieces of metal] 65
 נָפַל *δικάζω*: *decree punishment*; *τίνυμαι*: poet. for
τίνομαι (*punish*; *take vengeance*) *avenge, take vengeance*

- for; *avenge oneself; repay*, of the punisher (נקמִתָּה);
ἀποτίνυμαι 58, 88, 159 tm
- נקם, נקמה, דִּיקָה: *penalty; punishment; vengeance; retribution, vengeance; punishment for* 58, 67, 159 tm
- נקם δικάστης: *avenger* 58, 159 tm
- נקח ἔχω 88, 160 tm
- נקיף περι- *encompass, surround* Jos 6. 11 Ps 88. 18;
surround so as to guard IICh 23. 7 88, 160 tm
- נקח κόπτω 29 t, 33, 57, 160 tm; נקח κατά- 57, 160 tm
- נקח κόπτω: *of birds, peck* Prv 30. 17; ὀρύσσω: *dig; dig up; gouge out eye* 60, 68, 88, 160 tm
- נקח, נקח, נקח, נקח: *have eyes knocked out; gouge out (W); dig out* Jes 51. 1; *gouge out the eyes; to have one's eyes burnt out* Jud 16. 21 88, 160 tm
- נקח φανακίζω 65, 160 tm
- נשא ἀριθμέω: *number, count, reckon* Nu 1. 2 63
- נשא, נשא, נשא, נשא αἰθων 72, 161 tm
- נשא, נשא, נשא, נשא πείθω 88, 161-2 tm
- נשא, נשא, נשא, נשא ἀνα-, κατα- 88, 161 tm
- נשא, נשא, נשא, נשא σείω 162 tm
- נשא ἐπι-, μεταφέρω: *carry across, transfer* IIS 17. 13 88
,, ἐπαίτιόμαι: *bring a charge against, accuse* Lev 22. 16;
נשא ἀιτιόμαι: *accuse, censure, impute* Ib 19. 17
- נשא, נשא, נשא, נשא τίθημι 64, 88, 163 tm, 372 tm, 423
- נשא, נשא, נשא, נשא ὑπο-: *put down as a deposit or stake, pawn, pledge, mortgage* Dt 24. 10 Ps 89. 23 88
- נשא ὑψόω; נשא, נשא, נשא ὑψωμα 72, 88, 101, 161 tm
- נשא ἔξ-: *exalt; elevate* IIS 5. 12 Esth 5. 11, 9. 3 161 tm
- נשא ἔρρω xxvii-xxviii, 88, 92, 101, 112, 160 tm, 411 t, 638 tm
- נשא ἀνα-: *raise up, ἀ. πόδα lift it*, Euripides, *Phoenissae* 1410 Gn 29. 1; *utter* ἀνεείκατο μῦθον וישא בשלו Nu 23. 7 Jes 14. 4, ὥσπερ κλοῦτο וישא Gn 29. 11, Apollonius Rhodius 3. 463, 635; δια-, προσ- 88, 160-1 tm
- נשא, נשא, נשא, נשא προσφόρημα: = προσφορά (*food, victuals*) Gn 43. 34 IIS 11. 8 Jer 40. 5 Esth 2. 18 72
- נשא, נשא, נשא, נשא φόρημα xxvii-xxviii tm, 15-16 t, 72, 161 tm;
נשא, נשא, נשא, נשא αἰδεστός 102 tm, 107, 113, 161 tm
- נשא, נשא, נשא, נשא καίω: *kindle; Pass., to be lighted, burn; cf. αἰθω* 88, 164 tm
- נשא, נשא, נשא, נשא κατα-: *burn completely; cf. καταίθω* 164 tm; נשא, נשא, נשא, נשא δανείζω 678 tm, 426; נשא, נשא, נשא, נשא δανειστής Ex 22. 24, 162 tm, 327

XIX. CATALOGUE OF GENERAL HOMOLOGIES 527

16; in writing, <i>pass from one subject to another; change course, turn round</i> Gn 2. 11, 13 Nu 34. 4, 5 Jos 15. 3, 10; <i>go after, follow a pursuit eagerly</i> Jer 31. 22 (21)	56, 76 t
סבב סביבו, סביבה, סביב ἀμφί	168 tm
סגל a point of vocalization	99
סגל συγκλείς: Thessalian for σύγκλητος (<i>called together, summoned; οἱ σ. invited guests; σ. ἐκκλησία at Athens, an assembly specially summoned; generally, σύγκλητος (sc. βουλή), summoned council, opp. ἐκκλησία</i>) Ex 19. 5 Dt 26. 18 Mal 3. 17	78
„ σύγκλεισις, ξύγκλησις (συγκλείω) <i>locking up, safe storage</i> Eccl 12. 8 ICh 29. 3	78
סגר סגר, סגר, סגר κλείω (A) <i>shut, close, bar</i> Gn 8. 2, 19. 6 Jos 2. 5; <i>shut in, enclose</i> Ex 14. 3	25, 68
סגר סגר, סגר, סגר ἐγ-: <i>shut in, close; generally, shut up, confine</i> IS 23. 7 Ps 63. 12	25, 29 t
סגר סגר, סגר, סגר κλειθρον, κλειστρον: <i>bar for closing a door</i> Ex 25. 27 Jos 24. 22 Hos 13. 8; cf. -ισμα	38, 74, 80
סגר סגר, סגר, סגר συγκλεισμός: <i>being shut up, confined</i> Jos 42. 7 Mich 7. 17	71
סגר סגר, סגר, סגר εἰσχειρίζω: <i>put into one's hands, entrust</i> IS 26. 8 Jos 19. 4	25, 29 t
סגר סגר, סגר, סגר ζακρύοις: <i>very numbing, freezing</i> Prv 27. 15	51
סגר סגר, סגר, סגר σανδών: <i>transparent robe; συνδών: fine cloth, usually, linen; anything made of such cloth, garment of linen (sis. muslin)</i> Jud 14. 12 Prv 31. 24	56, 78
סגר סגר, סגר, סגר Σκυθῶν: (sc. ἄστυ, town) <i>of the Scythians</i> Gn 13. 10	129, 300
סגר סגר, סגר, סגר στρέφω: <i>turn about or aside</i> Cant 2. 17	327
סגר סגר, סגר, סגר μετα-: <i>turn about, turn round; generally, change, alter</i> IIR 23. 34, 24. 17 Est 6. 22; ἀπο-: <i>turn away or aside</i> Ez 7. 22 Cant 6. 5	327
סגר סגר, סגר, סגר ζεύγνυμι	117 tm
סגר סגר, סגר, סגר ζευκτός: <i>joined</i> Cant 7. 3	117 t
סגר סגר, סגר, סגר σηκός: <i>pen, fold</i> Ez 19. 9	48, 77
סגר סגר, סגר, סגר σύνοδος	55, 77, 90, 378 t
סגר סגר, סגר, סגר ἐπισκiasμός: <i>shadowing, covering</i> Ex 34. 33	71
סגר סגר, סגר, סגר סגר, סגר, סגר σηκός, σακός: <i>pen, fold, esp. for rearing lambs, kids, calves</i> Gn 33. 17; <i>the dragon's den</i> Jer 25. 38 Ps 10. 9; <i>sacred enclosure, precinct, chapel, shrine; the σηκός was sacred to a hero, the</i>	

528 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- ναός (נה) to a god, a distinction not observed Ps
 27. 5, 76. 3 Thr 2. 6 48, 77
 סוס ἵππος: v. חבל Gn 49. 17 Ex 14. 9 Dt 17. 16 IIR
 23. 11 Jer 12. 5 Cant 1. 9 24 1, 41, 44, 51, 60
 סוף ψοφέω: intr. *perish, come to a bad end* Gn 18.
 23-4, 19. 15 IS 26. 10 Jer 12. 4 Am 3. 15 53
 סוף σχοῖνος: v. אגוז Ex 15. 4 77
 סופה Τυφώς: as Appellat., *whirlwind, typhoon*; =
 Τυφών: as Appellat., *typhoon* Jes 5. 28, 17. 13, 21. 1,
 29. 6 Jer 4. 13 Hos 8. 7 Prv 1. 27 Job 21. 18, 37. 9 78
 סור κλίνω: *turn aside* Gn 19. 2 Ex 3. 4, 32. 8 Jud 4. 13
 IIS 2. 21, 23 Thr 4. 15; v. סלם 22-3
 סור σειραῖος 107 tm, 113-14; סחב, סחף, ספוא; סחב
 σπάσμα 350-1 tm
 סחר ἀγορά: *provisions, supplies*; ἀγοράσμα: *that*
which is bought or sold, mostly pl., wares, merchandise
 Jes 45. 14 Ez 27. 15 Prv 31. 18 74, 377
 סחר ἀγοραῖος: *frequenting the market; those who fre-*
quented the ἀγορά; = traders (i.e. sutlers; Gn 23. 16,
 37. 28 Jes 23. 2, 8 Ez 38. 13 43
 סחחר ἀγορασμός: *purchasing; purchase* IR 10. 15 71
 סחרת, סחרת γέρον: *anything of wicker-work* Esth 1. 6;
oblong shield, covered with ox-hide Ps 91. 4 15 1, 41, 48, 80-1,
 326
 סן, סן Σκυθία: *Scythia* Ex 16. 1 Nu 13. 21 Ez 30. 15 129 1
 סני, סני Σκύθης: *Scythian* Gn 10. 17 Ex 19. 1, 11 Jer
 49. 12 129
 סיס ūs or sūs: *the wild swine, of the boar; sow; of the*
domesticated animal; sūs ἄγιος יעזר Jer 8. 7
 [the 1 replaces the spiritus] 23-4 1, 41, 43
 הסכית ἡσυχάζω: *keep quiet, be at rest; abs., impose silence*
 Dt 27. 9 33-5 1, 55, 92
 סכך, סכך σκιάζω: *overshadow, shade, darken; cast a*
shadow; generally, overshadow, cover Ex 25. 20, 33.
 22, 40. 3 Ps 140. 8 Job 10. 11, 40. 22 83, 252 tm
 הסך ἐπι-: *throw a shadow upon, overshadow; of the Divine*
presence, overshadow for protection, etc. Ex 40. 21
 Ps 5. 12, 91. 4 Job 3. 23, 38. 8 88
 סכה σκίας: (σκιά) *canopy or arbour (in form like a sun-*

XIX. CATALOGUE OF GENERAL HOMOLOGIES 529

	<i>shade</i>) Lev 23. 34, 42 Jes 1. 8 Jon 4. 5 Am 9. 11 Job 27. 18 Neh 8. 15-17	52
קֹסֶף	σκιασμός, ἐπι-: v. קֹסֶף Ex 27. 16, 35. 12, 15 IIS 17. 19 Jes 22. 8 Ps 105. 39	71
קֹסֶף	ἱστίον: (Dim. of ἱστός in form only), <i>web, cloth</i> Jud 16. 14; <i>sheet</i> Jes 28. 20	71
קֹסֶף, קֹסֶף, קֹסֶף, קֹסֶף	σχῆμα: <i>form, shape, figure</i> Lev 26. 1 Nu 33. 52 Ez 8. 12 Am 5. 26; <i>appearance</i> , opp. the reality, esp. <i>outside show, pomp</i> Ez 28. 13	53, 71-2, 93
קֹסֶף, קֹסֶף, קֹסֶף	σκολιάζω, -αίνομαι	95 tm
קֹסֶף	σκήνημα, σκάνημα: = σκηνή, σκανά: pl., <i>camp</i> Ex 1. 11 IR 9. 19 IICH 17. 12; = σκήνωμα: mostly in pl. <i>soldiers' quarters</i> ; v. קֹסֶף (קֹסֶף)	71
קֹסֶף	θυλακίσκος = θυλάκιον I, Dim. of θύλακος = θύλαξ, and θυλακίς, <i>bread-basket</i> Gn 40. 16-17 Ex 29. 3, 32 Jud 6. 19; cf. קֹסֶף/καλάθιον, Dim. of κάλαθος: <i>basket</i> <i>narrow at the base</i> , esp. for fruit; carried in proces- sion in honour of Demeter Dt 26. 2, 4	39, 79
קֹסֶף	τέλος: <i>through to the end, completely; throughout, for</i> <i>ever, all the time, always</i> Hab 3. 3 Ps 3. 3	41-2 t, 48
קֹסֶף, קֹסֶף	ὁδονομέτης (with or without ὁδός) <i>thoroughfare, highway</i> Nu 20. 19 Jud 5. 20 Jes 19. 23, 35. 8, 52. 10; v. p. 514	71
קֹסֶף	ἐλεέω: (ἐλεος) <i>to have pity on, show mercy to</i> ; ἐλά- σκομαι: (ἐλαος) <i>to be merciful, gracious</i> ; ἐλήκω: (ἐλά- σκομαι) <i>to be gracious, of a god</i> ; = ἐλατεύω, ἐλημι Ex 34. 9 Lev 4. 20 Jes 55. 7 Jer 5. 1, 7; v. קֹסֶף	51
קֹסֶף	ἐλεος: v. קֹסֶף; ἐλασία = ἐλασμός, ἐλασμα, ἐλέωσις: <i>propitiation</i> Ps 130. 4 Dan 9. 9 Neh 9. 17	51
קֹסֶף	ἐλεήμων: v. קֹסֶף; ἐλαστής: <i>propitiator</i> Ps 86. 5	51
קֹסֶף	κλίμαξ: (κλίνω) <i>ladder</i> (because of its <i>leaning against</i>) Gn 28. 12	39, 69
קֹסֶף	θυμίαμα: <i>incense</i> ; name of a particular kind (perh. = ἀμμωνιακόν, קֹסֶף); usu. in pl., <i>fragrant</i> <i>stuffs</i> Ex 30. 34	42 t
קֹסֶף	ξανθόω: <i>dye yellow</i> ; Pass., <i>become yellow</i> Ps 119. 120	45
קֹסֶף, קֹסֶף	ξανθός (Σκάμανδρος)	48, 93, 316 tm, 401
קֹסֶף	סάμπι: a letter in the alphabet	20
קֹסֶף	κλίνω: <i>lean, lean upon or against a thing</i>	35 t
קֹסֶף	σμίλευμα: <i>a piece of carved work</i> Dt 4. 16 Ez 8. 3, 5	43

530 XIX. CATALOGUE OF GENERAL HOMOLOGIES

טב	ὄπλον (cf. σκηνή: <i>tabernacle</i> ; דבר, אדרעי, ἱδρυμα: <i>temple, shrine</i>)	315 tm, 406
טב, טב	σκηνή, -νημα: <i>tabernacle</i> Dt 33. 16 Jos 15. 49	81
טב	σῆς: <i>moth</i> Jes 51. 8; cf. ψυχή: <i>butterfly or moth</i> ; פרע	53, 374 tm, 427
טב	σειώ: v. נדד Ps 55. 9	12
הע, הע, הע	πτόρθος: <i>young branch, shoot</i> ; generally, <i>branch</i> Jes 17. 6, 27. 10 Ez 31. 5-6; v. חסר	93
טע, טע	ζέω, ζείω, ζέινυμι: <i>boil, seethe</i> ; metaph., <i>boil or bubble up</i> τῆς θαλάσσης ζεσάσης Jon 1. 11; of passion IIR 6. 11	51
טע, טע	ζέοις: <i>seething, effervescence, boiling</i> Jer 23. 19 Ez 13. 13 Ps 107. 25, 29	35 t, 402 t
ה, ה, ה	σκύφος: <i>cup, can</i> , esp. used by peasants; of wooden milk vessels Jud 5. 25, 6. 30 Zach 12. 2 Ps 56. 9; cf. κύπελλον: <i>milk vessel</i>	81, 315
טפ	κόπτω: <i>smite</i> ; Med. κόπτομαι, <i>beat or strike oneself, beat one's breast or head through grief; mourn for any one</i> Gn 23. 2 Jes 32. 12	43
טפ, טפ	προστίθῃμι: <i>impose, inflict</i> disgrace upon him Dt 32. 23; add Nu 32. 14 Jes 30. 1; cf. טפ	52
אפ, אפ	στιβάδιον, -δειον, Dim. of στιβάς: (στειβώ) <i>bed of straw, rushes, or leaves, whether strewn loose or stuffed into a mattress; straw strewn at a sacrifice</i> Gn 24. 25 Jud 19. 19	71
הפ, הפ	πτύγμα: v. הפפ	71
הפ, הפ	σκάφος (B): <i>hull of a ship</i> ; generally, <i>ship</i> ; Dim. σκάφιον (B): <i>small boat</i> ; σκαφίς (B): <i>boat, skiff</i> Jon 1. 5	52
לפ	χήλινος (cf. σκύφος)	315 tm
ןפ, פפ	σκεπάζω, σκεπάζω: <i>cover, shelter</i> ; cf. κρύπτω	31 t, 35 t, 61, 68
ןפ, פפ	σκεπαστός	35 t, 105 tm
קפ, קפ	τύπτω: <i>beat, strike, smite</i> Nu 24. 10 Jer 31. 19 (18) Job 27. 23; cf. ψοφέω	53, 65
קפ, קפ	ψηφίζω: v. הפפ Gn 16. 10 Lev 15. 13, 23. 15 IIS 24. 10 Jes 22. 10	53
קפ, קפ	ψηφίον, Dim. of ψηφός: <i>reckoning, number</i> Gn 41. 49 Ex 23. 26 Lev 25. 15-16 Dt 32. 8 Jud 6. 5 IIS 24. 2 Jes 2. 28 Ps 147. 5 Job 3. 6, 21. 21 Esr 8. 34 ICh 32. 16 (15) ICh 2. 16	71

NIX. CATALOGUE OF GENERAL HOMOLOGIES 531

ספר	γραφή, συγ-	xxv, 22-3, 113 tm	
ספר	γραφεύς: scribe, scrivener		23
ספר	ὄπλον (cf. γραφή, συγ-)		315 tm
ספרד	Σπάρτη, -τα: Sparta	38, 130-1 t, 300	
ספרה	σκύφος: v. סף		81
סקוה	Σκευᾶ: Sceva	320-2 t	
סר	ἐχθρός: v. אכור IR 20. 43		326
סרה	στόρνυμι, -νύω, στρώννυμι, -ύω, στορέννυμι, -ύω: spread the clothes over a bed; generally, spread, streu Ex 26. 12 Ez 17. 6 Am 6. 4	33 t, 35 t, 52	
סריון	סריון, סריון, סריון θωρακείον: cuirass Jer 45. 4, 51. 3 Job 41. 18 Neh 4. 10 IICh 18. 33, 26. 14	35 t, 48, 59, 393	
סרניב	τεθωρακισμένοι: (θωρακίζω: prose form of θωρήσσω, arm with a breast-plate; Pass., θωρακισθείς; τεθωρακισμένοι) cuirassiers IS 29. 2; ἄρπαντος: an absolute ruler, unlimited by law or constitution; κοίρανος: king, ruler, leader, commander IS 5. 18	48, 59, 393 t	
סרעפה	πτόρθος: v. סרף		
ססרה	θεράπων: henchman, attendant; servant, slave (like סרף); ὑπηρέτης: servant, attendant (like סרף) Am 6. 10		48
סרה	ψάλλω: pluck, pull, twitch; mostly of the strings of musical instruments, play a stringed instrument with the fingers, and not with the plectron ICh 15. 22, 27	15-16 t, 39, 53-4	
סרעב	ράθυμος	41, 90 tm, 298-9 tm	
סהב	φράσσω: stop up, block Thr 3. 8 IICh 32. 3-4, 30; Pass., Neh 4. 1		52
נסתר	הסתיר, הסתיר συγκρύπτω: cover up or completely; con- ceal IS 20. 5 IR 17. 3 Jer 16. 17 Prv 22. 3, 27. 12 Job 3. 23, 28. 21	23, 411 t	
ספ	νάπος: post-Homeric form, = νάπη (woodland dale, dell, glen); of a grove or thicket; also, ravine, gully IS 26. 13 Jer 4. 29	44, 57	
„	νέφος: cloud, mass of clouds Ex 19. 9 Jud 5. 4 Jes 18. 4 Ps 77. 18 Prv 16. 15	44, 57	
סבד	ὀπηδός, ὀπαδός: attendant; as Adj., following, accompanying, attending Gn 9. 25, 24. 5, 26. 24 Dt 34. 5		38

עֲבָדָה, עֲבָדָה	128
עֲבָדָה, עֲבָדָה, עֲבָדָה <i>ὑπηρέτης θεοῦ</i> : attendant of God [עֲבָדָה may mean عبد الله] IR 4. 6 Jer 36. 26 ICh 5. 15	128
עֲבָדָה, עֲבָדָה, עֲבָדָה <i>ὑπηρέτης Διός</i> : attendant, follower of Zeus IR 18. 3 Ob 1 ICh 6. 29	128
עֲבָדָה [I think אֲדָם here is (like אֲדָם, red) the homologue of ξανθός, the sun] IIS 16. 10	128, 310 t
עֲבָדָה <i>ὑπηρέτης Μόλοχ</i> : the servant of Moloch Jer 38. 7	93, 128, 307 t
עֲבָדָה <i>ὑποθήκη</i>	57, 78, 90 tm, 424 t, 679 tm
עֲבָדָה <i>πυρός</i> : wheat, <i>Triticum vulgare</i> Jos 5. 11-12	66, 77
עֲבָדָה <i>ὑπό</i> ; עֲבָדָה <i>πρός</i> , <i>ὑπέρ</i>	173-4 tm
עֲבָדָה <i>παράβαίνω</i> : overstep, transgress Jud 2. 20 Jes 24. 5 Prv 22. 3; sin against a god Nu 14. 41, 22. 18; pass over; let pass Am 7. 8 Mich 7. 18 Esth 1. 19; in Med. commit an offence against Prv 14. 16, 26. 17	61
עֲבָדָה <i>παράβασις</i> , <i>παράβ-</i> : overstepping; transgression <i>ἁμαρτία</i> : guilt, sin Prv 21. 24	381
עֲבָדָה <i>περάω</i> ; עֲבָדָה <i>ὑπέρ</i> -; <i>διαπεραιώω</i>	66, 114 t, 309 tm
עֲבָדָה <i>πόρος</i> : (<i>πείρω</i> , <i>περάω</i>) means of passing a river, ford, ferry IIS 19. 19; cf. <i>πορθμός</i>	74, 79
עֲבָדָה <i>πορθμός</i> : (<i>πείρω</i> , <i>πόρος</i>) ferry or place crossed by a ferry, strait, narrow sea Gn 32. 23 Jud 3. 28; any narrow passage IS 14. 4	71, 79
עֲבָדָה <i>πυρόω</i> , עֲבָדָה <i>ἑκ</i> - 66, 87, 93, 114 t, 305 t, 308-9 tm; עֲבָדָה <i>νάπος</i> : ע. עב; עֲבָדָה <i>ὑπέρ</i> 3, 174 tm	
עֲבָדָה <i>ἔπος</i> : ע. דבר	50
עֲבָדָה <i>ἡπειρώτης</i> : landsman; dweller on the mainland (from <i>ἡπειρος</i> , <i>ἄπ-</i> , <i>terra firma</i> , land, opp. the sea), opp. <i>νησιώτης</i> (islander); Asiatic; <i>ἀβρός</i> : graceful, delicate, pretty; freq. with a notion of disparagement, dainty, luxurious; hence, <i>ἀβρὰ παθεῖν</i> live delicately; a common epithet of Asiatics Gn 14. 13, 39. 14	4, 8, 286 t
עֲבָדָה <i>ἄμμα</i> : (<i>ἄπτω</i>) anything tied or made to tie; hence, cord Jud 16. 2 Ez 4. 8 Hos 11. 4; link of chain Ex 28. 22, 24; עֲבָדָה <i>ἄπτω</i> , <i>ἐφ-</i> : claim as one's property Mich 7. 3	326
עֲבָדָה <i>ἀγαμαι</i> : abs., wonder; admire a person Ez 23. 9, 12; to be delighted with Ib 23. 5, 7	326

XIX. CATALOGUE OF GENERAL HOMOLOGIES 533

עָלָה κύκλος; וְלִי עֵזְרָא 94 tm
עָלָה ἀγορά: v. עָלָה; ὄχλος: in political sense, *populace*,
mob; popular assemblies Ps 68. 31 378-9
עָלָה ἀγοραῖν: v. עָלָה Jes 15. 8 355 tm, 377
עָלָה μόσχος (B): calf, young bull Gn 15. 9 Ex 32. 4
Lev 9. 2 Dt 21. 3 Jud 14. 18 Jes 11. 6 Jer 34. 18,
46. 20 377-8
עָלָה ἀγάνα, κύκλωμα; וְלִי עֵזְרָא κύκλωμα 94 tm, 174 t;
עָלָה עָלָה τὸ αἰεί; עָלָה αἰδῖος 49, 318 tm
עָלָה ἐναντίος: opposite, = ἀντίος; in hostile sense, *oppos-*
ing, facing in fight; an *enemy* Gn 49. 27 Jes 33. 23 199 tm
„ -δε: v. עָלָה IS 2. 11; עָלָה μεγάλως 83, 296 tm
„ αἰεί, αἰεί, αἰεί: ever, always Jes 26. 4; ὁ αἰὶ χρόνος
eternity Jes 30. 8 Hab 3. 6 Ps 111. 8 עָלָה Lev 27. 20
(cf. Ib 25. 23, 30) 318 tm
„ εἰς: to denote a certain point or limit of time, *up*
to, until, ἐς ἡὼ Od. 11. 375 עָלָה (עָלָה) Gn 32.
25, εἰς πότε; until when? how long? עָלָה Ex 10.
3 IS 1. 14, 16. 1 Ps 94. 3 Prv 6. 9 Neh 2. 6 עָלָה
(עָלָה/עָלָה) Ex 8. 5; in, as far as 13, 131 t, 334
עָלָה עָלָה εἰς 5, 13, 28, 30 t; עָלָה εἰς τὸ νῦν 76 t; עָלָה
עָלָה εἰς αἰδῖον 49, 169 tm, 318 tm
עָלָה עָלָה εἰς αἰὶ χρόνος Ps 132. 12, 14 318
עָלָה עָלָה ἕως, εἰς, ἕως, ἕως; αἰεί, αἰεί 30 t, 51, 318-19 tm
עָלָה עָלָה ἐν ἕως: while, so long as IIS 1. 9 Job 27. 3
עָלָה עָלָה ἕως ἂν: until, till Gn 24. 33 319 tm
עָלָה עָלָה ἕως ὅψέ; עָלָה עָלָה ἕως πρωί; עָלָה עָלָה ἕως κε;
עָלָה עָלָה ἕως πότε: how long Ex 10. 3, 7 IS 1. 44, 16.
1 Jes 6. 11 Prv 6. 9 Neh 2. 6 319 tm
עָלָה עָלָה ἕως ὅτε; עָלָה עָלָה ἕως ἄρτι; עָלָה עָלָה ἕως κε
עָלָה עָלָה ὥστε: so that Cant 2. 7, 3. 4, 8. 4 319 tm
עָלָה μέγας; οὐ, οὐχ: v. עָלָה 51
עָלָה εἶδω 296 tm
עָלָה δάϊος: enemy Gn 49. 27 עָלָה 325, 330 tm
עָלָה עָלָה δύνω: go or get into; of clothes and armour,
get into; trs., put on Jes 59. 17 Jer 4. 30, 31. 4 (3),
43. 12 Hos 2. 15 Ps 71. 13, 104. 2, 109. 29 Job 40. 10;
עָלָה עָלָה ἐν- or ἐνδύνω: of clothes, put on, wear
Prv 25. 20; causal, put on another, clothe in; clothe
Ez 16. 11 Ps 89. 46 83 t 88, 114

סלה <i>τέλος</i> : v. עֲלֵמָן, עֲלֵמִיָּא, עֲלֵמָא, עֵלָם, עֵלֹם, עֵלָם	
Gn 9. 26 IR 8. 13 Jes 26. 4 Ps 139. 24, 145. 13	
Dan 3. 33, 4. 31, 7. 18; <i>διὰ τέλους</i> <i>through to the end, completely; throughout, for ever, completely, all the time, always</i> לעולם Gn 3. 22 לעילום ICh 33. 7 לעולם Ib. לעלמן Ib. לעלמן	
Ps 77. 8 לעלמא Dan 2. 44 לעלמא Ib. לעלמן	
2. 4 עד עולם Gn 13. 15 עד העולם Ps 41. 14 Neh 9. 5; <i>διὰ τέλους αἰεί permanently, for good</i> עד עולם עד Jes 45. 17 עד עולם עד Dan 7. 18	24 t, 42, 64, 67, 319-20 tm, 390 t
עוֹנֵים (?) עוֹן: v. אֶהָא	41
עֶזְק <i>Ἡσία; Σκυθία</i> : v. סִין	129 t, 325
עֶזְקִין <i>Σκυθῶν ὄρμος</i> : the roadstead, anchorage—esp. the inner part of a harbour—of the Scythians; <i>Ἡσίας ὄρμος</i> Nu 33. 35 Dt 2. 8; אֵילָה	129 t
עֹרָה <i>δορά</i> (A): (<i>δέρω</i>) <i>skin when taken off, hide, of beasts; rarely, skin on the living body; χρώς</i> : of the human body, <i>skin or flesh</i> Gn 3. 21 Lev 9. 11, 13. 4 Job 2. 4	44, 58, 69
עֹרָה <i>τινάσσω</i> : <i>shake or brandish; generally, shake; make the strings quiver by striking them</i> Ps 57. 9	64
“ <i>φέρω</i>	65, 638 tm
עֹרָה <i>φόρυτος</i> : <i>whatever the wind carries along; hence, rubbish, such as collects in a farm-yard or a carpenter's shop; chips or shavings; chaff</i> (W) Jes 1. 31 Dan 2. 35	66
עֹרָה <i>ἐγείρω</i> : <i>wake; wake up!; arouse oneself</i> Ps 57. 9; <i>awaken, rouse; Pass., wake</i> Jes 51. 17; <i>rouse or stir oneself, be excited by passion</i> Ib 64. 6 Cant 2. 7; cf. ἐπ-	29 t
עֹרָה <i>ἐξ</i> : <i>awaken</i> Ps 35. 23; <i>metaph., awake, arouse, excite</i> (W) Jes 13. 17 Jer 51. 11 Cant 2. 7; cf. ἐπ-	204 tm, 334 t
עֹרָה <i>καθαίρω, κατ-, κατάγρημι</i> : <i>take down; put down by force, destroy; (city wall) raze to the ground, demolish</i> Jes 23. 13 Jer 51. 58 Ps 137. 7; <i>Pass., Jer 51. 58</i>	216 tm, 380
עֹרָה <i>θαλάω</i> : v. דָּאָה Joel 4. 11; cf. <i>ταχύνω</i> ; v. חֹשׁ	51, 64
עֹרָה <i>אֶהָא</i> : v. עוֹן	41
עֹרָה <i>αἰξ</i> ; <i>ἰσχυρός</i>	81, 96 tm
עֹרָה <i>ἰσχύς</i> : <i>strength of body</i> IIS 6. 14 Jes 51.	

536 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- 9; *might, power* IS 2. 10 Jes 42. 25, 43. 17 Jer 48. 17 28 t, 53, 92
- עִיר *ἄστυ*: *town*; with name in gen. [v. עיר]; in Attica,
town, i.e. *Athens* Gn 10. 19 86 t, 130, 134*
- עֲזוּב *ἀγαθοῦ, -θός*: v. עֲזוּב Dt 32. 36 IR 14. 10 82
- עֲזוּבֵי תְּהֵפֶת *ἀγαθόν*, pl., τὰ ἀγαθά, τὰγαθά: *goods of fortune, treasures, wealth* Ez 27. 12, 14, 22, 27; v. עֲזוּב 82
- עֲזִיבָה *ἀζένα*; *παγωνίας* 95 tm
- עָסָה *ἀίσσω, ἄσσω, ἄττω, ἄττω*: *turn eagerly to a thing, be eager after* Cant 1. 7
- „ *δίδωμι* 58, 360 tm
- „ *עָסָה* *δύω*: v. עָסָה Ps 65. 14 114, 425 t
- עֵין *δοκεύω*: *keep an eye upon, watch narrowly* IS 18. 9 68
- עֵין *מַעְיָן* *πηγή*: *running water*, used by Hom. always in pl., *streams* Gn 49. 22 Jes 41. 18; *fount, source* (pl.) Gn 24. 29 Lev 11. 36 Dt 8. 7 IR 18. 5 IICH 32. 4; *source, origin*, mostly in sing. IIR 2. 21 Mich 5. 1 Ps 75. 7; *the fount of light*, i.e. the South Ps 75. 7; *πηγή ἀργύρου*, of the silver mines at Laureion Job 28. 1; *ἀέναος, ἀενάων*: *everflowing* 61, 68, 71, 378
- עֵין *אֵינָה*: *light of the sun, sunlight; the sun; light; generally, any bright light* Ex 10. 5; and in pl., *rays, beams* IIS 12. 11; of the eyes, *the eyes* Gn 3. 7; *עֵינַי* 65, 337 tm, 389 t, 416 t
- עֵינַי *עֵינַי*: v. עֵינַי Gn 4. 17 Jes 14. 21 Thr 1. 1 68, 83 t, 92, 131 t, 290 tm, 411
- „ *ἀνῆρ* 285-6 tm
- עֵל *ζυγόν*; also *ζυγός, δυ-*: *yoke of a plough or a carriage* Nu 19. 2; metaph., Dt 28. 48 IR 12. 4, 10 51, 59
- עֵל *ἀμύβη*; *עֵל* *ἀνά* 30, 168 tm; *עֵל* *εἰς* 169 tm; *עֵל* *ἐπί* 15 t, 75 t, 83 t, 170 tm; *עֵל* *ἕως*: v. עֵל 30 t; *עֵל* *παρά*; *עֵל* *περί* 61, 172 tm; *עֵל* *πρός* 62; *עֵל* *πρὸς* 5, 15, 28, 173 tm, 301
- עֵל *ἥλιος*: v. אֱלֹהִים 125, 402
- עֵל *ἄλογος*: *speechless* (עלם) 44, 64
- עֵל *πυρόω*: v. עֵל Ps 78. 21; cf. *שָׁמַל*; *όλοκαυτέω, -τόω*: *bring a burnt-offering, burn an offering entire* 23, 56, 62, 93, 100
- עֵל *ἐκπύρωσις*: *conflagration; calcination* Lev 1. 3 IS 7. 9; *όλοκαύστησις, -καύτησις, -τῶσις*: *sacrifice of a burnt-offering* 119
- עֵל *τελέω*: *pay what one owes, what is due; generally,*

- pay; lay out, spend IR 10. 16–17 IICH 9. 16; τέλλω =
 ἀνατέλλω: intr., rise, appear above the horizon, of any
 heavenly body, as sun and moon Gn 32. 25, 27 64, 67, 422 t
 עלָה ἀνά 168 tm
- עלָה ἀναβαίνω, ἀμβ-: go up, mount; climb (V) Gn 28.
 12 Ex 34. 2 Jud 4. 12 IR 18. 42 Cant 7. 9; go up to
 heaven Jos 8. 20; to the upper rooms Ib 2. 8; go up
 to a temple Dt 17. 8 Jud 21. 5 IS 1. 3, 22 IR 12. 28
 Jes 38. 22; ascend to heaven Jes 14. 13 Ps 68. 19
 Prv 30. 4; of rivers in flood, rise Jer 51. 42; over-
 flow the fields Jes 8. 7 (עָבַר Prv 18. 4); of plants,
 shoot up Gn 40. 10 Jes 5. 6; c. acc., surpass Prv 31.
 29; enter into one's heart, of thoughts Jer 7. 31; in
 causal sense, make to go up (עָלָה Jos 2. 6 Jes 8. 7) 22
- עלָה בָּאֶתְרוֹן: step IR 10. 19 Ez 40. 22, 34, 37 [note
 that the material element from the Heb. viewpoint,
 namely, the Prep. ἀνά, is absent]
- „ αὐλημα: (αὐλέω) piece of music for the flute Ps 122. 1
 [this should have been spelt מַחֲלֵה, similarly to its
 cognates: מַחֲלֵה/αὐλός IS 10. 5, and מַחֲלֵה/αὐλός
 Ps 5. 1] 71
- עלָה φύλλον: leaf Prv 11. 28; ע. עלָה 66
- עלָה ἀναβαθμός: flight of steps, stairs Ex 20. 26 Am 9.
 6 Neh 3. 15, 12. 37 71, 175
- עלָה עָלָה ἀγλαίζω: take delight in IS 2. 1 Hab
 3. 18 Zeph 3. 14 Ps 9. 3, 149. 5 Prv 7. 18, 11. 10 14, 24 t,
 32 t, 43, 422 t
- עלָה בְּעֵלָה αὐλιον: chamber Jud 3. 20 IIR 1. 2 Jer 22.
 13–14 Ez 40. 26, 31 Ps 104. 3; cave, grotto IICH 32.
 33 71, 80
- „ αὐλισμα, -μός, -σις: lodging IR 17. 19 80
- עלָה μεγαλειός: magnificent, splendid Ps 91. 9 297 tm, 300–1
- „ ὀλοίός: poet. for ὀλοός (ὀλώϊος, οὐλοός, ὀλός;
 rare in pass. sense, destroyed, lost) IR 9. 8 IICH 7. 21 38, 403 t
- „ Ὑπερίων
 עלָה δεινός: (δέος) fearful, terrible חִיָּה Dan
 2. 31; τὸ δεινόν danger, suffering, horror Jes 66. 4;
 δεινὰ ποιεῖν make complaints Dt 22. 14, 17; clever,
 skilful חֲכָמִים ICh 28. 21; in bad sense, over-clever
 Jes 3. 4; עלָה τέλλω: perform Thr 1. 22, 2. 20 58

538 XIX. CATALOGUE OF GENERAL HOMOLOGIES

על־לה, על־לה	τέλος: (τέλλομαι, τέλλω) <i>achievement</i>	
IS 2. 3 Jes 32. 19 Ps 77. 13, 78. 11		64
על־לה	ἐπιφυλλίς: <i>small grapes left for gleaners</i> Jud 8. 2	
Jes 17. 6 Jer 49. 9; cf. על־לה/ἐπιφυλλίζω: <i>glean grapes in a vineyard</i> Lev 19. 10 Dt 24. 21 Jer 6. 9		54
על־מה, על־מה	πῶλος, ὁ and ἡ, <i>foal</i> , whether <i>colt</i> (فلو) or <i>filly</i> (فلوه); in poets, in fem., <i>young girl, maiden</i> ; freq. masc., <i>young man</i> Gn 24. 43 IS 17. 20	62, 67, 100-1
על־מה	αὐλός: <i>pipe, flute, clarinet</i> Ps 46. 1	79
על־מות	ἀθανάτως: <i>perpetually</i> Ps 48. 15	59
על־מות, עומות	ἀθάνατος: <i>undying, immortal</i> ; of things, etc., <i>everlasting, perpetual</i> ICh 8. 36	59
על־על, על־על	λείχω: v. על־על Ob 16 Job 39. 30	12
על־על, על־על	καλύπτω: <i>cover</i> ; Med., <i>cover or veil oneself</i> Gn 38. 14 Jon 4. 8	92
על־על, על־על	γαμέτης: e.g. על־על, על־על 125-7, 291 tm, 415 t	
על־על, על־על	γαμέτης: <i>husband, spouse</i> ; γάμος: <i>unlawful wedlock</i> Gn 19. 38 [unless על־על, in the context—like על־על—is the homologue of γονεύς: <i>begetter, father</i> ; or πατήρ; cf. על־על and על־על being synonyms—על־על]; Pythag. name for <i>three</i> (γ/2), for <i>five</i> (על־על Ib 45. 22); name of month (جَمَاد)	44, 125-7, 291-2 tm, 415 t
על־על, על־על	δῆμος: v. על־על Ruth 1. 16, 3. 11, 4. 4 Neh 9. 22, 24	12, 58, 292 tm, 377
על־על	δημότης: <i>one of the same people, fellow-citizen</i> ; at Athens and elsewhere, <i>member of a deme or of the same deme</i> Lev 5. 21, 18. 20	58
על־על	λαός: v. על־על Dt 20. 2, 5, 8, 9; γένος: <i>race, stock, kin</i> IIR 4. 13 Esth 3. 8	12, 56, 291-2 tm
על־על, על־על	θυμός 79, 297 tm, 299; על־על, על־על μετά 35 t, 171 tm; על־על σύν 173 tm	
על־על	σταθμός: (ἵσθημι) <i>upright standing-post</i> , freq. in Hom.; sts. of the <i>bearing pillar</i> of the roof Jud 16. 25-6 [the על־על here, and in על־על/ἵσθημι, is added to facilitate pronunciation, e.g. τύμπανον, τύπανον]	74
על־על, על־על	σταθμός: <i>standing-place</i> for animals, <i>farmstead, steading</i> ; sts. including the human dwelling; of men, <i>dwelling, abode</i> ; <i>quarters, lodgings</i> for travellers or soldiers IR 10. 5; על־על/ἵσθημι, על־על	71, 352 m
על־על	πένομαι: v. על־על Ps 127. 1	61

XIX. CATALOGUE OF GENERAL HOMOLOGIES 539

עָמַל	πόνος: v. עוֹי Eccl 2. 20	61
עָמַל	πένης: v. עוֹי Job 3. 20	61
עָמַל	ἀμαρτία: <i>failure, fault; error; guilt, sin</i> Nu 23. 21	
	Jud 10. 16 Prv 24. 2; v. אָבַר	381
„	ἀμύλλα: <i>contest for superiority, conflict; striving after</i>	
	Eccl 10. 15	44
עָבַלֵק	ἀνδρογίγας	289 tm
עָמַס, עָמַס, עָמַס	γεμίζω: (γέμω) <i>fill full of, load</i>	
	Ps 129. 7 Neh 4. 11. 13. 15	44, 243 tm, 326, 385 m
עָמַס	γεμιστός	103 tm, 385 t
עָמַסָה	γέμισμα	71, 360 tm
„	עָבִיד, γόμος	385-6 tm
עָמַר	κόμη: v. צָמַרָה Dan 7. 9	35 t, 44, 68
עָמַר, חֶבֶר	χοίνικος, -νιξ: <i>choenix, a dry measure, esp. for corn</i> Ex 16. 36; the <i>choenix</i> of corn was one man's daily allowance; given to slaves [cf. Ib 16. 16];	
	ἀμύλλα: <i>bundle of ears of corn, sheaf</i> Dt 24. 19	33 t
עָמַרָה	(ἄστυ) Κίμμεριών: (town) of the Cimmerians	
	Gn 13. 10	60, 300
עָמַרָה	Ὅμηρος: <i>Homer</i> IR 16. 16	121
עָמַרָה	αἰώπη: a kind of ἀμπέλος (any climbing plant with tendrils, esp. <i>grape-vine</i>) Gn 40. 10 Dt 32. 14, 32	120 tm, 326
עָמַרָה	ἀναψυχή: <i>coolness, relief, respite</i> Jes 13. 22, 58. 13	74
עָמַרָה	ἀναδέω, poet. ἀνδέω: <i>bind, tie up, wreath</i> Prv 6. 21	
	Job 31. 36	69
עָמַרָה	ἀνάδεμα, poet. ἀἶδεμα = ἀνάδημα, poet. ἀνδημα = ἀναδέσμη: <i>band for women's hair, snood</i> Job 38. 31	69, 71
עָמַרָה, עָמַרָה	ἀνίξομαι	110 tm
עָמַרָה	πένομαι: intr., <i>toil, work; (to have to work for one's living, hence) to be poor or needy</i> Ps 116. 10	61
עָמַרָה	πένης: (πένομαι) <i>one who works for his living, day labourer, poor man</i> Dt 24. 12	32 t, 61, 290 tm
עָמַרָה	πενία: (πένομαι) <i>poverty, need; lack, need</i> Job 36. 15	61
עָמַרָה, עָמַרָה	πόνος: (πένομαι) <i>work, esp. hard work, toil; stress, trouble, distress, suffering</i> Ex 3. 7 Thr 3. 1 Eccl 4. 8; <i>business, enterprise, undertaking</i> Ib 5. 13	29, 61, 68
עָמַרָה	πεινάω: <i>to be hungry</i> Ps 119. 107; <i>to be starved</i> Jes 58. 10	
עָמַרָה	πείνα: <i>hunger, famine</i> Ps 88. 10 Thr 1. 3 חֶעֱנִית	61

נָעַר, תַּעֲנִית	νηστis: not eating, fasting Ps 88. 16 Esr 9. 5; cf. נָעַר; πείνα, <i>sup.</i> ; ταπεινώσις, <i>inf.</i>	72
עָנָה	φωνέω: prop. of men, <i>speaking loud or clearly</i> , or simply, <i>speaking, giving utterance</i> Dt 27. 14 Job 32. 15 Cant 2. 10 לָט; of animals, <i>utter their cries</i> Jes 13. 22; as law-term, <i>affirm, testify</i> Gn 30. 33 Dt 31. 21 IIS 1. 16	66
עֲנָה	φωνή: (φάω) <i>sound, tone</i> ; prop., <i>the sound of the voice</i> Ex 32. 18	66
תַּעֲנִית	φώνημα: <i>sound made, utterance, voice</i> Prv 15. 1; <i>thing spoken, speech</i> Mich 3. 7 Prv 15. 28, 16. 24	66
עָנָה, עָנָה, תַּעֲנִית	καταπονέω: <i>to subdue</i> Ps 88. 8; Pass., <i>to be subdued</i> Gn 16. 9 Ex 10. 3; <i>maltreat, oppress</i> Gn 16. 6 Dt 26. 6 Jud 16. 5-6, 19 Job 37. 23, esp. in Pass. Gn 16. 9 Jes 53. 7	62-3
עָנָה	עָנָה, עָנָה, עָנָה, תַּעֲנִית ἐκταπεινώ <i>strengthd. for</i> ταπεινώ: <i>humble, abase</i> IR 8. 35, 11. 39 IIR 17. 20, Pass. Gn 16. 9 [cf. πονέομαι] Jes 53. 4 Ps 107. 17, 119. 71, 132. 1; <i>violate a woman</i> IIS 13. 12 Ez 22. 10-11 (cf. εὐνάζω); Pass., <i>humble oneself</i> , esp. of fasting and abstinence Lev 16. 31 Jes 58. 3 Ps 35. 13 (cf. διαπεινάω)	62-3
עָנָה	עָנָה, תַּעֲנִית ταπεινώσις: <i>humiliation, abasement</i> : IIR 14. 26 Ps 22. 25; -νότης: <i>low estate, abasement; lowness of spirits, dejection</i> תַּעֲנִית (v. ἐκταπεινώ, <i>sup.</i>)	62-3, 73
עָנָה	ταπεινός: of persons, <i>humbled, abased in power, pride</i> , etc.; <i>small, poor, weak, submissive</i> ; in moral sense, either bad, <i>mean, base, abject</i> ; or good, <i>lowly, humble</i> Dt 24. 12-15; πένης: <i>one who works for his living, day-labourer, poor man</i>	63
עָנָה	εὐνοια: (εὐνοος) <i>goodwill, favour</i> IIS 22. 36 Prv 15. 33, 18. 12, 22. 4	63
עָנָה	εὐνοος, -νοιος: <i>well-disposed, kindly, friendly</i> Nu 12. 3 Ps 37. 11	32 t, 63
עָנָה	αἶνεσις, ἐπ-; cf. φωνή	66
עָנָה	εὐνή: <i>bed; bedding; abode of nymphs, animals; lair of a deer; form of a hare, nest</i> Ex 21. 10; v. תַּעֲנִית	44
עָנָה, עָנָה	πένθημα: <i>lamentation, mourning</i> (pl.) Ez 24. 22 Am 2. 8	61, 290 tm
עָנָה, עָנָה	ἀνθή	32 t, 82, 285-7 tm, 290 tm

XIX. CATALOGUE OF GENERAL HOMOLOGIES 541

לָבַד	πόνος: <i>work, esp. hard work, toil</i> Eccl 1. 13, 3. 10; <i>trouble</i> Ib 2. 26, 4. 8; <i>business, enterprise, undertaking</i> Ib 5. 13; <i>stress, trouble, distress</i> Ib 2. 23, 5. 2	68
רַב, רַבָּע	εὐσγκος: <i>of good size, bulky, massive; of moder- ate or convenient bulk, compact, portable, of manageable size</i>	24 t, 38
רַב, רַבָּע	ἀγκύλιον: Dim. of ἀγκύλη, <i>loop in noose;</i> <i>link of a chain</i> Jud 8. 26 Cant 4. 9	38, 42 t
רַב, רַבָּע	δρόσος: <i>dew; in poets pure water; of other liquids,</i> δ. ἀμπέλου (<i>grape</i>), δ. καλάμου <i>sugar; of oil, of</i> <i>honey</i> Joel 4. 18 Cant 8. 2; cf. <i>πέσιμος</i> , p. 640	57, 59
רַב, רַבָּע	ὄπλον	315 tm, 342 tm, 406
רַב, רַבָּע	τέφρα, -ρη: <i>ashes; γῆ, γαῖα: earth, as an ele- ment</i> Gn 18. 27 Jos 7. 6 IIS 13. 19 Ez 27. 30, 28. 18 Jon 3. 6 Job 2. 8, 30. 19, 42. 6 Thr 2. 10; <i>earth</i> (including land and sea, opp. <i>heaven</i> , or <i>land</i> opp. <i>sea</i>) Job 41. 25 [†X, γ, †Γ]	60
רַב, רַבָּע	τάφος: <i>grave, tomb</i> Jes 38. 18 Ps 22. 30	63
רַב, רַבָּע	ἀγορά: v. רַבָּע Jos 18. 23 IICH 13. 19; cf. Latin <i>forum</i> ; רַבָּע ἀγοραῖος Gn 23. 8	32 t, 377
רַב, רַבָּע	ξύλον: <i>wood, cut and ready for use, firewood, timber</i> Gn 6. 14 Ex 25. 10 IR 5. 23 IIR 12. 12; <i>post, gallows</i> Dt 21. 23 Jos 8. 29 Esth 2. 23; <i>of live wood, tree</i> Gn 1. 11, 2. 9, 18. 4; cf. ὄξύλον ἰσόξύλον (<i>like wood</i>)	45
רַב, רַבָּע	δόδνη; v. רַב Gn 3. 16, 17	93
רַב, רַבָּע	ἀγαθός: <i>brave, valiant; good, capable</i> Dt 32. 36 IR 14. 10, 21. 21 IIR 9. 8 (v. רַב)	82
רַב, רַבָּע	σχολάζω: <i>to have leisure or spare time, to be at leisure,</i> <i>have nothing to do; to loiter, to linger</i> Jud 18. 9	53, 66
רַב, רַבָּע	σχολερός: <i>idle</i> Prv 6. 6, 9, 26. 14	53, 66
רַב, רַבָּע	σχολή: <i>leisure, rest, ease; idleness</i> Prv 19. 15, 31. 27	45, 66, 422
רַב, רַבָּע	ὀστεόν, contr. ὀστοῦν, poet. ὀστεῦν: <i>bone</i> Gn 2. 23 Ez 24. 5, 10; <i>bones of the dead</i> Gn 50. 25 Ez 37. 1; <i>of the skin</i> Thr 4. 7; cf. δέμας; σῶμα	81, 99, 386
רַב, רַבָּע	δύναμις: (δύναμαι) <i>power, might; generally,</i> <i>strength, power; outward power, authority, influence</i> Jes 40. 29, 47. 9	56
רַב, רַבָּע	ἀγορά, ἀγυρίς: (ἀγείρω, רַב) <i>assembly;</i> <i>gathering, crowd</i> Jer 9. 1 Joel 1. 14	61, 326, 377

542 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- עֲצָרָה עֲצָרָה πανήγυρις, πανάγ-: (πᾶς, ἄγυρις) *general*
or *national assembly*; esp. *a festal assembly* in honour
of a national god; festival (W); ἄγεροις Dt 16. 8
IIR 10. 20 Am 5. 21 61, 326
- עֲבָרָה φενακίζω: *play the φέναξ (cheat, quack, impostor),*
cheat, lie Gn 27. 36 Jer 9. 3; עֲבָרָה φενακισμός:
cheating; imposture (W) IIR 10. 19 65
- עֲקָרָה ἄκρος ποῦς; ἄκρος: *at the farthest point or end*; esp.
of *extremities* of body, ἄ. πόδες *ends* of feet; ἄκρος ποῦς
heel (W); στήθεος, στήθος: *ball of the foot*; ἀκρόπους:
foot Gn 3. 15, 25. 26; ἵχνος: *track; spoor*; poet., *foot*;
foot-print (W) Cant 1. 8 52, 63
- עֲקָדָה ἐκδέω: *bind so as to hang from, fasten to or on; bind*
Gn 22. 9 113, 194 tm, 426 t
- עֲקָדָה φακώδης: *lentil-coloured; freckled* Gn 30. 39-40 65
- עֲקָרָה ἐργμα: *fence, guard* Dt 22. 8 71
- עֲקָלָה σκολιάζω; עֲקָלָה ἀγκαλιάζω 94 tm
- עֲקָרָה, עֲקָרָה ἄκουρος: (κοῦρος) *childless, without male heir*
Gn 11. 30, 25. 21, 29. 31 Dt 7. 14 44, 327, 380, 667
- עֲקָרָה ἐξορύσσω: *dig out of the ground, dig up; uproot*
(W) Eccl 3. 2 380
- עֲקָרָה, עֲקָרָה σκορπιός 331 tm; עֲקָרָה οἰκουρός 327, 380 tm
- עֲרָה γῆ: v. אֶרֶץ Nu 21. 28; χῶρος: *land, country* 92-3
- עֲרָבָה ἀρραβωνίζεται; עֲרָבָה, עֲרָבָה ἀρραβών; ἀρόα; ἀρχα;
ρύσιον; עֲרָבָה ἐρύω (B); עֲרָבָה τὰ ρύσια 97-8 tm, 327,
349 tm, 387, 402, 423 t, 426 t, 679 tm
- עֲרָבָה θαρσέω: *pluck up courage, venture* Jer 30. 21; v.
הֲרָס 59
- עֲרָבָה φέρω: *bear or carry a load* Ez 27. 9; *receive* Gn 44.
32; ἐρύω (B): *protect, guard* Ib 43. 9 65, 638 tm
- עֲרָבָה φόρημα: *that which is carried, load; freight* (W)
Ez 27. 9 66, 71
- עֲרָבָה ἀρέσκω: (ἄρω, not extant) *please, satisfy* Mal 3. 4
Prv 3. 24 (-σκα) 23
- עֲרָבָה, עֲרָבָה φύρω: Med., *mix with others, mingle in society;*
have dealings with a person Esr 9. 2 66
- עֲרָבָה, עֲרָבָה φυρμός: *mixture, confused mass, disorder* Ex 12. 38
Neh 13. 3 66
- עֲרָבָה, עֲרָבָה ἀγοραῖν: v. חֲפָרִים Ex 12. 6 377
- עֲרָבָה ἐπιετόν: (ἐπιω) *beast or animal which goes on all*

NIX. CATALOGUE OF GENERAL HOMOLOGIES 543

	<i>fours; creeping thing, reptile, esp. snake; ἔρπης: name of an animal (snake?) Ex 8. 17</i>	79
עָרַב	ἑσπερος	
עָרַב	κόραξ: raven, crow Gn 8. 7 Lev 11. 15	23, 302 m
עֲרֵבָה	πόρευμα: means of going, carriage Ps 68. 5; ὄροφος: reed used for thatching houses Lev 23. 40 Ps 137. 2; pl., ὀρόφους Φοῖβου, i.e. his temple عَرْنَات [heights overlooking Mecca]	46, 62
עָרַב	עֲרֵבָה, ἐρημία	37, 42 t, 130 t, 300, 313 tm
עָרַב	עָרַבִּי, עֲרֵבִי, ἐρημικός; עֲרֵבִית, ἐρημίτης	130 t, 313 tm
עָרַב	עָרַב, ὀρέγω: reach, stretch, stretch out; metaph., reach after, grasp at, yearn for; abs., yearn, desire Ps 5. 4, 42. 2; χηρίζω: desire, long for, crave	43, 45, 328
עָרַב	עָרַב, ῥέω: flow, run, stream, gush; metaph., of things, rain Jes 32. 15	41
עָרַב	עָרַב, φόρεω, -εύω: Frequentat. of φέρω, implying repeated or habitual action; most commonly of clothes, armour and the like, bear constantly, wear Jes 22. 6 ICh 12. 8 (9)	14, 65
עָרַב	עָרַב, ἐρημόω: strip bare Thr 4. 21; leave empty ICh 24. 11; empty (W) Gn 24. 20	40, 380
עָרַב	μέμברον: esp. of the members or parts of the body; in pl., esp. parts or genitals, male and female Gn 5. 22 IS 20. 30	40
עָרַב	πονηρία: bad state or condition Gn 42. 12; in moral sense, wickedness, vice, knavery Dt 23. 15, 24. 1	61
עָרַב	עָרַב, κάδοπος: kneading-trough (pl.) Nu 15. 20	69
עָרַב	עָרַב, ξηρός: dry; solid food, i.e. cereals; καρπὸς ξ., i.e. cereal, opp. κ. ξύλινος, produce of trees, i.e. fruit, wine, oil Nu 15. 21 Neh 10. 38	45
עָרַב	עָרַב, θηκώδης: of beasts, savage; of men, brutal! Jes 29. 20 Ps 54. 5	59
עָרַב	עָרַב, κράτιστος, κάρτ- (as always in Hom.): isolated superl. from κρατύς, strongest, mightiest Jes 13. 11, 35. 9, 49. 25 Jer 15. 21, 20. 11 Ez 28. 7 Ps 37. 35, 86. 14 Job 6. 23; best in its kind; of persons, best in birth and rank; of animals, best; fiercest	
עָרַב	עָרַב, חָרִים, στερρός (B): barren Gn 15. 2 Lev 20. 20	33 t, 52, 380
עָרַב	עָרַב, παρασκευάζω: get ready, prepare Gn 22. 9 Ex 40. 4	

544 XIX. CATALOGUE OF GENERAL HOMOLOGIES

Nu 23. 4 Prv 9. 2 Job 13. 18; <i>ἑναριθμέω</i> : <i>make account of, value</i> Lcv 27. 8; <i>v.</i> חדה	61, 382
עֶרֶךְ <i>παράσχευασμα</i> : <i>arrangement</i> Ex 39. 37, 40. 23 ICh 29. 18; <i>-σκευή</i> : <i>a pitched battle</i>	61
עֶרֶךְ <i>παρατάσσω</i> : <i>place or post side by side, draw up in battle order</i> Gn 14. 8 Jud 20. 20, 30, 33 IS 4. 2 IIS 10. 9-10 Jer 50. 14	61
מַעֲרֵכָה <i>παράταξις</i> : <i>marshalling, line of battle; pitched battle, battle</i> IS 4. 12, 16, 17. 20-2 ICh 12. 38 (39)	61
עֶרֶךְ <i>θαρσέω</i> : <i>have no fear of; not to flinch from (face bravely)</i> (W) Job 37. 19	59
עָרַל <i>τραυλός</i> : <i>mispronouncing letters, lisping, stammering</i> Ex 6. 12	64
„ <i>τραυματιαῖος</i> : <i>wounded</i> Ez 32. 21 (doubtful)	64
מַעֲרָל (העריל) <i>τραυματίζω</i> : <i>wound, Pass.</i> Ez 32. 27	64
עָרַל <i>κείρω</i> : <i>cut short, shear, clip, esp. of hair</i>	394 m, 666 m
עָרַל <i>ἄκουρος</i> : (<i>κουρά</i>) <i>unshaven, uncut</i> (W)	394 m, 666-7 m
עָרַל <i>κουρά</i> : <i>that which is cut off; lock of hair; cut off end (of a wedge or beam)</i>	394 m, 666 m
עָרַל <i>μέγας</i>	24-6 t, 29-30 t, 48, 56, 92, 296 m
עָרַם <i>φρονέω</i> : <i>have understanding, be wise, prudent; to be well aware of; to be sensible, be alive</i> Prv 15. 5, 19. 25; <i>εἰρωνίζω</i> : = <i>εἰρωνεύομαι</i> (generally, <i>dissemble</i>) IS 23. 22	66
הַעֲרָם <i>ἐπι-</i> : <i>to be shrewd, prudent</i> IS 23. 22	66
עָרַם <i>φρόνιμος</i> : <i>sensible, prudent; possessing sagacity or discernment</i> Prv 13. 16, 22. 3 Job 5. 12-13; <i>sagacious, of animals</i> Gn 3. 1	66
עָרַם <i>φρόνιμον</i> : <i>practical wisdom, prudence; wisdom</i> Prv 1. 4, 8. 5, 12; <i>εἰρωνεία</i> : <i>dissimulation, i.e. ignorance purposely affected to provoke or confound an antagonist, a mode of argument used by Socrates against the Sophists; pretence; generally, dissembling</i> Ex 21. 14 Jos 9. 4; <i>φρόνησις</i> : <i>sagacity</i> (W)	66
עָרַךְ <i>ρέω</i> : <i>v.</i> ערה Dt 32. 2, 33. 28	41, 45, 50, 369 m, 412-13
„ <i>ράχιζω, ραχχ-</i> : <i>cut through the spine, esp. in sacrifices</i> Ex 13. 13 Dt 21. 4 Jas 66. 3	369 m
עָרַךְ <i>ἀρπάζω</i>	242 m, 383
עַרְפָּת <i>πρόπυλον</i> : <i>gateway, entrance; -λών</i> : <i>gateway of a house; ὄροφος, -φή</i> : <i>roof</i>	414

- ערך *πέρθω*: v. הרס Jes 2. 19 Ps 10. 18; *θαρσέω*: v. ערב
Job 31. 34; *κρατιστεύω*: to be mightiest, best, most
excellent Ps 89. 8 61
- ערך *ράκis*: v. גיד Job 30. 7; cf. *νεῦρον* 93
- עשב *δασύς*: v. דשא Gn 1. 11, 25. 25,
27. 11, 36. 8 Ob 8 38, 55, 58, 92
- עשה *τεύχω*: produce by work or art; esp. of material
things, make, build Gn 1. 7, 16, 2. 2, 3. 21, 8. 6 Ex
1. 21, 36. 8, 12, 24-5, 35 IIR 7. 8 Jes 54. 16; dress or
prepare a meal Gn 27. 4, 7, 9, 14, 17, 31 IIS 13. 5,
7, 10; form, create Gn 1. 25, 5. 1, 6. 6, 9. 6 Ex 32. 35
Jes 46. 6 Ez 29. 3; in Hom. freq. of building Ex
1. 21, of smith's work 40, 64, 76 t, 85-6 t
- עשה *τευκτήρ, -τωρ*: maker IIR 12. 12 Jes 17. 7 Job
31. 15 Eccl 3. 9 64
- עשה *τευκτός, τυκ-*: finished, wrought out, i.e. complete
Ez 40. 17, 41. 19, 46. 23; made by man's hand Ex
41. 20 IIR 23. 4 Ez 21. 20 64
- עשה *τεῦγμα*: that which is made, a work Nu 31. 51 Jes
29. 16 Ez 46. 1 Eccl 8. 9 64, 71, 76 t
- עשה *ἱθεός*: v. אלה; e.g. עשהאל IIS 2. 18,
אלעשה Jer 29. 3 128
- עשר *δέκα*: ten; עשרים *εἴκοσι* 58, 68, 75 t, 316
- עשר *δεκάς, -άδος*: the number ten; = *δεκάτη* (v.l.)
שהד Gn 24. 55 58
- עשרון *δεκάτη*: tenth; tenth part Ex 16. 36
Nu 15. 4 Jes 6. 13 58
- עשר *δεκατεύω*: of things, tithe them Gn 28.
22 Dt 14. 22 IS 8. 15, 17; make people pay a tithe
Neh 10. 39 58
- עשר *δεκατευτής*: tax-farmer Neh 10. 38 58
- עשר *δεκάτευμα*: tenth Nu 18. 26 Ez 45. 11, 14 Neh
10. 39; tithe Gn 14. 20 Lev 27. 32 Nu 18. 26 Dt 26. 12 58, 71

[The significance of the last few homologies, centred on עשר, cannot be exaggerated or too strongly emphasized; because they include examples of cardinal, ordinal and fractional numbers, a period of days (cf. *ἑπτάς*/שבת), a peculiar proportion importing economic and religious customs, and verbs. Besides, numbers are typical of a language; one learns them early on in life and

546 XIX. CATALOGUE OF GENERAL HOMOLOGIES

counts them on one's fingers. Of course these homologies are not isolated; they form part of a complete system classified elsewhere, together with other groups of homologies. These remarks apply with equal force to other sets of homologies in this all-embracing catalogue.]

עֶשׂ	πυραύστης: v. פֶּרַעַשׁ; ψυχή: butterfly or moth	53, 62, 93, 427
עָשָׁן	καπνός: smoke Ex 19. 18 Jos 8. 20 Jes 6. 4 Prv 10. 26	60
עֲשָׂק	πιέζω	45, 637-8 tm
מַעֲשָׂקָה	πιεσμός: metaph., in pl., constraint, pressure of circumstances Jes 33. 15 Prv 28. 16	71
עֲשֵׂתִי-עֲשֵׂר	εἰς τε (καὶ) δέκα	389 tm
עֲשֵׂתָהּ	ἀσθήρ	121 m, 288 t, 402 tm
עָתָה	ἔθος: custom, habit Esth 1. 13	20
כַּעַתָּה	καθ' ἔτος: this year Gn 18. 10; עֲתָק פְּתֹגֶגֶס	65, 171
פֶּאֶה	γωνία: corner Ex 25. 26 Lev 19. 9, 27	78
„	φύβη: lock or curl of hair Jer 9. 25	78
פֶּאֶה	ἐπί (secondary)	170 tm
„	πρός	173 tm
פֶּאֶר	φάος	337 tm
„	φᾶρος: a large piece of cloth; commonly, a wide cloak or mantle without sleeves Ex 39. 28 Jes 3. 20, 61. 3, 10 Ez 44. 18	43, 74, 80
פָּגַע	θίγγανω: touch Jos 16. 7; ἐπέχω	78, 90 tm
אֶרֶץ פְּדִן	πεδῖον ἄρμου: plain of the junction [of the Euphrates and Tigris] Gn 31. 18	130, 300, 668-9
פֶּדֶר	πρᾶπιδες: = φρένες, midriff, diaphragm Lev 1. 8	72
פֶּה, פִּי, פִּי	ὤδε: v. הָהָה Gn 19. 12 Ez 40. 10, 12, 34	27-30 t, 34 t, 76
פֶּה	ἀναπνοή, poet. ἀμπν: recovery of breath; breathing organ, of the nose (أَنْف) and mouth Ex 4. 10	415 t
פֶּה אֶחָד	ἀπὸ μιᾶς 169 tm; פִּי פֶּה 318 tm	
הַפִּיחַ	διαφυσάω: blow in different directions, disperse Jes 42. 22	90
פֹּסֵת, פֹּסֵת	Αἴγυπτος: the river Nile; Egypt; ὑππίος: of land, flat, horizontal; sloping evenly, of Egypt Gn 10. 6, 41. 45 Ez 27. 10	130, 300
פֹּל	θηρίον: (in form Dim. of θήρ) wild animal, esp. of such as are hunted; freq. of elephants [פֹּל is homophonous with فیل; in antiquity rulers assumed or were given the names of wild beasts] IIR 15. 19	92

- פול *φάσηλος*: a kind of bean, *calavance*, *Vigna sinensis*
 IIS 17. 28 Ez 4. 9 77
- פוז *φύζω*, late Ionic for *φεύγω*: abs., *flee*, *take flight*,
 opp. *διώκω* (*pursue*, *chase*, in war or hunting; *follow*
 קבד) Nu 10. 35 255 tm
- נפז *φυσάω*: *blow*, *puff*; *swell* with political pride Jer 22.
 28 156
- נפז, נפז, נפז *διαφυσάω*: *blow in different directions*, *disperse*;
 Pass. Gn 10. 18 Nah 3. 18 36 t
- פור, פור, פור, פור *απάσσω* 97 tm
- פוז *ψοφέω*: *sound*, *make a noise*; *rattle* IIS 6. 16; ו. פפז 53
- פור *σπείρω*: *scatter like seed*, *strew* Ps 141. 7 29 t, 69
- פור, פור *δια-*: *scatter or spread about* Joel 4. 2 Ps 53. 6,
 89. 11; *κατα-*: Pass., *to be spread abroad*, *dispersed*
 Esth 3. 8 29 t
- פחד, פחד *φοβέω*: *to be seized with fear*, *be affrighted* Dt
 28. 66-7 Jes 44. 8 Prv 28. 14 88
- פחד, פחד *κατα-*: *strike with fear*; *ἐκ-*: *alarm*, *cause alarm*
 Job 4. 14 88
- פחד *φόβος*: (*φέβομαι*) *panic flight*; *Φόβος* personified,
 as son of Ares, worshipped at Selinus; *panic fear*;
 generally, *fear*, *terror* (distd. from *δέος* (*fear*, *alarm*);
awe, *reverence*, for a ruler or divine being; cf. *όόβα*
μέγας φόβος; ו. אבה 33. 42 t, 44, 43
- פחד *φοῖβος*: *pure*, *bright*, *radiant*; as pr. n., *Φοῖβος*,
Phoebus, i.e. the Bright or Pure, an old epith. of
 Apollo, *Φ. Απόλλων*; rarely inverted, *Ηπόλλων*
Φοῖβος; then alone as pr. n. [It is possible that פוז
 is the homologue of *Φοῖβος* as well as of *ἥλιος*,
 Apollo being the Sun-god.] 4 t, 38, 42 t
- פוז *ἐπιγουνίδος*, *-νίς*: *part above the knee*, *great muscle*
of the thigh, taken as a sign of strength and vigour
 Job 40. 17 82, 327, 380
- פחד, פחד, פחד *υποκάτω*: Adv. *below*, *under*; in Logic,
τὸ ὑ. γένος the *subordinate genus*—IR 20. 24 Jer 51.
 23 Hag 1. 1 Mal 1. 8 Neh 3. 7, 5. 14, 12. 26—opp.
τὸ ἐπάνω (*above*, *on the upper side or part* פוז-אל Ez
 41. 12, 15, 42. 10, 13 פוז-אל Gn 1. 2; *before*, *in front*
of פוז-אל Ex 23. 17 פוז-אל IR 12. 6 פוז Gn 23.
 17, 27. 7 פוז-אל Ib 11. 28, 23. 19; *in the presence of*

548 XIX. CATALOGUE OF GENERAL HOMOLOGIES

אל-פוי Job 2. 5 על-פוי Ex 20. 3 Jes 65. 3 Job 1. 11; in former times לְפָנַי Dt 2. 10); ὑπαρχος: subordinate commander, lieutenant; subordinate governor, of satraps	56, 67
פטיש τυπάς, ἄδος: mallet, hammer Jer 23. 29	78, 82
לפי, על-פי; ἀμφί 124, 127, 312; ἐπὶ 170 tm	
פיי-בסת ἀμφὶ πόσιος: about the husband, i.e. a follower of Baal Ez 30. 17; מפיבשה (ס/ש) -/- (Ashkenazi way), בשה/בשה/בשה 123-4, 128, 312	
פיד πάθος: v. איד Job 31. 29; cf. Prv 17. 5	93
פיכל Ἀμφίθεος Gn 26. 26	128, 390
פילגש παλλακίς, ἰδος: concubine, mistress, Lat. pellex— Gn 35. 22 Jud 19. 1 IIS 16. 21 Esth 2. 14 IICh 11. 21—opp. to a lawful wife (κουριδίη ἄλοχος, ἀκοιτίς אחותי Cant 4. 9); prob. from same root as παλλάς = νεάνις נערה [It is diffidently submitted that παλλακίς is an atavism, the original homologue of פילגש being ἀμφὶ ἀλόχῳ (short for ἄλοχος ἀμφὶ ἄ., a wife added to a wife, a second wife) or ἀμφὶ λέχῳ (short for λέχος ἄ. λ., a bed added to a bed—another bed—or a spouse added to a spouse, another spouse)]; = παλλακή; ἄλοχος (ἄ- copul., λέχος; poet., partner of one's bed, wife לְהַגָּה? Dan 5. 23; leman, concubine; (ἄ- priv.) unwedded פילגש [like לְהַגָּה, q.v.]	82, 168 t, 390
פישה κομήτης: wearing long hair; with or without ἀστήρ, comet	34 t
פיפון ἀμφὶ γνάθῳ: with point or edge on both sides; double-pointed, double-edged Ps 149. 6; ἀμφοί: ז. פי; γνάθος: point of a wedge, edge of an axe (W)	168 tm, 312, 390
פף πρόχοος: vessel for pouring out, jug, esp. ewer for pour- ing water upon the hands of guests [to this day the Jews wash their hands before meals, the water being poured out of a ewer] IS 10. 1 IIR 9. 1, 3	33 t, 63
הפלה ἀπειλέω, -είω (B): hold out either in the way of promise—Lev 27. 2 Nu 6. 2—or threat Jes 29. 14	119 m
פלא Ἀπολλώνιος: of or belonging to Apollo Jud 13. 18	121
פלה παραχή	97 tm
פלה τροχός: (τρέχω) wheel	40, 42 t, 93
פלה θεράπευμα: θ. θεοῦ divine worship	50

- פִּלֵּס ἀπαλλάσσω: v. מִלֵּס Ps 18. 49 35 t
- לִפְלֹאֵל אֱלִיפֶלֶס Nu 34. 26 IIS 5. 16 πῶλος θεοῦ/Ἡλίου
—initiate in the service of God/the Sun-god—
or Πλούτων θεός ἐστι, Pluto is God 125 m, 128
- פִּלְלִי τέλειος and τέλεος: *serious, dangerous* Job 31. 11, 28 48
- נִפְלֵל βάλλω: Act., *throw*; with acc. of person or thing aimed at, *throw so as to hit, hit* with a missile, freq. opp. *striking* with a weapon in the hand; Pass. Ez 28. 23 88
- פִּלְלָה אֲנִיבֹלֶה ἀντιβολέω: *meet as a suppliant, entreat, supplicate* Dt 9. 18, 25–6 IS 1. 27 IR 3. 33, 42, 44, 48 Ps 106. 30 Dan 9. 20 Esr 10. 1 Neh 1. 4 42 t, 67, 88, 645
- הִפְלֵה ἀντιβόλησις: = -λία (*an entreaty, prayer*) IR 3. 38 72
- פִּלְּו ἀπολύω: *loose from; set free, release, relieve from; deliver (W)*; freq. in legal sense, *acquit of the charge, acquit of being a thief*; abs., *acquit* IS 2. 25 185
- „ ὀνειροπολέω: *dream, dream of* Gn 48. 11
- הִפְלֵה πλάσμα: *anything formed or moulded, image, figure* IR 15. 13 71, 275
- הִפְלֵה πλάσις: *moulding; fiction, invention* Jer 49. 16 72
- הִפְלֵה ἡ παράλος γῆ: *the coast-land of Attica*; hence οἱ Π. *the people of the coast-land* Ex 15. 14; v. הִפְלֵה
- הִפְלֵה Πελασγοί: *Pelasgians*; used generally for *Greeks*. The *Pelasgians* appear among the allies of the *Trojans*; but in Od. 19. 177, we hear of them in *Crete*. In Il. 16. 233, however, *Achilles* prays to *Dodonian Zeus* as *Pelasgian*; and τὸ Πελασγικὸν Ἄργος was *Thessalian Argos*, the original seat of the *Hellenes*. Hdt. contrasts the *Pelasgians* with the *Hellenes* in 1. 56, while equating Πελασγίη with Ἑλλάς in 2. 56. But Πελασγοί is used for *Greeks* in Euripides *Orestes* 857, as in *Virgil*. Hence, Adj. Πελασγικός, *Thessalian*; but later for *Argive*, Eur. *Phoenissae* 107. [Perhaps *Hebrew* can shed some light on the subject and clear up the confusion. נ is sometimes the homologue of γῆ, esp. in Zeph 2. 14 (cf. Ps 79. 2); but mostly, it is a derivative of γῆ and a homologue of γαῖος (*of the land*), 'of the

country', i.e. 'people'—generally translated by 'Gentile'. From the Hebrew viewpoint, therefore, Πελασγοί is the Adj. of πάραλος γῆ, i.e. 'people of the coast-land', נַחַשׁ of the πάραλος. It is simply an appellative applicable to litoral people in general, and not the peculiar appellation of any particular people or stock. And that is precisely what the נַחַשׁ considered themselves to be. The coast-land of Attica was the original πάραλος γῆ, whereas the South-Eastern coast of the Mediterranean was called πάραλος γῆ (פלשת) by its Greek ἑποικοί, after their mother coast-land; just as its capital was called ἄστυ (אשט), after Athens. Further corroboration is afforded by neighbouring קָרָן קָרָן δράκων and קָרָן/Σκίρων.]

- נַחַשׁ ὀπλῖται 264 tm, 342 tm, 406
 נַחַשׁ מִי: *lest* 12, 39, 42 t, 48, 68, 85-6 t
 נַחַשׁ ἐκκενώ, -κενώ: *empty out; clear out; empty* (W)
 Gn 24. 31 Lev 14. 36 Jes 40. 3 48, 51
 נַחַשׁ γωνία: *corner, angle* Prv 7. 8 ICh 28. 24; *metaph., corner, secluded spot* Prv 7. 12 48, 78, 326, 417
 נַחַשׁ פִּינִי, פִּינִי, פִּינִי, פִּינִי, פִּינִי φοῖνιξ, ἵκος: *blood-red, of a horse; of red cattle; of the colour of fire; cf. פִּי Nu 25. 7 IS 1. 2 (cf. פִּינִי, פִּינִי: pearl) Prv 8. 11 Thr 4. 7 93, 121*
 נַחַשׁ מְהִינִים, מְהִינִים: *wrath; from Hom. downwards, freq. the wrath of the gods* Lev 17. 10, 20. 3, 5-6, 26. 17
 IS 1. 18 (cf. Ib 1. 6, 7) Ps 34. 17 39-40, 292 tm
 ,, πρόσωπον; *face, countenance*, Hom. always in pl., even of a single person Gn 43. 3 Ex 10. 28, 33. 23
 Ez 1. 10 Esth 7. 8 62, 83 t, 289
 נַחַשׁ ψέγος: = τάφος ((θάπτω נַחַשׁ) *grave, tomb* Dt 3. 27, 34. 1 53
 נַחַשׁ πηδάω: *leap, spring* Ex 12. 13 IR 18. 21 13, 38, 48, 403
 נַחַשׁ ἐπι-: *leap upon, rush at, assault* IR 18. 26 38, 42 t
 נַחַשׁ πηδημα: *leap, bound; πηδησις: leaping* Ex 12. 1 13, 38, 42 t, 48, 67, 288, 403
 נַחַשׁ ψιλλός: *generally, bare, uncovered; naked* Ex 20. 4; freq. in Prose, as a military term, of *soldiers without heavy armour, light troops*, such as archers and slingers, opp. ὀπλῖται (פלשת), first in Hdt.; (οἱ ψ. = οἱ ψιλλῆται:

- unarmed soldiers; the light troops*) bare-headed, without
helmet Jud 3. 19, 26 21, 43, 53, 406 t
- פִּסְנִיתָרִץ פֶּסַל ψαλτήριον: *stringed instrument, psaltery,*
harp Dan 3. 5, 7 33 t, 39, 48, 67
- פָּסַח ἀφανίζω: *make unseen; Pass., disappear, be missing*
 Ps 12. 2 51
- פָּעַר Φοῖβος: v. פָּחַד 306-7, 310-11 t
- פָּעַל βούλομαι: *will, wish; mean* Nu 23. 23 40 t
- „ ποιέω: used in two general senses, *make* and *do*;
make, produce, first of something material, as manu-
 factures, works of art, etc. Jes 41. 4, 44. 12 Ps 7. 14;
 in Hom. freq. of building; *build* Ex 15. 17; *do*; c.
 dupl. acc., *do* something to another Job 22. 17; εὖ
 ποιεῖν Ps 15. 2, 74. 12; κακῶς π. Mich 2. 1 Prv 30.
 20 Job 36. 23 67
- פָּעַל מַפְעֵל, מַפְעֵלָה מַפְעֵלָה ποίημα: *work; deed, act*, opp.
 πάθημα (pl., incidents, happenings) Dt 33. 11 Jes 40.
 10 Ps 28. 4, 46. 9, 64. 10 Prv 8. 22 71, 74, 80
- פָּעַל מַפְעֵלָה ποίησις: *fabrication, creation, production*, opp.
 πράξις (action) Ps 28. 5, 109. 20 IICH 15. 7 74, 80
- פָּעַם ἅπαξ: *once* IIS 23. 8, *once only* Jud 6. 39, *once for*
all Jos 10. 42; ἅ. ἐτι yet this *once* פָּעַם הַיּוֹם Gn 18. 32
 Ex 10. 17 Jud 6. 39 69
- פָּעַם ποῦς: *foot*, both of men and beasts Jud 5. 28
 IIR 19. 24 Jes 26. 6 Ps 58. 11 Cant 7. 2 79
- פָּתַח פָּתַח, פָּתַח, פָּתַח πετάννυμι: *open doors; open wide,*
of folding doors Gn 4. 11 Dt 11. 6 Jud 11. 16 Ps 66.
 14 Prv 13. 3; *spread out* Lev 13. 5-6, 8, 23, 32, 14.
 39, 44 30-1 t, 33 t, 35-6 t, 44, 101, 417 t
- פָּתַח ἀπο-: *spread out* Ez 16. 25 36 t
- פָּצַח σπιίζω (A): *pipe, chirp*, of the shrill note of small
 birds; = πιπιίζω (*chirp like young birds*) Jes 14. 7,
 44. 23, 54. 1 Ps 98. 4 30-1 t, 36 t
- פָּצַח ἐκκόπτω: *cut out, break out*; κατα-: generally, *break*
in pieces Mich 3. 3 36 t
- פָּדָה פָּדַע, פָּדָה φείδομαι: *spare persons and things, e.g.*
in war, i.e. not destroy them; have mercy upon Ps 26.
 11; ἀποσώζω: *save or preserve from; keep safe; pre-*
serve Ex 13. 13 Lev 27. 27 Nu 18. 16 Dt 7. 8 IIS

4. 9 Jes 29. 22 Jer 15. 21 Ps 78. 42 Job 5. 20 Neh
1. 10 29-30 t, 31 t
- פָּצַר *πείθω*: prevail upon, persuade, usually by fair means Gn 19. 3, 9; prevail on by entreaty IS 28. 23; in bad sense, talk over, mislead IIS 13. 25, 27 [obviously, a metathesis] 69
- פְּקָדָה *παρακαταθήκη, καταθήκη* (prob. falsa lectio): deposit of money or property entrusted to one's care Lev 5. 21, 23; of persons entrusted to guardianship, ward Jer 52. 11; of persons under the protection of the state, sacred trust Gn 41. 36 56-7, 74, 93, 655
- פְּקָדָה *ψηφός, ψᾱ-, ψᾱφᾱξ*: pl., accounts; reckoning Jes 10. 3 Hos 9. 7; cf. *ψηφίζω*: פָּקַד חֶשֶׁב Nu 1. 44 IIS 24. 2, 4 53, 74
- פְּקָדָה *ψηφισμα*: proposal passed by a majority of votes; esp. measure passed by a popular assembly, decree, act Ps 119. 4, 56, 87, 93, 168 Job 10. 12 IICH 31. 13 53
- פְּקָדָה *τάγμα*: ordonnance, command IICH 31. 13 פְּקָדָה Ps 119. 4 פְּקָדָה Job 10. 12; body of soldiers, division, brigade מִפְּקָדָה IIS 24. 9 פְּקָדָה Nu 1. 45 71
- פְּקָדָה *οἷος, οἰμωγῆς*: the compd. *ἀνοίγνυμι* or *ἀνοίγω* is much commoner, cf. also *διοίγνυμι*;—open Jes 37. 17, 42. 20, 61. 1; Pass., Gn 3. 5, 7 Jer 32. 19 35-6 t, 42 t
- פְּקָדָה *βῆστος* 40, 48, 174 t, 662 t
- פְּקָדָה *θηρίον*: as a term of reproach, beast, creature Gn 16. 12 Jes 32. 14 Jer 2. 24 Ps 104. 11; אֲרֵיהֶם 27 t, 39, 42 t, 92
- פְּרָאָה *πτόρθος*: פְּרָאָה 93
- פְּרָאָה *προβλή*: advanced body of cavalry 29 t
- פְּרָדָה *ὄρεῦς, οὐρεῦς, ἑως*: mule IIS 13. 29, 18. 9 IR 1. 33, 10. 25 IIR 5. 17 83 t
- פְּרָדָה *πόδον*: פְּרָדָה Esr 2. 55 Neh 7. 57 41. 51
- פְּרָדָה *παράδεισος* (also *παράδιος*): enclosed park or pleasure ground, Oriental word first used by Xenophon, always in reference to the parks of the Persian kings and nobles; 'Εσπερίς, ἴδος, pecul. fem. of *ἑσπερίος*, western (غربي); as pr. n., 'Εσπερίδες, αἱ, the Hesperides, daughters of night, who dwelt in an island, on the western verge of the world, and guarded a garden with golden apples Cant 4. 13 Eccl 2. 5 Neh 2. 8

- פרה *φέρω* 42 t, 638 tm
 פָּרוּז, פָּרוּצָה, פָּרוּז *ἄφρακτος, ἄφαρκτος: unfenced, unfortified, unguarded* Dt 3. 5 IS 6. 18 Ez 38. 11 Zach 2. 8 Prv 25. 28 Esth 9. 19 42, 112
 פֶּרֶחַ *ἔργον: of flowers (secondary); ῥόδον, βρόδον: rose; mostly Rosa gallica, red rose* 26, 41-2 t, 48. 50-1, 59, 109 t
 פֵּרִי *ῥοπά: (φέρω) that which is brought forth, fruit, produce, crop* Gn 1. 11, 30. 2 Dt 26. 2, 28. 51 Jes 3. 10 79
 פֶּרֶךְ *ἔργον, ξέργον, ξάργον: (ἔρδω) hard work, difficult to do* 42 t, 43, 50
 פֶּרֶכֶת *πυργῶτις: fem. of -τός, made like a tower, ἐμπετάσματα π. curtain-hangings edged with a pattern like battlements* Ex 26. 31, 35. 12, 38. 27 Lev 24. 3 82
 פָּרַם *σπαράσσω: v. סָרַף Lev 10. 6; פָּרוּם διασπαράκτος: torn to pieces [cf. σπάρακτος in κυνοσπάρακτος: torn by dogs]* 1b 13. 45 67, 417-18
 פָּרַס *γρύψ: griffin; a bird, prob. the Lämmergeier, LXX* Le. 11. 13, De. 14. 13 38, 409
 פָּרַס *πυρός (γῆ): (land) of fire; hence also אֶרֶץ [—π, o'c, + terminal ו] Ez 27. 10, 38. 5 Esth 1. 3 Dan 5. 28 Esr 1. 1 IICb 36. 23* 300
 פָּרַס *χωρίζω: separate, divide* Lev 11. 3 Dt 14. 7 Jes 53. 7 Zach 2. 10 Ps 69. 32; Pass., to be separated, severed or divided Ez 17. 21, 34. 12 [חִטָּה] 25, 35-6 t
 פָּרַע *ταράσσω, -τω, also θράσσω: stir, trouble, in a physical sense; agitate, disturb; cause confusion; of an army, etc., throw into disorder* 30, 48, 97 tm
 פָּרַעַה, פָּרַעַה *ταραχή, also τάρχη: disorder, disturbance or upheaval; political confusion, turmoil, and in pl. tumults, troubles* 93, 97 tm
 פָּרַע *προκόμιον: (κόμη) forelock of a horse; frontal tuft; of human beings* Nu 6. 5, τὰ π. ψιλοῦν Strabo 3. 4. 17; *αλόω: strip bare, mostly of hair; שָׁלַח/ἀποξυράω: shave clean; shave off (W); ופָּרַע לֹא יִשְׁלַח Ez 44. 20; the LXX has: καὶ τὰς κόμας αὐτῶν οὐ ψιλώσουσι;*
cf. שָׁלַח/ἀποστέλλω: put off, doff 119 m
 פָּרַעַה, פָּרַעַה (Φαραώ) *ἑφορός; cf. φρουρός: watcher, guard (Contr. from προορός (cf. οὐρός (B)))* 86 t, 336, 345 tm
 פָּרַעַשׁ *πυραύστης: (αὔω (A)) moth that gets singed in the candle* IS 24. 15 45, 93, 99

554 XIX. CATALOGUE OF GENERAL HOMOLOGIES

פרץ	ρήσσω, ρήγνυμι or -ύω: the word is hardly used by correct Att. Prose-writers, exc. in Pass.— <i>break asunder, rend, shatter</i> IIS 5. 20 Ps 80. 13 Neh 3. 35; <i>break oneself a way through</i> Gn 38. 29; cf. פצר	50
פֶּרֶץ	ρήγμα: <i>breakage, fracture; cleft, chasm, chink</i> Jud 21. 15 IR 11. 27 Ez 22. 30 Job 16. 14 Neh 4. 1, 6. 1	74
מפרץ	φράγμα: (φράσσω) <i>fence, breast-work, screen, (pl.); boom</i> placed in a harbour Jud 5. 17	71
פרץ	πέρθω, πορθέω: ה. הרס IIS 5. 20 Ps 80. 13, 89. 4 Eccl 10. 8 ICh 14. 11	62
„	πράσσω, -ττω, -δδω, πρήσσω: <i>effect an object, be successful; εὐπραγέω: = εὖ πράσσω, do well, be well off, flourish; prosper</i> (W) Gn 28. 14, 30. 30, 43 Ex 1. 12 Jes 54. 3 Hos 4. 2, 10 Prv 3. 10 Job 1. 10 ICh 4. 38 IICh 11. 23, 20. 39	371
פֶּרֶץ	מרק. βρέγμα: = ἀποβρέγμα, <i>infusion, extract; = βροχμός, from βρέχω (wet, steep in water)</i>	351
פרק	πόρος: (πείρω, περῶ) <i>means of passing a river, ford, ferry; π. Ἑλλης, = Ἑλλησποντος; Ἰόνιος π. the Ionian Sea which is the passage-way from Greece to Italy</i> Ob 14	74
כפרקא	ράχετρον: = ῥάχϊς; <i>the beginning of the spine</i> IS 4. 18	71
פרס	πραπίδες: ה. פדר Ex 29. 14	78
פרסדן	προστάς, ἄδος: <i>vestibule, porch, portico</i> Jud 3. 22	
פרשה	γραφή: <i>catalogue, list, return</i> Esth 4. 7, 10. 2	66
פרה	θήρ, θηρός, ό; later also ή: <i>beast of prey, esp. a lion</i> Gn 2. 14; ה. הדקל; פרא	300
פסע, פסע	βαδίζω: <i>walk; march, of armies; generally, go, proceed</i> Jes 27. 4 Am 4. 4	38
פספסה	βαθμός or βάσμος: <i>generally, hollow in a joint</i> ICh 19. 4	71
פסע	πούς, οδός: ה. פסג IS 20. 3	79, 82
פסק, פסק	πετάιννυμι, ἀνα-: ה. פצה	
פסע	ἀθέτημα: <i>breach of faith, transgression</i>	4031
פסע	ἀθετέω: (ἀθετος) <i>deny</i> Hos 8. 1; <i>deal treacherously with, break faith with</i> IIR 1. 1 Jes 1. 2	55, 68, 92, 98 um
פֶּשֶׁר, פֶּשֶׁר, פֶּשֶׁר, פֶּשֶׁר	φράζω: <i>point out, show; explain</i> (opp. λέγω which means simply <i>speak, say</i>), <i>declare; of oracles</i> Gn 40. 8 Lev 24. 12 Nu 15. 34 IS 3. 1	

- Dan 5. 12, 16 ICh 13. 2; χωρίζω: *separate, divide; exclude*; Pass., *to be separated, severed, or divided; to be different*; laws *apart from others, far different* 25, 36 t, 42 t, 44, 69
- תָּבַח ποτόν: v. תָּבַח Dan 1. 5; σῖτα (*grain: wheat and barley*) καὶ ποτά, Hdt. 5. 34, βρωτοῖσι (*meat, opp. ποτόν*) καὶ ποτοῖσι, Euripides *Supplices* 1110, meat and drink [phrases similar to תָּבַח-תָּבַח] 73-4
- תָּבַח, תָּבַח αἰφνιδίως: v. תָּבַח; cf. παρ ποδός: *at once* 82
- תָּבַח ῥθέγμα: (written ῥθέγμα in later Inscr.) *voice; speech; saying*; v. תָּבַח; ψήφισμα: *proposal passed by a majority of votes, esp. measure passed by a popular assembly, decree* Esth 1. 20 74
- תָּבַח ποθέω, -θήω: Med., *long for, yearn after* (what is absent), *miss or regret* (what is lost) Job 31. 9 48
- תָּבַח a point of vocalization 83, 99
- תָּבַח πετάννυμι: v. תָּבַח
- תָּבַח παιδός, παῖς: v. תָּבַח Prov 8. 5, 19. 25, 21. 11 82
- תָּבַח ψιττία: = ψωμία; ψωμίον: Dim. of ψωμός: (*ψώω morsel, bit*); παστόν: (*πάσσω*) *powder* Lev 2. 6, 6. 14 Ps 147. 17 53
- תָּבַח πτηνός, πτανός: (*πτηναι, πέτομαι*) *flying, winged*; π. ὄφεις: v. תָּבַח; Πύθων: the serpent *Python*, slain by Apollo Dt 32. 33 Jes 11. 8 Job 20. 14, 16 43
- תָּבַח βαθμός: (*βαίνω*) *step, threshold* IS 5. 4-5 Ez 9. 3 Zeph 1. 9; תָּבַח 71
- תָּבַח αἰφνιδίως: v. תָּבַח Nu 6. 9 Hab 2. 7 82
- תָּבַח φράζω: v. תָּבַח 24 t, 69
- תָּבַח, תָּבַח κάκκη: *human ordure* Dt 23. 14 Jes 4. 4, 36. 12 60
- תָּבַח ξύλον: v. תָּבַח; σχοῖνος: *rush, reed* Job 40. 21 45, 52
- תָּבַח, תָּבַח, תָּבַח κτήνος, -νη: (*κτάομαι*) mostly in pl. κτήνεα, contr. κτήνη, *flocks and herds*; in sg., a single *beast*, as an *ox* or *sheep* Gn 4. 2, 12. 16, 26. 14, 30. 43 Ps 8. 8 27 t, 55
- תָּבַח σέβομαι: generally, *pay honour or respect to*; Act. σέβω is post-Hom., *worship, honour*, mostly of the gods; of suppliants Ex 38. 8 IS 2. 22
- „ στρατεύω: *serve in the army* Nu 4. 23 (?)
- תָּבַח σῆμα: *constellation*, mostly in pl., *heavenly bodies* Gn 2. 1 Dt 4. 19; σημεία: *military standard; a body of troops under one standard* Ex 12. 41 Nu 10. 14 Jud 8. 6 422 t

556 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- צבא στρατιά: = στρατός, *army* IIS 3. 23, 17. 25, 20. 23
IR 22. 19; sts. = στρατεία, *service* Nu 8. 24; *military service* Ib 1. 3 (?); ψήφος: *number* Jes 40. 2 Job 7. 1
- צבאות σέβας: *reverential awe*, which prevents one from doing something disgraceful; also *awe* with a notion of *wonder* צבי Ez 20. 6; generally, *reverence, worship, honour*; c. gen. objecti, Διὸς σέβας, *reverence for him* יהוה צבאות IS 1. 3; σέβασις: *reverence*, (pl.) יהוה אלהי הצבאות Hos 12. 6 Am 6. 14; cf. Σαβάζιος: (Σαβός) a Phrygian deity, whose mysteries resembled the τελεταί of Dionysus; hence afterwards taken as a name of Dionysus himself; Διὶ Σαβαζίῳ; Διὶ Σεβαζίῳ (sic); also Σαόαζος; τοῦ Διὸς Σαουάζου; Σεβέδιος; Adj. Σαβάζιος, *Bacchic* 45, 414 t
- צבצב υαίνα: prop. a fem. of υς (or οὐς); the striped *hyena*, a carnivorous animal with a bristly mane like a hog (whence the name) Jer 12. 9 45, 51, 79, 101
- צבי צביה υαίνα: a kind of antelope Dt 14. 5 Cant 2. 9, 17, 4. 5 45, 51, 79, 101
- צבי σέβας: (σέβομαι) *awe* with a notion of *wonder*; *object of awe-struck wonder* Jes 13. 19 Ez 20. 6 45, 80
- צבע χροία, -ή, χροά: *skin*; *appearance* to the eye of a thing, its *colour* Jud 5. 30 45, 101
- צד στήθος: *breast*, of both sexes, being the front part of the θώραξ, divided into two μαστοί Jes 60. 4, 60. 12; צדה σίτησις: *food* Gn 42. 25 Jud 7. 8 52, 57, 74, 77, 326, 416 t
- צדי a letter of the alphabet 20, 24
- צדים Σκύθης: v. כרש Jes 19. 35 129 t
- צדק צדקה, צדק, εὐδικος, ἰσ-: *according to right, just, legitimate* Lev 19. 36 Dt 4. 8; τὸ μὴ ἴνδικον, = τὸ ἀδικον (*wrong, unrighteous*, Dt 32. 4; *truth* Jes 42. 6, 63. 1 Prv 8. 8, 10. 2, 13. 6; εἰ πόλις, a city in which justice is done, Plato *Hippias Major* 292 b Jes 1. 26; Adv. -κως, *right, with justice, fairly* Lev 19. 15 Jes 1. 27, 11. 4 Prv 9. 9, 16. 8, 12; of persons, *upright, just* Gn 6. 9, 18. 23 45, 75 t, 127
- צדקה, יהוה 127
- הצדק δικάζομαι: *plead one's cause, defend one's rights* Gn 44. 16 86 t

- צֶהָב ξανθός: Lev 13. 30 45, 82, 93, 366 tm, 400
- לִהְיוֹת φθέγγομαι: *utter a sound or voice, esp. speak loud and clear* Jes 10. 30, 54. 1 Esth 8. 15; *open your mouth* Jes 12. 6; of animals, as a horse, *neigh, whinny* Jer 50. 11 65
- לִהְיוֹת φθέγμα (written φθέγγμα in late Inscr.): *sound of the voice, voice; utterance; pl., accents; of other sounds, as of birds, cries; of a bull, roaring* Jer 8. 16, 13. 27 65, 71
- „ ζήλωμα: in pl. *emulous efforts, rivalries*; ζηλοσύνη: poet. for ζήλος, ου, ό, later εος, τό, ζᾶλος: *jealousy* (= φθόνος); more usu. in good sense, *eager rivalry, emulation; fervour, zeal* Jer 13. 27 (cf. לִהְיוֹת זֵלֶה, -לֹו: c. acc. pers., *vie with, emulate*; also of persons, *pay zealous court to* Ib 5. 8) 71
- לִהְיוֹת θυρίς: Dim. of θύρα (*door*), *window* 44, 378 t, 390, 395 t
- לִהְיוֹת ἀγοραῖν: v. רֶגֶל; *midday, the time when the a.m. market ended and the p.m. one began* 99, 377-8
- לִהְיוֹת צַוֵּן, צַוֵּן דַּיִרָה δειρή, δέρη: *neck, throat; collar* Gn 27. 40 Jes 30. 28 Cant 1. 10, 4. 9 69, 326, 386 tm, 421 t
- „ θώραξ, -ρηξ, θόραξ: *corslet; coat of mail, scale armour* Job 15. 26 69, 77
- לִהְיוֹת ξανθός: IIS 8. 3, 10. 8 27 t, 82, 93, 366 tm, 400-1
- לִהְיוֹת ζητέω, -εύω: *seek, seek for; search after, search out; hunt for* (W) Gn 27. 33 Ex 21. 13 Lev 17. 13 IS 24. 12 Jer 16. 16 Thr 3. 52; cf. בִּצָה 43
- לִהְיוֹת ζήτημα: *that which is sought*; ζητός, ζατός: = ζητητός (*sought for*) Gn 25. 27, 27. 3; זִתְּמָה זִתְּמִימוֹס: *to be searched; τὰ ζ. places to be beaten for game* IS 23. 14; לִהְיוֹת σίτησις: *food* Gn 42. 25 57, 71, 74
- „ לִהְיוֹת ζήτητήριον: = βασανιστήριον (*question-chamber; in pl., instruments of torture*); ζήτηρειον: *a place of punishment for slaves at Chios* Ez 19. 9 Ps 66. 11 71
- לִהְיוֹת ζητητής: *seeker* Jer 16. 16; לִהְיוֹת ζήτησις: *quest; search* (W) Nu 35. 20 57
- לִהְיוֹת בִּצָה, בִּצָה σταθμός: *quarters, lodgings for travellers or soldiers* IS 22. 4 ICh 12. 8 (9); *quarter of a town* IIS 5. 7 ICh 11. 7 71
- לִהְיוֹת κατατίθημι: *place, put, lay down; ordain; make a testamentary disposition* Gn 50. 16 Dt 3. 28 IIS 17.

558 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- 23; δια-: *arrange each in their several places* Jes 45. 12;
arrange or settle mutually, make a covenant with one
 Jos 7. 11, 23. 16 Ps 111. 9 64, 423
- צָוָה תֵּשֶׁמִּיּוֹס θεόςμιος, τέθμιος: (θεσμός) Θ., title of Apollo,
 of Demeter Hos 5. 11; θέσμιον, τέθμιον, esp. in pl.,
laws, customs, rites Gn 26. 5 Dt 5. 28 Prv 13. 13 Neh
 1. 7; θεσμός: *law*; esp. of divine laws 71, 73, 26:
- קָוָה קָוָה κωκυτός: *shrieking, wailing* Jes 24. 11 Jer 14. 2 73
- קָוָה קָוָה ἄλος, ἄλς (B): *sea* (generally of shallow water
 near shore) Jes 44. 27 74, 82, 33:
- קָוָה קָוָה ἁλμη: *sea-water, brine*; after Hom., *brine*, i.e.
the sea Ex 15. 5 Mich 7. 19 [cf. Il. 1. 314] 71, 33:
- קָוָה קָוָה ὀπός; χυμός: *juice of plants*; distd. from ὀπός, in
 that ὀπός is prop. *vegetable juice, the milky juice* which
 is drawn from a plant by tapping it, esp. *the acid*
juice of the fig-tree, used as rennet Prv 15. 24;
 σκύφος: *cup, can*, esp. used by peasants; of wooden
 milk-vessels 81, 39:
- קָוָה קָוָה ἀνθέω: *blossom, bloom*; of flowers and plants;
flourish Ez 7. 10; cf. ἀνθίζω
- קָוָה קָוָה ἐξανθέω: *put out flowers, bloom* Nu 17. 23 Ps 90. 6;
 metaph., *burst into flower, break out* Jes 27. 6 Ps 92. 8;
 ἐπ-: *be bright* Ps 132. 13
- קָוָה קָוָה σκοπιάζω: *spy from a high place or watch-tower*;
 generally, *spy, watch*, even on a plain Cant 2. 9
- קָוָה קָוָה δέω (A): *bind, tie, fetter* Ex 12. 34 Dt 14. 25
 IIR 5. 23, 12. 11 Ez 5. 4 Prv 30. 4 Job 26. 8
- קָוָה קָוָה δέσμη: *package, bundle* Gn 42. 35 IS 25. 29
 Hag 1. 6 Job 14. 17 Cant 1. 13
- קָוָה קָוָה κεραμεύω: v. קָוָה
- קָוָה קָוָה τειχίζω: *build a wall* [cf. τείχισμα: *wall*, Job קָוָה
 Dt 20. 20 Hab 2. 1 Ps 60. 11 IIR 8. 5 קָוָה
 Nah 2. 2 IIR 14. 5]; τειχομαχέω: *fight the walls*,
 i.e. *conduct siege operations* [cf. τειχομαχία: *battle with*
walls, i.e. *siege* קָוָה Dt 20. 19-20 Jer 52. 5 IIR
 11. 5] Dt 20. 12 IR 15. 27 Jer 21. 4 Dan 1. 1 71
- קָוָה קָוָה θεός: v. לָא Dt 32. 4, 15, 18, 30-1, 37 IS 2. 2 45, 125,
 390, 424
- קָוָה קָוָה χοίρας: *like a hog or hog's back; rock* Ex 17. 6,
 33. 21-2 Dt 32. 13 Jos 5. 2 קָוָה IR 5. 15, 9. 11 130

- צוראל *εἰργεν Διός*, youth devoted to or granted by Zeus, a synonym of צור־שָׁדַי [in the last compound pr. n. צור is the homologue of *ἡθεος*, whereas in the former two it is that of *Ζεύς*] Nu 1. 5-6, 3. 35 125-6, 390 t
- צור *κηρίον*: (*κηρός*) *honeycomb*, mostly in pl. Ps 81. 17 391 tm
- „ *ὄρος*: *mountain, hill* Nu 23. 9 368 tm, 410
- צה *διασγήης* 89 tm
- צחק *ἀγωνίζομαι*: *fight, contend for victory; compete, wrestle (W); generally, struggle, exert oneself* Ex 32. 6 Jud 16. 25 IIS 2. 14 Prv 29. 9 36 t
- צחק *καχάζω*, also in nasalized form *καγχάζω*: *laugh aloud, jeer, mock* Gn 19. 14, 21. 9, 26. 8, 39. 14 IIS 6. 21 Prv 1. 26 Job 30. 1 Thr 1. 7 IICH 30. 10 24 t, 36 t, 44, 48, 99, 299, 399
- צחק *καχασμός*: *loud laughter* Gn 21. 6 Hab 1. 10 Ps 126. 2 Prv 14. 13 Thr 3. 14 72, 74
- צהר *κορός* (B): *pure* Ez 27. 13; cf. *κορός* (A) צהר 44
- צהר *ὤχρος*: *pale, wan, of complexion; esp. pale-yellow, sallow; the colour yellow* Jud 5. 10 50, 69
- ציר *στόλος*: (*στέλλω*) *expedition; sea-force, fleet* Jes 18. 2, 33. 21 100, 292 tm, 339 tm, 341
- צידון *Σιδών, ξουθός*: *golden yellow* Gn 10. 15 Jud 1. 31 Joel 4. 4 22, 31 t, 68, 130-1, 336, 393 t
- צידונים *Σιδόνιος*, later *-ώ-*, *ξαιθός* Dt 3. 9 Jud 3. 3, 10. 12 IR 5. 20, 11. 33 Esr 3. 7 35 t, 366 tm
- צין *θίς*: of the *sandy desert* of Libya Jes 25. 5, 32. 2, 41. 18, 53. 2 Jer 2. 6, 50. 1; *sand or mud at the bottom of the sea* Ps 105. 41; v. טיט 35 t
- צין *κίων*: *columnar gravestone; any column bearing an inscription* IIS 5. 7 IIR 22. 17 Jer 31. 21 [20] Ez 39. 15 78, 399
- צין *ἀκανθα*: (*ἀκή* A) *thorn, prickle; any thorny or prickly plant* Jer 48. 9; = *ἀκακία*, *ἄ. Αἰγυπτία*; = *ἀκαιθος*; cf. *צא, נצא* *ἀκανθόομαι*: (*ἀκανθα*) *become prickly; ἀκαιρίζω*: (*ἀκανος, ἀκή* A) *to be thistle-headed* Jer 48. 9
- צין *άνθος* (A): *blossom, flower* Nu 17. 23 Jes 28. 1, 4, 40. 7-8; *chaplet of flowers* Lev 8. 9; cf. *ἀνθίζω* 23
- צור *ἀνδριάς* 288 tm; *θαιρός; θεωρός; κοῖλον; στόλος; ὠδὶς* 292 tm

560 XIX. CATALOGUE OF GENERAL HOMOLOGIES

צלה	φρύγω: <i>roast or parch</i> IS 2. 5 Jes 44. 16, 19	35 t, 416 t
צלי	φρυκτός: <i>roasted</i> Ex 12. 8-9	36 t, 416 t
צלול, צליל	κενός, κεινός, κενεός, κέννος: <i>empty</i> ; κοῦλος, κόλυρος: <i>hollow</i> ; κύκλιος: <i>round, circular</i> Jud 7. 13	24 t, 60, 395*
צלחה, צלחת, צלצל	χαλκεῖον, -κήϊον: = -κίον (<i>copper vessel, cauldron, kettle</i>), <i>cauldron, pot</i> IIR 2. 20, 21. 13 IICH 35. 13; לצלצ/χαλκός: <i>copper; anything made of metal</i> Jes 18. 1	36 t, 80, 422 t
צלחה	θυλακίς, θυλάκιον: Dim. of θύλακος (<i>sack, esp. to carry meal in; bag</i>) Prv 19. 24, 26. 15	78, 80
צלל	הציל, הציל, הציל, הציל: <i>overshadow, shade; cast a shadow</i> Ez 31. 3; <i>darken</i> IIS 20. 6 Neh 13. 19	33 t, 67
צל	σκιά: <i>shadow</i> Jud 9. 36 Jes 25. 5 Ez 17. 23 Hos 4. 13 Cant 2. 17; <i>shade of trees, rock, etc., as a protection from heat</i> Nu 14. 9 Jes 4. 6, 16. 3, 25. 4, 30. 2-3, 32. 2, 49. 2 Jon 4. 6 Ps 36. 8, 91. 1, 121. 5 Job 8. 9 Cant 2. 3 Thr 4. 20 Eccl 7. 12; ἐν σκιᾷ, i.e. <i>indoors</i> Gn 19. 8	22, 45
צלל	κελαδέω: <i>sound as flowing waters</i> ; of persons, <i>shout</i> cloud Hab 3. 16; δύω: <i>sink</i> Ex 15. 10; cf. טבע	399
הצלח	κώδων: <i>bell</i> Zach 14. 20	71
„	κύμβαλον: <i>symbal</i> ; mostly in pl. Neh 12. 27 ICH 15. 19; cf. χαλκίον: <i>symbal</i>	71
הצלל	הצלל, הצלל, הצלל, הצלל: <i>call</i> Nu 33. 41	54, 75 t, 89 tm
צלם	צלם, צלמן, צלמן, צלמן, צלמן: <i>āyalma</i> Nu 33. 41 Jud 8. 5, 9. 48 IIS 23. 28 Ps 83. 12 Dan 2. 31	31 t, 37, 45, 74, 355 tm
צלע	σκεῖλος: <i>leg from the hip downwards</i> Lev 11. 21; <i>leg of sacrificial victim</i> Ib 8. 21; <i>side-wall</i> of a temple Ex 26. 26, 37. 27	81, 339 tm, 341
„	πλευρά: = πλευρόν, τὸ Gn 2. 21-2; <i>side</i> , of things and places Ex 25. 14, 27. 7 IIS 16. 13	45
צלע	ξύλον: <i>wood cut and ready for use; piece of wood, log, beam, post; plank (W)</i> IR 6. 15, 16	36 t, 52
„	πύλη: prop. <i>one wing of a pair of double gates</i> —mostly in pl.—sts. of the <i>house-door</i> IR 6. 34; θύρα: <i>door</i> ; freq. in pl. of <i>double or folding doors</i>	392, 399, 416 t
צלפחד	καλλίπαις, παιδός: <i>with beautiful children, blessed with beautiful children; beautiful child</i> Nu 26. 33	45
צמא, צמאון, צמאון	δίψα, -ψη: <i>thirst</i> Dt 8. 15, 28. 48 Jer 2. 25 Thr 4. 4	402

- צמד *συνωρίς, ἵδος: (συνήοπος) pair of horses* (with or without a chariot or carriage) Jes 21. 7; of mules IS 14. 14 IIR 5. 17; generally, *a pair or couple of* anything Jud 19. 10 IS 11. 7 xxix t, 83 t, 90 tm
- צמה, צמרת, *κόμη: hair of the head* Jes 47. 2 Cant 4. 1; metaph. *foliage of trees* Ez 17. 3, 31. 3 [cf. צבא (plant) Gn 19. 25 Hos 8. 7] 35 t, 37-8, 45, 67, 326
- צמח *κομάω, -έω: let the hair grow long, wear long hair* Lev 13. 37; metaph., of trees, plants, etc. Gn 2. 5. 41. 8 Ex 10. 5 Jes 43. 10 Job 5. 6 88
- צמח, הצמחה, *ἐπι-: wear long hair* Jud 16. 22 IIS 10. 5 Ez 16. 7 Ps 104. 14, 132. 17 [meaning extended to 'growing', generally] 80
- צמיד *ἀποκαμπτός: bent* Gn 24. 22 Nu 19. 15, 31. 30; cf. κάμπτω: *bend, curve; Pass., bend oneself* צמד Nu 25. 3, 5
- צמר *κόμη: wool* Lev 13. 47; v. צבה 326
- צמרה *ξανθός (Σκάμανδρος)* Gn 10. 18 316 tm, 401
- צמרת *κόμη: v. צמה* 45, 69
- צמיתה *ἀθάνατος* Lev 25. 23, 30 323 tm
- צנה *ὄπλον* 315 tm, 406, 411 t
- צנח *κενός* 397 tm
- צנן *ἀκανθα: thorn, prickly; in pl., prickles or spines of the hedgehog and of certain fish* Jos 23. 13 416 t
- צנף *στέφανος, ου: crown, wreath, chaplet; crown as a badge of office; cf. צנפה/στεφάνωμα: that which surrounds, crown, wreath* Lev 16. 4 24 t
- צנר *κενός* 364 tm, 396
- צעה *ἐκχέω, -χύνω: pour out, prop. of liquids* Jer 48. 12; cf. צעה/קאח/חέω; צעה/θοάω: v. קיץ Jes 63. 1; צעה *κειμαι: lie, lie outstretched* Jer 2. 20 51
- צער, צעיר, צעיר, *μικρός and σμικρ-, μικρός: small, little; in Size, Gn 19. 20 Dan 8. 9; in Quantity, Jes 16. 14, 28. 10; in Amount or Importance, IS 9. 21 Mich 5. 1 Job 8. 7; of persons, of small account* Jer 14. 13 Ps 119. 141; of Time, *short* Job 36. 2; of Age, *young* Gn 19. 31 Jud 6. 15 IR 6. 34 Job 32. 6; *σμικροῦ or μικροῦ within a little* Jes 10. 25, 29. 17 32 t, 41, 92
- צעק *κωκύω: shriek, wail* Gn 4. 10 Dt 22. 24 Jer 22. 20 32 t, 326, 377

- קַעֲקַע *κωκυτός*: *shrieking, wailing* Gn 27. 34 IS 4. 14
Jer 48. 3, 49. 21 Zeph 1. 10 78
- נִצְעַק, נִצְעָק *συνάγω*: *v. נָעַק* Jos 8. 16 Jud 6. 34-5,
7. 23-4, 10. 17, 12. 1, 18. 22-3 IS 10. 17, 13. 4, 14.
20 IIR 3. 21 32 t, 399
- צֶעַר *ἀγορά* 355 tm, 377-8
- צָפָה, צָפָה, צָפֵן, שָׁפֵן, סָפֵן *σκεπάζω*: (*σκέπω*) *cover, shelter*
Ex 26. 32, 27. 26, 36. 24 IR 6. 15 Prv 26. 23 31 t, 33 t, 67-8
- צָפָה *σκοπάω*: = *σκοπιάζω* (*spy from a high place or*
watch-tower) Gn 31. 49 Ps 66. 7 Prv 15. 3 Cant 7. 5 52
- צוֹפֵה *σκοπός*: (*σκέπτομαι*) *one that watches; mostly look-*
out man, watcher, stationed in some high place
(*σκοπιά/יִשְׁ*) *to overlook a country, esp. in war*
IIS 18. 24-7 IIR 9. 17 Ez 3. 17 326
- צוֹפֵה *σκοπέω*: *inspect; look to or into; σοφίζομαι*: *c. acc.*
rei, devise cleverly or skilfully Prv 31. 27 422 t
- צָפַר *στρούθος*: *stroutow* Gn 7. 14 Dt 22. 6 Ps 84. 4 Prv
26. 2 81
- צִפְחִיָּה *σκαφίς, ἴδος*: Dim. of *σκάφη* (*basin or bowl* מִן־הַיָּם
IR 17. 12, 19. 6), *esp. pot for honey* Ex 16. 31 81
- צִפְחָה *ἐλπίς*: *hope, expectation* Thr 4. 17 74, 81
- צִפְחָה, צִפְחָה *σπυράς, σφύ-*: *ball of dung, such as that of*
sheep or goats, hence in pl. xxxi, 32 t, 422 t
- צִפְחָה, צִפְחָה *στέφος*: (*στέφω*) *poet. for στέφανος, κίβος*
Messenian for στέφανος (כֶּהַן); crown, wreath, gar-
land Jes 22. 24, 28. 5 35 t, 45, 52
- צִפְחָה *τράγος*: *he-goat, opp. αἴξ (she-goat)* IICh 29. 21 57
- צָפַן *σκεπάζω*: *v. צָפָה*; cf. *κεύθω*: *poet. Verb, cover, hide,*
conceal; καλύπτω; κρύπτω
- צָפֵן, שָׁפֵן *σκεπαστός*: *covered* 24 t, 32 t, 35 t, 105 tm
- צִפְחָה, צִפְחָה *δαφνηφάγος*: *bay-eating; hence, inspired* Gn
41. 45 132 m
- צִפְחָה *ὄφεις*: *v. צִפְחָה* Jes 14. 29 93, 368 tm
- צִפְחָה *ὄφιδιον*: Dim. of *ὄφεις, sup.* Jer 8. 17 51
- צִפְחָה *σπίζω (A)*: *pipe, chirp, of the shrill note of small*
birds; = πιπιρίζω; φθέγγομαι: utter a sound; of the
human voice, of weak, small voice, of worms Jes 8.
19, 29. 4; *of animals, as a horse, neigh, whinny* Jes 38.
14; *of birds; ψοφέω: sound, make a noise* Jes 10. 14 53, 65, 422 t
- צָפַח *χῆλη* 315 tm

XIX. CATALOGUE OF GENERAL HOMOLOGIES 563

צפת	στέφος: v. צפיעה ICh 3. 15 كَفَّة; cf. כתר	52, 326
צקלקלן	θυλάκιον: bread-basket; = -κίσκος; θύλακος: v.	
צלחת	IIR 4. 42	79
צר	ξηρός: v. צורה Prv 23. 27	
צר	στενός: narrow, opp. εὐρύς רחב IIR 6. 1 Jes 49. 20	44
מצר	στενόν: narrow space Ps 118. 5; Subst., τὰ σ. the narrowness, straits of a pass Ib 116. 3 Thr 1. 3	71
צרב	ξηραίνω, ἀλείρει	45, 52, 95 tm, 100 tm, 402
צדדתה	ICh 4. 17	336 t
צרה	ζήλη: female rival IS 1. 6	44-5
צרי	a point of vocalization	
צרי	στύραξ: v. טרק; ψωρικόν, τό, (sc. φάρμακον, σμῆμα = σμῆμα: (σμάω) soap, unguent) itch-salve Gn 37. 25, 43. 11 Jer 8. 22, 51. 8	57, 93
צרך	χρέος: = χρεία ((χράομαι) need, want), χρεώ (want, need) ICh 2. 15	101
צרעה	ἀνθρηδών: hornet Ex 23. 28	58
צרפת	θεράπνη IR 17. 9-10 Ob 20	130-1 t, 300, 320, 390
צרר	ἐχθαίρω, ἐχθραίνω: hate, detest; κηραίνω (A): (κῆρ) harm, destroy Nu 25. 17, 33. 55 Esth 3. 10; οἱ ἐχθράναντες one's enemies צררים Jes 11. 13	68
צר	ἐχθρός: hated, hateful, of persons and things; Act.: hating, hostile; as Subst. enemy Gn 14. 20 Nu 10. 9 Dt 32. 41 IIS 24. 13 Thr 1. 5 Neh 9. 27	326
צרר	θησαυρίζω: store, treasure up; lay by IS 25. 29 Jes 8. 16 Prv 30. 4 Job 26. 8	392
צורר	θησαυρός: receptacle for valuables Gn 42. 35 Hag 1. 6 Prv 7. 20; πτόρθος: young branch, shoot; generally, branch Cant 1. 13	
צרר	κηραίνω (B): (κῆρ) to be sick at heart, anxious; at a thing Gn 32. 8 Jud 2. 15 IIS 1. 26, 13. 2 Thr 1. 20 ICh 21. 13; cf. κηραίνω (A), sup.	
צרה, צרהה, צרה	κῆρ: doom, death; plague, disease Gn 35. 3, 42. 1 IIR 19. 3 Jer 6. 24, 15. 11 Ps 120. 1	
צרתן	Jos 3. 16 IR 4. 12, 7. 46	336 t
קאה קיה	χέω, χεῖω, χεύω, χύνω: used in the simple form mostly by Poets; Radical sense, pour, prop. of liquids, pour out, let flow Lev 18. 28 Jer 25. 27	28 t, 48, 392
הקא	ἐκ-: v. צעה Lev 18. 25, 28 Jon 2. 11 Prv 23. 8	51
קבל	ἀναδέχομαι: receive, entertain as a guest ICh 12.	

564 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- 18 (19); *take upon oneself, submit to; accept, receive*
 Prv 19. 20 Job 2. 10 Esth 9. 23, 27 Esr 8. 30 ICh
 21. 11; *undertake* ICh 29. 16 58, 85 t
- קָבַל κεφαλή 79, 387-9 tm
- קָבַל παρά 12, 172-3 tm, 239 tm
- קִבְצָה κυμβίον: Dim. of κύμβη (A) I (*drinking cup, bowl*)
small cup Jes 51. 17, 22 39
- קִבְצָה κύμβαχος: v. סִבַּח 34 t
- קָבַץ, קָבַץ, קָבַץ κομίζω, συγ-: *bring together, collect* Gn 41.
 35, 48 Dt 13. 17, 30. 3 IR 20. 1 Ez 38. 8 Joel 2. 16
 Zeph 3. 8 ICh 24. 5; *bring to oneself, collect round*
one IIS 3. 21 IR 11. 24, 18. 19 Jer 40. 15 Ez 16. 37
 Ps 91. 7 Neh 4. 14 ICh 39. 6 88
- קָבַץ συγκομιστός: *brought together* Neh 5. 15 105 tm
- קָבַץ κομιδή: (κομίζω) *provision, supplies* Ez 22. 20;
gathering in of harvest; συγ-: ingathering, harvest קָבַץ
 Ex 22. 5 Dt 16. 9 Jes 17. 5 Hos 8. 7 קָבַץ Gn 41. 47 78
- קָבַץ קָבַץ, קָבַץ πυκάζω, -κάσσω: poet. Verb; *cover*
closely, freq. with collat. notion of protection Jes 40.
 11; *close, shut up; shut close* Dt 15. 7 Jes 52. 15 Ps 77.
 10 Prv 13. 11 29 t, 69
- קָבַץ a point of vocalization 99
- קָדַם קָדַם, קָדַם קָדַם Σκύθης: v. כָּדַם Jud 5. 21 IS 24. 14
 Job 1. 3 44, 121, 129 t, 405 t
- קָדַם קָדַם, קָדַם Σκυθία: v. כָּדַם Gn 25. 6, 29. 1 Nu 23. 7
 Dt 2. 26; cf. ἀκρίς: *East* Gn 2. 14, 3. 24 129 t, 291 t, 404 t
- קָדַם קָדַם, קָדַם πάλαι: Adv., *long ago* Dt 33. 27 Jes 23. 7 42 t, 67,
 404-5 t
- קָדַם κεφαλή: v. הָלַל Gn 49. 26 Dt 28. 35 Ps 7. 17 74, 79, 87 t
- קָדַם קָדַם, קָדַם σκοτάω: = σκοτάζω (*grow dark*) Jer 4. 28,
 8. 21 Ez 32. 7-8 Joel 2. 10 Mich 3. 6 Job 30. 28 52
- קָדַם Σκυθία: v. קָדַם Jes 21. 17, 60. 7 Jer 2. 10 Ez 27. 21
 Cant 1. 5 121
- קָדַם Σκυθών: v. קָדַם IR 15. 13 121, 129 t
- קָדַם קָדַם, קָדַם קָדַם, קָדַם καθαρίζω: *cleanse; καθαίρω:*
in religious sense, purify Lev 16. 19; *purify oneself*
 Ib 11. 44 ICh 5. 11; *get purified* Ex 29. 21; Pass.
 Ez 48. 11; also of menstruation IIS 11. 4; =
 κηδάζω, κηθαλίζω: καθαίρω (v. קָדַם) [an atavism] 280 tm
- קָדַם קָדַם, קָדַם καθαγίζω, -ιάζω: *devote, dedicate; ἀγνίζω:*

- dedicate (W) Ex 13. 2 Lev 21. 10, 27. 21 Nu 3. 13,
8. 17 Jud 17. 3 IIS 8. 11 Jer 17. 22 280 tm
- קדש, קדש *ἀγιάζω*: = *ἀγίζω* ((*ἅγιος*) *hallow, make sacred*);
ἀγνίζω: *hallow* (W) Gn 2. 3 Ex 31. 13 Ez 37. 28;
esp. by burning a sacrifice IR 8. 64; Pass. Esr 3. 5 48,
119 tm, 279 tm
- קדש *ἀγιότης*: = *ἀγιοσύνη* (*holiness, sanctity*) Ex 22. 30 74
- קדש, קדש *ἀγίασμα*: = *ἀγιαστήριον* (*holy place, sanc-*
tuary) Ex 15. 17, 25. 8, 26. 23 IR 8. 8 Jes 52. 1
Jer 31. 23 (22) Thr 1. 10 Dan 9. 26, 11. 31 קֹדֶשׁ
ἁγίστευμα: *sanctuary* IR 2. 28-31 (Ex 21.
14) 71, 79, 396 t
- קדש, קדש *ἅγιος*: *devoted to the gods*; in good sense, *sacred*,
holy Lev 9. 19-20, 16. 4; of persons, *holy, pure* Ex
19. 6, 22. 30 Lev 21. 6-7; *ἁγιστός*: *hallowed* Lev 11.
44 21 t, 40, 107, 119 tm
- קדש, קדש *καταχέζω*: *befoul* Dt 22. 9 Jes 65. 5; = *κατ-*
αισχύνω 280 tm
- קדש *ὁδᾶχα· καταπύγων*: *given to unnatural lust*; gener-
ally, *lecherous, lewd*; *κίναϊδος*: *catamite*; generally,
lewd fellow, dancer Dt 23. 18 IR 15. 12; *κιναιδεία*,
-δία: *unnatural lust* IR 14. 24, 22. 47; cf. *καταισχύνω*:
dishonour, put to shame; *dishonour* a woman, also of a
male 280 tm
- קדש, קדש *κτίζω*: *bring about* IIR 10. 20 Joel 1. 14;
ἀνα-: *rebuild* Neh 3. 1 51, 87, 280 tm
- קהל, קהל *ἐκκλησιάζω*: *Med. hold an assembly* Ex 32. 1
Lev 8. 4 Jos 18. 1 Jud 20. 1 IR 8. 2 Ez 38. 7 Esth
8. 11 IICh 5. 3; *trs., summon to an assembly, convene*
Ex 35. 1 Lev 8. 3 Nu 10. 7, 16. 19 Dt 4. 10, 31. 28
Ez 38. 13 195
- קהל, קהל *ἐκκλησία*: (*ἐκκλητος*) *assembly duly summoned*
Nu 10. 7, 20. 10 Jud 21. 8 Joel 2. 16; *an assembly*
Gn 49. 6 Prv 5. 14 Esr 2. 64 Neh 5. 7 IICh 23. 3 194
- קהל *ἐκκλητος*: (*ἐκκαλέω*) *selected to judge or arbitrate*
on a point; *umpire* Eccl 1. 1, 12. 8-10 [cf. *ἡγε-*
βασιλεύς: *king, chief*, Hom., etc.; freq. with collat.
sense of *captain or judge*; cf. Ib 1. 12] 195
- קהל, קהל, קהל, קהל *φυλή*: *a body of men united*
by supposed ties of blood and descent, *clan*, such as the

- three Dorian *tribes*; *φύλον*: (*φύω*) *race, tribe* or *class*; in Ep. more freq. in pl. Ex 12. 6 Nu 16. 3 Dt 23. 2-4, 33. 4 Thr 1. 10; *swarm* of bees; *people* Ex 16. 3 Lev 16. 33 Nu 15. 33 IR 8. 65 Jer 44. 15 Ps 22. 23, 26, 26. 5 Neh 5. 7 ICh 31. 18 71, 74, 378
- תָּבַר *ἀγω*: *bring together* Gn 1. 9 Jer 3. 17
- תָּבַר *ἀγών*: *gathering, assembly* Gn 1. 10 Ex 7. 19; *ἐλπίσμα*: *hope, confidence*; *-μός*: *expectation* Jer 14. 8, 50. 7 Esr 10. 2 (cf. Prv 19. 18 Ruth 1. 12 Thr 3. 29) ICh 29. 15 71
- תָּבַר *προσδοκάω*, *-έω*: *expect*, whether in hope or fear; *wait for* Gn 49. 18 Jes 5. 2 Thr 2. 16 230
- תָּבַר *προσδοκία*: *expectation* Jer 29. 11 Hos 2. 17 Prv 26. 12 Job 7. 6 230
- „ *τέκμαρ*, *-μωρ*: *fixed mark* or *boundary*; *fixed line* of separation; *sure sign* or *token* of some high and solemn kind, as Zeus says that his nod is *the highest, the surest pledge* Jos 2. 18 63
- קוֹל *φωνή*: (*φάω*) *sound, tone* Ex 32. 18 Dt 5. 19 IS 4. 14 IR 18. 26, prop., *the sound of the voice* Gn 27. 22 Dt 27. 14; mostly of human beings, *speech, voice, utterance* Dt 1. 34, 4. 12, 5. 22 Jud 18. 3 Ez 33. 32; *μῆς* *ὁ* *תָּבַר* *קוֹל* Ex 24. 3 (cf. *תָּבַר* *תָּבַר*); the *cry* of animals, as of swine, dogs, oxen, asses IS 15. 14 Jer 9. 9 Job 4. 10 Eccl 10. 20; of the nightingale, *song* Cant 2. 12; of *sounds* made by inanimate objects, mostly poet. Gn 4. 10 Ex 19. 19 Lev 26. 36 IIS 5. 24 IR 14. 6 Jer 25. 10 Ez 1. 24, 3. 13 Ps 104. 7; *phrase, saying* Gn 45. 16 *قَوْل*: cf. *קוֹל* *κήρυγμα*: (*κηρύσσω*) *that which is cried by a herald, proclamation; announcement* Ex 36. 6 Esr 1. 1 ICh 56. 22; *mandate, summons* Esr 10. 7; *קוֹל* (*תָּבַר* *תָּבַר*) *φύλη*, q.v. Jer 51. 55 (cf. Ib 44. 15 Neh 5. 7 23
- קוֹל *ὀρθόω*: *rise from one's seat, stand up* Nu 23. 18 24 t, 85-6 t, 325
- קוֹל *οἶκημα*: *dwelling-place* Gn 24. 23, 25 Dt 1. 33, 14. 23 Jos 20. 4 Jud 9. 55 IIS 7. 10; special senses: horse's *stable* or *stall* Gn 24. 31; *temple, shrine* Gn 22. 4, 28. 11, 17, 19 IR 8. 35 Jes 66. 1; *κένωμα*: *empty space* Ib 5. 8 71

- קוף *κέρκωψ*: *long-tailed ape* IR 10. 22 60, 67
- קזז *θοάζω*: *move quickly, ply rapidly*
Jer 50. 11 Hab 1. 8 Mal 3. 20 Job 41. 14 33 t
- קצצה *κομίαση*: Dim. of *κόμη*: 2. *צבה* Cant 5. 2, 11 78
- הקיר *ἐκρέω*: *flow out or forth, shed, let flow* (הזיל Jer 48.
21 העיר Gn 24. 20 נצר Ps 136. 15 הריק); *κρουνίζω*:
discharge liquid in a slender stream Jer 6. 7 196
- מקור *κρουνώμα*: = *κρουνός* (*spring, well-head, whence*
streams (*πηγαί*) *issue*) Jer 2. 13, 8. 23 Ps 36. 10 Prv
10. 11, 13. 14, 14. 27, 16. 22, 18. 4; *metaph., κ.*
αἵματος Lev 20. 18; *κρουνίον*: Dim. of *κρουνός*; cf.
ρέυμα 71, 80, 399
- ממקור *κρουνίσμα*: *gush, stream*; -*μός*: *gushing out of water*;
κρουνίον: Dim. of *κρουνός*, *s.s.* Ps 68. 27 [Is this,
like *ממקור*, a double prefix-suffix: the first *מ* repre-
senting the terminal *ו*, the second replacing -*μα* in
κρουνώμα?] 71
- מקור *ρέυμα*: (*ρέω*) *that which flows, current, stream* Jer
2. 13, 8. 23 Prv 25. 26; *discharge, flux, rheum* Lev
20. 18 80
- קורה *δοκός*: (*δέχομαι*) *bearing-beam, main beam, esp. in*
the roof or floor of a house Gn 19. 8 Cant 1. 17;
= *δορά* (B); *ξύλον*: *beam; plank* (W) IIR 6. 2, 5;
s. קרה 58, 298 tm
- קסל *κτείνω, κτένω*: *kill, slay, freq. in*
Poets, also in early Attic Dan 2. 14, 5. 19, 30; *put*
to death Ib 2. 13 23 t, 33 t
- קטן *ἐλάχιστος*: Sup. of *ἐλαχύς* (*small, short,*
mean, little); *smallest, least* Gn 9. 24, 27. 15, 29. 16
Jud 9. 5 IS 2. 19, 16. 11 IIS 12. 3 IR 12. 10 IIR
5. 2 Jon 3. 5; *of least account* Ex 18. 22 IS 9. 21,
15. 17 Jer 49. 15 Zach 4. 10 76 t, 328
- קטף *ἀπανθίζω*: *pluck off flowers* Dt 23. 26; *gather honey*
from flowers Job 30. 4; *חלב/μέλι*: *honey* 33 t, 60
- קטר *θυμιάζω, -ιαίνω, -ιατίζω*: = *-ιάω* (*burn so as to*
produce smoke; abs., burn incense; smoke, fumigate)
IS 2. 16 IR 22. 44 Hab 1. 16 הקטר Ex 30. 7,
20 Lev 1. 9, 8. 16 Nu 18. 17 IR 11. 8 ICh 26.
18, 29. 7 280

XIX. CATALOGUE OF GENERAL HOMOLOGIES 569

עֲלֵץ	σφενδοníζω: = σφενδονάω (<i>use the sling</i>) IS 17. 19	41
עֲלֵץ	σφενδόνη: <i>sling</i> Job 41. 20	41
..	ξύλον, πύλη, θύρα: v. עֲלֵץ 36 t, 392, 399 t, 416 t	
קִמֵּץ	κομιδή: (κομίζω) <i>gathering in of harvest</i>	78
קִמֵּץ	κομίζω: v. קִמֵּץ	88
קִנָּה	εὐνή: <i>nest</i> Dt 22. 6 Ob 4 Hab 2. 9; v. קִנָּה .קִנָּה 48, 326	
קִנָּה	διαφθονέω: <i>envy</i> Gn 26. 4, 30. 1, 37. 11 Jes 11. 13	
	Ez 31. 9 Ps 37. 1, 106. 16 Prv 23. 17; ἐπι-, προς-	65
קִנָּה .קִנָּה	όθονερός: <i>envious, jealous, of persons; of the gods, jealous of those who abuse their gifts, or who enjoy unbroken felicity</i> Ex 34. 14 Jos 24. 19	56, 65
קִנָּה	όθόνος: <i>ill-will or malice, esp. envy or jealousy of the good fortune of others</i> IIR 10. 16 Eccl 4. 4	39, 65, 239 tm
קִנָּה	γεννάω: <i>causal of γίγνομαι; mostly of the father, beget; Med., produce from oneself, create; metaph., engender, produce; call into existence</i> Gn 4. 1, 14. 19	
	Dt 32. 6 Ps 78. 54 Prv 8. 22; = γονάω	34 t, 48, 326
קִנָּה	γονεὺς: <i>begetter, father; generally, progenitor, ancestor</i>	
	Gn 14. 19 Dt 32. 24	24 t, 42 t
קִנָּה	ώνέομαι: <i>buy, purchase</i> Gn 25. 10 IIS 12. 3, 24. 24	
	Jer 13. 1 Neh 5. 8	51, 85 t, 395
קִנָּה	ώνητής: <i>buyer, purchaser</i> Dt 28. 68 Jes 24. 2	51
קִנָּה	ώνια, τὰ: <i>goods for sale, market-wares; wares (W)</i>	
	Gn 31. 18 Lev 22. 11 Prv 4. 7	51
קִנָּה .קִנָּה	ώνημα: <i>purchase</i> Gn 17. 12, 23, 23. 18, 31. 18	
	Ex 12. 44 Lev 25. 18 Ez 38. 12	51, 71
קִנָּה	κενός: v. קִנָּה; σχοῖνος: v. קִנָּה Jes 19. 6, 42. 3 Job	
	40. 21	42 t, 77, 395
..	ξηνός: = κορμός (A) ((κείρω) <i>trunk of a tree (with the boughs lopped off)</i>)	45, 52
קִנָּה	χρησμός: (χράω (B) A) <i>oracular response, oracle</i>	
	Ez 12. 24, 13. 7; χρημα: <i>oracle</i>	71, 427
קִנָּה	πηγμα: <i>anything congealed</i> Zach 14. 6	32 t
קִנָּה .קִנָּה	ἀκανθώδης: <i>full of thorns, thorny; prickly; ἀγνώδης, falsa lectio for ἀ.; ἀκανθόχοιρος: hedgehog</i>	
	[cf. ἀκανθα: in pl., <i>prickles or spines of the hedgehog and of certain fish</i>]	30 t, 90 tm
קִנָּה	πυκάζω: v. קִנָּה Dt 15. 7 Jes 52. 15	29 t, 69
קִנָּה	κουφίζω: <i>make a light leap; ἐκπηδάω: leap out; jump, leap (W)</i>	24 t, 69, 353 tm

קָצוֹ, קָצָה, קָצָה, קָצוֹ	ἔσχατος: <i>farthest, uttermost, extreme</i> Ex 16. 35, 25. 18-19, 26. 4 Dt 30. 4 Jes 37. 24 Ps 48. 11 Prv 17. 24; ἐξ ἐσχάτων ἐς ἔσχατα ἀπικέσθαι <i>reaching from end to end</i> Ex 26. 28 Dt 4. 32	30 t, 55, 68
קֶצֶב	ἔδαφος: <i>bottom, foundation</i>	49
קִצּוֹב	ξυστός	52, 105 tm
קִצֵּץ	δικαστής: <i>a judge</i> Prv 25. 15	58, 101
קִצִּיר	ὄζος, ὕσδος: <i>bough, branch, twig</i> Ps 20. 12	414 t
מִקְצוֹת, מִקְצֵה, מִקְצוֹת	ἔσχατος: τὰ ἔσχατα, <i>the utmost; the uttermost; the extremities, the furthest points (W)</i> Ex 26. 23 Ez 46. 21; cf. γωνίδιον: Dim. of γωνία (<i>of the four quarters of the compass</i>) Jes 44. 13	71
קִצִּיף, קִצִּיף	ἀφρίζω: = ἀφρέω, ἀφριάω (<i>foam</i>) Gn 40. 2 Dt 9. 19; c. acc., <i>be foam, cover with foam</i> Dt 9. 8 Zach 8. 14	63
קִצִּיף, קִצִּיף	ἐπαφριάω: <i>foam against</i> Jes 8. 21	
קִצִּיף	ἀφρός: <i>foam of the sea; of persons and animals, foam, slaver, froth</i> Nu 1. 53 Hos 10. 7	63
קִצֵּץ, קִצֵּץ, קִצֵּץ	ἀποκόπτω: <i>cut off, hew off</i> , freq. in Hom., <i>of men's limbs</i> Dt 25. 12 Jud 1. 6-7 IIS 4. 12	63
קִצֵּץ	ἀναξύω: <i>scrape up or off</i> ; Pass., <i>having the surface scraped off</i> IIR 16. 17, 18. 16, 24. 13	
קִצֵּר	θερίζω: <i>do summer-work, mow, reap</i> Lev 23. 10 IIR 19. 29; קִצִּיר	32 t, 392
קָר	ψυχος: <i>cold</i> Gn 8. 22	53
קָר	ψυχρός: <i>cold</i> Prv 25. 25	53
קָרָה	ψύχρα: <i>cold</i> Ps 147. 17 Prv 25. 20 Job 24. 7, 37. 9	55
קָרָה, קָרָה	ψυχρότης: <i>coldness, cold</i> ; metaph. of persons, <i>want of feeling, bad taste</i> Lev 26. 21, 23, 28 Zach 14. 6	32 t, 74
קָרָה, קָרָה	κυρέω: c. קָרָה 25. 27 t, 29 t, 43, 86 t, 399, 427 t	
קָרָה, קָרָה	κύρμα	71, 399 tm, 427
קָרָה	χράω	256 t, 281 tm, 426-7 tm
קָרָה, קָרָה, קָרָה	κρημα: Jes 4. 5 Jon 3. 2	93, 281 tm, 327-8, 399 tm, 427 tm
קָרָה	καλέω, -αἰμι: <i>call, summon</i> Lev 1. 9 IIR 8. 1; <i>call to one's house or to a repast, invite</i> IR 1. 9 Job 1. 4	
„	κελεύω: prop., <i>urge, drive on</i> ; hence, <i>exhort, bid; order; command (W)</i> Lev 23. 2 Dt 15. 2 IIR 8. 1	

- „ *πικρίς, ίδος: ox-tongue; = κιχώριον: chicory; πικρίδιον: endive; πικρός: bitter, spiteful, vindictive (כר);*
ῥυτόν: rue Dt 29. 17, 32. 31 Hos 10. 4 41, 60
- „ *πρόσθιος: foremost* Nu 6. 9, 18; cf. *פָּרֵעַ/προκόμιον* 119 t
- „ *πρώτος, πρᾶτος: Sup. of πρό; as Adj., of place, foremost* Zach 4. 7 Ps 137. 6; of Time, *first* Ex 12. 2 IIS 21. 9; of Order, Ex 34. 1 Jes 41. 4; of Rank or Dignity, *the first men* of the state Jos 22. 14 IIS 23. 8 Dan 10. 13 (*פְּרָתִים* Esth 1. 3, 6. 8 Dan 1. 3); of Degree, *first, highest* Jos 11. 10 IS 15. 17 IIR 25. 18 Ez 38. 2-3, 39. 1 Zach 4. 7 ICh 12. 9 (10), 27. 5; as Subst., in neut. pl., *first part, beginning* Prv 4. 7 Neh 12. 44; *first, highest; in degree, the highest development* Hos 9. 10 62, 68
- περί הרבה. רב* 61, 72 tm
- πολύς: of Number, many; of Size, much, mighty, great* Am 6. 2 Ps 36. 7 Thr 1. 1 61
- πολύδημος: populous* Thr 1. 1 61
- ἐρύσσω, εἶνυ: to draw [the bow]*
 Gn 21. 20, 49. 23 Ex 19. 13 Jer 4. 29 29 t, 41, 423 t
- „ „ *ρίπτω: throw, cast, hurl* Ex 15. 1, 21 Ps 18. 15 423 t
- ῥάπτω: sew together, stitch* Prv 7. 16; *ῥάμμα (B): anything sewn or stitched* Ib 31. 22
- τρέφω: thicken or congeal a liquid; curdle the milk (رَوَّب); usu. cause to grow or increase* Gn 1. 28, 9. 1 Ex 1. 7 Ez 16. 7 64, 86 t
- ῥέω: bring up from childhood, rear up (رَفَى)* Thr 2. 22 64
- ῥέω (A): drag, draw, implying force or violence; simply, draw, pull; draw the bowstring; draw (the bow)* Gn 21. 20, 49. 23; *ρίπτω: throw, cast, hurl* Ps 18. 15 29 t, 41
- τροφήμος: nourishing, nutritious; Subst., τρόφιμος, ó, a slave's young master; ἡ τροφή: the mistress رَبَّةُ الْمَوْلَى; Pass., nursling, foster-child (رَيْب)*
 Ez 16. 7 Thr 1. 1; cf. *πρεπτός, inf.* 64
- καρπίμον: profit; καρπισμός (A): profit* 60, 72
- καρπῶσις: use, profit* Lev 25. 36 Prv 28. 8 60, 72
- μυρίος: numberless, countless, infinite, prop.* רב (I) רבה רב

- of Number, and commonly in pl., *μύριοι* Gn 6. 5, 13. 6, 21. 24, 26. 14, 33. 9, 50. 20 Ex 5. 5, 12. 38 Nu 32. 1 Jos 11. 4 IS 2. 5 IR 3. 8 IICH 1. 9 31.1
- מְרַבֵּה, רְבוּ, רְבֹא, רְבִי, רַבְּבָה* *μύριοι*: as a definite numeral, *ten thousand* Jud 20. 10 Jon 4. 11 Ps 91. 7 Cant 5. 10
- רַבְּבָה* Esr 2. 64 39, 46, 48, 93
- רַבְּבָה, רַבְּבָה, רַבְּבָה* *διαπρεπής, πρεπτός*: distinguished, renowned IIS 23. 20 Jes 19. 20 Ps 48. 3 Thr 1. 1
- רַבְּבָה* Dan 4. 27 62
- רַבְּבָה, רַבְּבָה, רַבְּבָה* *ῥάβδος*: rod, wand; magic wand *לֶהָט* Ex 7. 11; staff of office, like the earlier *σκηπτρον* Gn 41. 42, 49. 10 Jes 14. 5 Esth 4. 11; rod for chastisement Jes 10. 5 Ps 2. 9 Prv 10. 14; riding switch IIS 23. 21; streak or stripe on the skin of animals *לֶהָט*; cf. *לֶהָט* 41, 63, 68, 93, 416
- רַבְּבָה* *πόρευμα*: place in which one walks; haunt Ps 139. 3 62
- רַבְּבָה, רַבְּבָה, רַבְּבָה* *τετράγωνος*: with four angles, but usu. square Ex 38. 1, 43. 16 IR 7. 31 Ez 40. 47, 45. 2; *τὸ τετράγωνον* a square, a body of men drawn up in square Nu 23. 10 64
- רַבְּבָה, רַבְּבָה, רַבְּבָה* *ὀργίζω*: (*ὀργή* II) make angry, provoke to anger IS 28. 15; more freq. in Pass., grow angry, be *αὐτοῦ* Gn 45. 24 IIS 19. 1 Jes 57. 20 Ps 2. 1; cf. *ὀρिकाῖω*: shudder 29-30 t, 32 t, 45, 88, 250 tm
- רַבְּבָה, רַבְּבָה, רַבְּבָה* *ἐποργίζομαι*: to be *αὐτοῦ* at; *προσ-*: Pass., to be angry at IIR 19. 27; *συν-*: meet anger with anger 38
- רַבְּבָה, רַבְּבָה, רַבְּבָה* *παράγγελλω*: pass on or transmit a message 61
- רַבְּבָה, רַבְּבָה, רַבְּבָה* *παράγγελμα*: message transmitted by beacons; mobilization Job 12. 5 61
- רַבְּבָה, רַבְּבָה, רַבְּבָה* *προσαγγέλλω*: denounce IIS 19. 28 Ps 15. 3
- רַבְּבָה, רַבְּבָה, רַבְּבָה* *ἄρθρον* xxvii-xxviii tm
- רַבְּבָה, רַבְּבָה, רַבְּבָה* *ἀράγειν ἀράσσειν*: strike with a shower of stones
- רַבְּבָה, רַבְּבָה, רַבְּבָה* *ἀραγμα, -μός*: crashing shower of stones
- רַבְּבָה, רַבְּבָה, רַבְּבָה* *παραψύχω*: cool, Pass. 61
- רַבְּבָה, רַבְּבָה, רַבְּבָה* *παραψυχή*: cooling, refreshment, consolation Ps 30. 6 74, 409 tm
- רַבְּבָה, רַבְּבָה, רַבְּבָה* *παραψυκτήριον*: = *-ψυχή* (sup.) Jes 28. 12 61, 72
- רַבְּבָה, רַבְּבָה, רַבְּבָה* *ράγα* 408-9 tm
- רַבְּבָה, רַבְּבָה, רַבְּבָה* *ἀστράπτω; παραψύχω* 408-9 tm
- רַבְּבָה, רַבְּבָה, רַבְּבָה* *σπέρχω; ἐπι-* 407 tm
- רַבְּבָה, רַבְּבָה, רַבְּבָה* *ὀργίζω* 367 tm

XIX. CATALOGUE OF GENERAL HOMOLOGIES 575

רָגַשׁ	ὀργή	408 tm
רָגַשׁ	ἐργαστήριον	407-8 tm
רָדָה	κρατέω: to be strong, powerful; hence, abs., rule, hold sway IR 5. 4; conquer, prevail, get the upper hand; master Gn 1. 26 Lev 26. 17 Ez 34. 4	55
הָרָדָה, רָדָה	ἐπι-: prevail in battle, be victorious Jud 5. 13; prevail over, get the mastery of an enemy; rarely c. acc., master, conquer Jes 41. 2	55
רָהַב	ταρβέω: c. acc., fear, dread Prv 6. 3; stand in awe of, revere Jes 3. 5	63
רָהִיט	φρύγανις: = φρύγανον (firewood; undershrub) Cant 1. 17	66
רָחַח	רָחוּחַ, הָרוּחַ, רָחֻחַ, רָחֻחַ, רָחֻחַ: relief from anything unpleasant Ex 8. 11 Thr 3. 56 Esth 4. 14; = -νευσις; רָחוּחַ εὐρυχωρία: open space, free room Gn 32. 17	41, 79
רוּחַ	τροχός: whirlwind Gn 1. 2, 8. 1	64
הָרוּחָה	αἵρεσις: choice Ex 25. 2, 35. 24 Lev 7. 32 Nu 15. 20	72
רוּעַ	σὺρίζω: play the σὺριγξ, pipe; make any whistling or hissing sound (סָרַק); c. acc. pers., hiss him Nu 10. 9 Jud 15. 14 Esr 3. 11; cf. κρατέω: clap in sign of applause; also in sign of disapproval	30 t
הָרוּעָה	σὺριγξίς: playing on the σὺριγξ Lev 25. 9 Jos 6. 5; κρότησις: clapping IS 4. 5-6	72
רָחַץ	τρέχω: run, of men Gn 18. 2 IS 8. 11 IIR 5. 20-1 Ps 19. 6 Prv 4. 12; of things, move quickly Jes 59. 7 Am 6. 12; ἐπίζω: rival, vie with, challenge IIS 22. 30	64
רָץ	πόρος: courier, messenger Job 9. 25 Esth 8. 10 IICH 30. 6; cf. δρόμαξ/רָץ/רָץ Esth 8. 10	56
מְרוּצָה, מְרוּצָה	τρόχιμος: running, hastening IIS 18. 27 Jer 8. 6, 23. 10 Eccl 9. 11	65
רוּר	ρέω: Lev 15. 3	41, 50, 69, 369 tm
רִיר	ρέος: (ρέω) like ρεῦμα, anything flowing, stream Job 6. 6	56, 74, 77
רָחַב	εὖρος: breadth, width Gn 6. 15, 12. 17 Ez 42. 11, 45. 1	79
רָחִים	τροχός: wheel; potter's wheel Ex 11. 5 Nu 11. 8 Jes 47. 2	65, 93
רָחֵל	ρήν, gen. ρήνός, ἡ, sheep, lamb (not found in nom.) Gn 29. 16, 31. 38 Jes 53. 7 Cant 6. 6	39, 41

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XIX. CATALOGUE OF GENERAL HOMOLOGIES 577

רִיחַ	ρῶος: v. יאור Gn 8. 21, 27. 27 Job 14. 9	56
ריפה	κρίθη: mostly in pl., <i>barley-corns, barley</i> IIS 17. 19	60
רַךְ	μαλακός: <i>soft</i> Ez 17. 22; <i>soft, fair words</i> Prv 25. 15 Job 40. 27; <i>tender, youthful</i> Gn 18. 7, 33. 13; of persons or mode of life, <i>mild, soft, gentle</i> Dt 28. 54 Jes 47. 1 ICh 29. 1; <i>faint-hearted, cowardly</i> Dt 20. 8; <i>weakly, sickly, ill</i> Gn 29. 17; <i>πρᾶος: mild, gentle, meek</i>	62, 93
רָכַב	πορεύμα: <i>means of going, carriage</i> ; πορείον: <i>means of conveyance, carriage</i> مرکب Gn 41. 43 Ex 14. 6, 25 Lev 15. 9 Jud 4. 13, 15 IS 8. 11 IIS 15. 1 IIR 9. 24, 23. 11 Jes 21. 7, 66. 15 Jer 47. 3 Joel 2. 5 Nah 3. 2 Ps 104. 3 Cant 3. 10 ICh 28. 18 ICh 9. 25	62
„	τροχός, -χοῦ: v. רחים Dt 24. 6	64, 74: 93
רָכַל	ῥωπίζω, ῥωποπωλέω: <i>deal in small wares or frippery</i> Ez 27. 13; cf. <i>πορίζω: carry, bring; furnish, provide</i>	62
רָכַל	ῥωποπωλῆς: <i>dealer in petty wares, huckster</i> IR 10. 15 Ez 27. 23 Neh 13. 20; cf. <i>ποριστής: one who supplies</i> <i>or provides; πορισμός: earning a living, means of live-</i> <i>lihood</i>	62
רָכַלָּה	ῥῶπος: <i>petty wares</i> Ez 26. 12, 27. 23, 24, 28. 16	62
רָכַל	παραγγελεύς: <i>informant, accuser</i> Lev 19. 16 Prv 11. 13	61
רָכַה	έρυσμαι: v. רבב; <i>ρίπτω, also -τέω: throw, cast, hurl</i> Ex 15. 1	29 t, 423 t
רָכַה	ἡπεροπεύω: <i>cheat, cajole, deceive, cozen</i> Gn 29. 25 Jos 9. 22	60
רָכַה	ἡπεροπητής: <i>pecul. fem. of ἡπεροπεύς = -πευτής</i> <i>(a cheat, deceiver)</i> Ps 120. 2-3	60, 74
רָכַה	ὄρος: <i>mountain</i> ; ὄρος, ὄρος, ὄρβος: <i>boundary</i> IS 1. 1 Jer 31. 15 (14)	61
רָכַךְ	δρόμαξ: <i>good at running</i> Esth 8. 10	45, 77
רָכַשׁ	έρπετόν, ὄρ-: (<i>έρπω</i>) <i>beast or animal which goes on</i> <i>all fours; creeping thing, reptile</i> (שרץ), esp. <i>snake</i> (שרף) Gn 1. 24-5	51
רָנָה	βρέμω: <i>roar</i> (רעם); after Hom., of arms, <i>clash,</i> <i>ring</i> Job 39. 23	411 tm
רָנָן	θρηνέω: <i>sing a dirge, wail</i> Thr 2. 19	59, 68
רָנָן	ἐπι-: <i>lament over</i> Jer 51. 48	59

- רָנָה, θρήνημα: *lament, dirge*; θρήνωμα: = θρήνος (*dirge, lament; complaint, sad strain, lamentation*) Ps 106. 44 Job 20. 5 54, 59
- רָסַס δροσίζω: *bedew, besprinkle* Ez 46. 14 59
- רָסַס δρόσος: *dew*; v. עָסַס Cant 5. 2 57, 59
- רָעַד φρίζω: = φρίσσω (freq. of a feeling of *chill, shiver, shudder* Est 10. 9; of the effect of fear, *shudder; tremble* Ps 18. 8, 104. 32; *feel a holy thrill or awe* at Dan 10. 11 Est 10. 9); v. רָעַר 29-30 t, 32 t, 66
- רָעַד φρίκη: *shivering fear, shuddering* Ex 15. 15 Ps 55. 6; esp. from religious *awe* Jes 33. 14 Ps 2. 11, 48. 7 Job 4. 14 66
- רָעָה θυραuléω: *wait at another's door*, of visitors; freq. of lovers waiting on their mistresses; *waiting at the door*, of lovers Zach 11. 17 Prv 29. 3 Job 24. 21; cf. רָעָאֵל Nu 1. 14 רָעָאֵל Ib 2. 14 רָעָלָה Esr 2. 2 רָעָמָה Neh 7. 7 רָעַר IIS 13. 3 Jer 3. 1, 20 Hos 3. 1 Prv 17. 17 Job 31. 9 Cant 5. 16 Thr 1. 2 רָעָה IIS 15. 37 IR 4. 5 59
- רָעָה ἀγρᾱυλος: *dwelling in the field*, of shepherds; εὐραυλος: *living out of doors*, of shepherds Ex 2. 17 Ez 34. 2 Am 1. 2 Cant 1. 8; cf. φρουρός: *watcher, guard* 44, 59
- רָעָה θυραυλῶν: *waiting at one's lover's door* (lover) Cant 1. 9, 5. 16 Thr 1. 2 59
- רָעָה τρώζειν: = συνουσιάζειν (*being with or together*, esp. for purposes of feasting or conversing, *social intercourse, society* Prv 28. 7; *habitual association, constant resort* Ib 29. 3; *sexual intercourse* Job 24. 21; φρουρέω: *keep watch or guard*; trans., *watch, guard* Gn 4. 2 [φρουρέω from φρουρός (*watcher, guard* רָעָה Zach 13. 7), contr. for προ-ουρός; cf. οὐρος (B) (*watcher, warder, guardian* רָאָה Gn 16. 13-14 רָעָה Ps 80. 2) from the same root as ὁράω (רָאָה Gn 1. 4); cf. ὁρασις/רעות: (*ὁράω*) *vision, appearance* Eccl 1. 14] 65
- רָעָה ἀλέγω; v. עָן; רָעָה ὄραμα 74, 345 tm
- רָעָה ὄρασις: v. רָאָה Eccl 1. 14 28 t, 74, 82 t, 345 tm
- רָעָה ἐφορος: (cf. ἐπίουρος: = οὐρος (B), *watcher, guardian* (רָעָה, רָאָה)), *overseer, guardian, ruler* Jes 44. 28 Ez 34. 23; cf. φρουρός 345 tm
- רָעָה οὐρέω; רָעָה οὐρος (B) 345 tm

- רעה *ρήσσω, ρήγνυμι*: Pass., *break, break asunder* Jer 2. 16 50
- „ *τρώγω*: *gnaw, nibble, munch*, esp. of herbivorous animals Gn 41. 1 Ex 34. 3 Jes 11. 7, 65. 25 Job 1. 14 Cant 4. 5; of men, *eat* vegetables or fruit Ib 2. 16; later, simply *eat*, serving as pres. to *ἐφαγον* instead of *ἐσθίω* Ib 6. 2 65
- „ *ἐφορᾶω*: *oversee, observe*; of the gods, *watch over, visit* Gn 48. 15 Ps 23. 1, 80. 2 215 tm, 345 tm
- ריע, רעה, הריע, κροτέω: *clap* in sign of applause; also in sign of disapproval Jud 15. 14; *ἐπι-*: *clap, applaud*; *κατα-*: *applaud excessively* Ex 32. 17 Jud 15. 14 Mich 4. 9 30 t
- רעה רשעה, πονηρία: *bad state or condition* (ערוה); in moral sense, *wickedness, vice, knavery* Gn 6. 5, 26. 29, 44. 4 Dt 31. 17 Hos 7. 1 Thr 3. 38 61
- רע רע, פרע, πονήρευμα: τὰ π. *wickednesses*; τὸ π. LXX De 17. 2 Gn 2. 9 Dt 4. 25, 28. 20 IS 17. 28 Job 2. 10 Dan 11. 27 61
- רע πονηρός: (πονέω) in moral sense, *worthless, knavish; malicious* Gn 8. 21, 37. 2, 20, 38. 7; τὰ π. *wickednesses* Dt 31. 17 Thr 3. 38 61, 76 t
- רעו θύραυλος: v. רעו
- רעואל רעמיה, רעליה, רעואל 30 t, 34 t, 59, 128
- רעם βρέμω: *roar* Ps 18. 14, 96. 11; = βρομέω; βροντάω, -τάω: *thunder*; ὠρύομαι: *howl* IS 2. 10, 7. 10 IIS 22. 14 Ps 18. 14 56, 409-10
- רעם βρόμος (A): *any loud noise* Job 39. 25; *roaring* of thunder Jes 29. 6; βροντή: *thunder* Ps 77. 19; cf. ὠρυμα, ὠρυγμα: *howling*; Βοανεργές Mark 3. 17 56, 409-10
- רעמיה Διὸς θύραυλος 34 t
- רעף רέω Prv 3. 20 41, 50, 369 tm, 412-13
- רעץ ρήσσω, ρήγνυμι: *break asunder, rend, shatter* Ex 15. 6 Jud 10. 8 50
- רעש φρίζω: v. רעד
- רפה רפא, רפאל v. רפה
- רפא θεραπεύω 55, 59; רפא-התרפא 59; רפא, 59; רפואה, רפואה, רפואה 41, 49, 59, 78, 92, 124; רפא, 27 t, 59, 72, 344 tm
- רפאל θέραψ θεοῦ ICh 26. 7; θέραψ Διὸς Ib 3. 21 59, 128
- רפא ὑπερφύης: *literally, growing above the ground*;

580 XIX. CATALOGUE OF GENERAL HOMOLOGIES

	<i>growing higher than the rest; overgrown, enormous</i> Dt 2. 11, 3. 11 IIS 21. 16 ICh 20. 4	21, 237 tm
רָפָה	λεπτός: (λέπω) rare in literal sense, <i>peeled, husked; fine, small; thin, fine, delicate; generally, small, weak, impotent</i>	42 t, 104 tm
רפא	Διὸς θέραψ Neh 3. 9; v. לרפא	59
הִרְפָּה	καταλείπω: <i>forsake, abandon</i> Dt 31. 6; <i>let drop, give up</i> Dt 9. 14 IS 15. 16; <i>leave alone</i> Jud 11. 37 IS 11. 3	23
רַפְּצוֹת	ραφιδευτός: = ραπτός (<i>stitched, patched; ρ. πλοῖα boats made of hides sewn together</i>) ICh 2. 15	53
רצה	ἀρέσκω: of pers. only, <i>make good, make amends</i> Lev 26. 34; Med. Jes 40. 2; after Hom., c. dat. pers., <i>please, satisfy</i> ICh 10. 7; Med. Lev 7. 18 IS 29. 4	112
רצה	ἀρεστός: verb. Adj. of ἀρέσκω; <i>acceptable, pleasing; of persons, acceptable, approved</i> Esth 10. 3	102, 112
רצה	προσδέχομαι, -δέκο-: <i>receive favourably, accept</i> Dt 33. 11 Prv 3. 12; <i>admit</i> Lev 26. 41; <i>undertake</i> Ps 50. 18; <i>await, expect</i> Job 14. 6; רצה יְנַרְצֵנִי	62, 293
רצה	πρόσδεξις: <i>acceptance</i> Ex 28. 38 Jes 56. 7 Jer 6. 20 Ps 19. 15	62
רצע	χαράσσω: <i>brand, carve</i> Ex 21. 6; v. חרה	425
רצוף	καλυπτός: <i>covered; κρυπτός: covered and concealed by planks</i> Cant 3. 10; רצוף κάλυψις: <i>covering</i>	15 t
רצה	κρίθη: mostly in pl., <i>barley-corn, barley; oats</i> (W) IR 19. 6; v. ריפה	60
רצה	התרצה ἀράσσω: <i>smite, dash in pieces</i> Jud 9. 53; Pass., <i>to be dashed against the rocks; of things, dash one against the other</i> Gn 25. 22; v. חרץ	54
רצה	רצה κατ-: <i>break in pieces</i> Ps 74. 14; Pass., especially of a broken and routed army Jud 10. 8	54
רצה	τροχάζω: (τρέχω) <i>run quickly</i> Nah 2. 5	64
רקד	„ Nah 3. 2; abs., <i>run about</i> Job 21. 11; <i>run through, spread</i> Joel 2. 5 [The Poets in some words treated χ as a double consonant (so that a short vowel before it became long); ∴ τροχάζω → ροχαζω → ραχαζω → רצה; ραζω → רקד]	64
רקח	τράχηλος: <i>neck, the whole neck and throat</i> Cant 4. 3, 6. 7	64
„	κράς	348 tm

XIX. CATALOGUE OF GENERAL HOMOLOGIES 581

- רקן δράκων: (prob. from δέρκομαι, δρακεῖν) *dragon, serpent*, interchangeable with ὄφις; perhaps a *water-snake*; v. ירקן [in הירקן והרקן ו/ה: or] 59, 92, 130
- רקח φαρμακεύω: *season in cookery; φαρμάσσω: season* IS 8. 13; prop. *treat by using drugs* Ex 30. 33 65
- רקח κατα-: *dose with drugs; anoint with drugs or charms* IICH 16. 14; -ευτής, fem. -τρια: *druggist* רִקְחָה Ex 30. 25 IS 8. 13 65
- רקח φαρμακεύς: *druggist, apothecary* Ex 30. 25 65
- רקח φαρμακεία, -κία: *use of drugs; generally, the use of any kind of drugs, potions, or spells* Ex 30. 25, 35 65
- רקח φαρμακίτης: *drugged or medicated* Cant 8. 2; v. ין 65, 74
- רקוח φάρμακον: *drug* IICH 16. 14; *en-chanted potion, philtre*: hence, *charm, spell* Cant 5. 13; *dye, paint, colour* Jes 57. 9 65, 72, 74
- רקיק φρυκτός: (φρύγω) *roasted* Ex 29. 2, 23 106 tm, 119 tm
- רִשְׁיוֹן πρόρησις: *previous instruction or warning; pro-clamation* Esr 3. 7; v. בראש 62, 66, 68, 93
- רשע κακουργέω: *do evil, work wickedness* IR 8. 47 Ps 106. 6 Job 10. 15 Dan 9. 5 IICH 24. 7 60
- רשע κακουργία, κακοεργία: *wickedness, villainy, malice* Dt 9. 4, 25. 2 Ez 18. 27 60
- רשע κάκουργος, κακοεργός: *as Subst. malefactor, criminal in the eye of the law; at Athens, technically, thief, robber* Gn 18. 25 IIS 4. 11 Jes 3. 11 Ps 1. 1 60
- רשע τρέπω: *turn from* IIS 22. 22 64
- הַרְשִׁיעַ κατορθόω: *accomplish successfully, bring to a successful issue; Pass., succeed, prosper* IS 14. 47 Prv 12. 2 63
- רִשְׁף πτέρυξ, υγος: (περόν) *wing of a bird; winged creature, bird* Job 5. 7 62
- „ πυρίδιον: Dim. of πῦρ (*fire*), *spark* Cant 8. 6 62
- „ στεροπή: poet. word, like ἀστεροπή, ἀστραπή, *flash of lightning; lightning, freq. in pl., lightnings* Dt 32. 24 Hab 3. 5 Ps 78. 48
- רֶשֶׁת ἀρκυς: *net, hunter's net*; more freq. in pl.; ἀρκυς βόλος (*net*) Ex 27. 4 Ps 10. 9, 57. 7 Prv 1. 17 Thr 1. 13 98 tm
- רתת ὀρωδία: v. רסס
- שָׂאֵר ὄξος, εὐς: *poor wine, 'vin ordinaire'; vinegar made therefrom; חָמַר, חֶמֶר* Ex 12. 15 Lev 2. 11 Dt 32.

14 Esr 7. 22	خَمِير, خَمِير; ζύμη: <i>leaven; beer-yeast</i>	
cf. ζύθος: <i>beer</i> ; ζυμίτης: <i>leavened bread</i> ; ζυμωτός: <i>fermented, leavened</i> (זָבֵן); ζύμωμα: <i>fermented mixture</i>		52
זָבֵן, זָבֵן, זָבֵן, זָבֵן, זָבֵן	ἀψίς, ἄ-: (ἀπτω) <i>loop, mesh</i> , such as form a net IIS 18. 9 IR 7. 17 IIR 1. 2, 25. 17	49
זָבֵן	θεωρέω: <i>inspect</i> ; ἐπι-: <i>examine over again or carefully</i> Neh 2. 13, 15	
זָבֵן	ἐλπίζω: <i>hope for</i> , or rather (in earlier writers) <i>look for, expect</i> Jes 38. 18 Ps 119. 166 Ruth 1. 13; <i>hope to do, or hope or expect that</i> Esth 9. 1	49, 245 tm
זָבֵן	ἐλπίς: <i>hope, expectation</i> Ps 119. 116, 146. 5	49
זָבֵן, זָבֵן, זָבֵן	ισχυρός: <i>powerful</i> Job 36. 26, 37. 23; Adv. -ρως: <i>very much, exceedingly</i> Dan 2. 6, 48 Esr 5. 11	55
זָבֵן	χόρτος: <i>enclosed place; farmyard</i> ; generally, any <i>feeding-ground, pasturage</i> , freq. in pl. Gn 2. 5, 27. 27, 30. 16, 37. 7 Ex 10. 15, 22. 4 Dt 28. 3 IS 22. 7 IR 2. 26 Prv 23. 10, 24. 30 Ruth 1. 2, 2. 9; cf. χορτίον: Dim. of χόρτος, <i>enclosed place</i> זָבֵן Nu 35. 2 Ez 45. 2; <i>food</i> IIR 4. 39 זָבֵן Dt 33. 14 [cf. Lat. hortus, Welsh gartn 'fold, enclosure', Irish gort 'crop', 'field']	389 : 129 :
זָבֵן	Σκύθαι: <i>Scythians</i> Gn 14. 3; cf. זָבֵן, זָבֵן	129 :
זָבֵן, זָבֵן, זָבֵן	ἀκανθέων: <i>thorny brake, = spinetum</i> (thorn-hedge, a thicket of thorns); -θιον: Dim. of ἀκανθα (thorn, prickles: any thorny plant, Mich 7. 4 Prv 15. 19	78
זָבֵן	πίθημι	64, 118 t, 372 tm, 411 t, 423 t
זָבֵן	ἐπι-: <i>make an attack</i> IR 20. 12	64
זָבֵן, זָבֵן	κατάθεσις: <i>paying down, payment</i> ; in Law, <i>promise, covenant</i> Lev 5. 21	72
זָבֵן, זָבֵן	πρίω (later πρίζω, πριόω): <i>saw</i> IIS 12. 3; ICh 20. 3	49
זָבֵן, זָבֵן	πρίων (A): <i>saw</i> Jes 10. 15 זָבֵן; cf. παίστρο, -της: <i>sawyer</i> זָבֵן; זָבֵן	30 t, 49
זָבֵן, זָבֵן	γηθέω, collat. form γήθω, γάθω: <i>rejoice</i> Dt 28. 63 Jes 65. 19 Ps 40. 17 Thr 4. 21	49
זָבֵן	γῆθος: = γηθοσύνη (<i>joy, delight</i>) Jes 61. 3 Zach 8. 19	68, 74, 79
זָבֵן	γηθοσύνη (sup.) Jes 24. 8, 32. 13 Thr 2. 15	72
זָבֵן, זָבֵן	καχάζω: v. קָחָז	36 t
זָבֵן, זָבֵן	καχασμός: v. קָחָז	72, 74

NIN. CATALOGUE OF GENERAL HOMOLOGIES 583

קחב קחב	ἀγωνίζομαι: v. קחב	36, 205 tm, 422
מחב מחב	ἐχθημα: = μίσσημα (object of hate, of persons)	
	Hos 9. 8	72
חב	ψιθυρίζω, -ίσδω: <i>whisper; whisper what one dares not speak out, whisper slanders</i> Zach 3. 1 Ps 38. 21	53
חב	ψίθυρος: as Subst., = -ριστής (<i>whisperer, at Athens as epith. of Hermes; slanderer</i>), <i>whisperer, slanderer</i> IR 5. 18 Zach 3. 1-2 Job 1. 6	53
חא	χιόνεος: (χιών) <i>snow, snow-white</i> Dt 4. 48	130, 393
חב	πρεσβεύω: prop. of age; intr., <i>to be the elder or eldest</i> IS 12. 2	62
חב	πρέσβυς: <i>old man</i> (poet. for prose πρεσβύτερος) Lev 19. 32 Job 15. 10	62
חב	πρέσβις (B), poet. for -βεία: <i>age, seniority, right of the elder</i> IR 14. 4 Dt 32. 26 Ps 71. 8	62
חב	σιγή: <i>silence</i> IR 18. 27	49, 78
חב	συνδεσμεύω, later -μέω: <i>bind together</i> Dt 27. 4	
חב	σύνδεσμος: <i>that which binds together, fastening</i> Gn 14. 3 Dt 32. 17 Jes 33. 12 Am 2. 1	77, 304-5, 308
חב	σχῆμα: <i>form, shape, figure</i> Nu 33. 52	53, 72, 93
חב	σκολιάζω	94-5 tm
חב	σοφία, -יה: prop. <i>cleverness or skill in handicraft and art, as in carpentry; skill in matters of common life, sound judgment</i> Eccl 2. 3, 10. 1, <i>intelligence, practical wisdom, etc., such as was attributed to the seven sages, like φρόνησις (practical wisdom; sagacity, wisdom (W))</i> Prv 12. 8, 23. 9 ICh 22. 12 (11) Dan 5. 11	44
חב	σοφίζω: <i>make wise, instruct</i> Ps 32. 8 Prv 21. 11 Dan 9. 22 ICh 28. 19; <i>learn</i> Ps 2. 10, 94. 8, 119. 99	
חב	σκολάζω: <i>loiter, linger</i> Ps 32. 1, 42. 1, 47. 8, 53. 1, 54. 1, 74. 1, 88. 1, 89. 1	53
חב	σοφιστής: <i>master of one's craft, adept, expert</i> Jer 50. 9 Dan 1. 4; <i>wise, prudent, statesmanlike man</i> IS 18. 14-15 Am 5. 13 Prv 15. 24, 19. 14; v. חב	
חב	συγκλείω: <i>shut close, close</i> Prv 16. 23	233 tm
חב	μισθός: <i>hire, wages; pay</i> Gn 30. 28; generally, <i>recompense, reward</i> Jes 31. 16; bad sense, <i>requital</i> Ez 29. 18-19	42

- שְׂכִיר, שכור μίσθωτός: *hired* Neh 6. 13; Subst., *hireling*,
hired servant Ex 22. 14 Dt 24. 14 Jer 46. 21 21 t, 104 tm, 120,
 678 tm.
- מִשְׁכָּרְתַּי מίσθωμα: *price agreed on in hiring, contract price*
 Gn 31. 7
- שְׁלֵמִי Πτολεμαῖος: v. תְּלִמִי Esr 2. 46 62, 121
- שָׁם, תָּם, תָּמִים, תָּלֵמִים τέλειος and τέλεος: *perfect* Gn 6. 9,
 25. 27 IIS 22. 31, 33 Ez 28. 15 Ps 18. 31, 33, 50. 23,
 101. 6 Prv 10. 29, 11. 20 Job 1. 1; cf. תָּלֵם/τέλος: *state*
of completion; completion (W) Ps 101. 2 24 t, 36 t, 41, 49, 282
- שְׂמָאל εὐάνθυμος: *euphem. (like ἀριστερός (metaph.,
 boding ill, ominous, because, to the Greek, looking
 northwards, unlucky signs came from the left)) for*
left, on the left hand שָׂמַל because *bad omens came*
from the left; cf. שׁוֹמ, bad omen; שְׂמָאל, שָׂמַל (north)
 Gn 14. 15, 24. 49; v. יָמִין 56
- שְׂמֵחָה εὐθυμία: *cheerfulness, contentment* 174 t
- שְׂמָלָה χλαμύς: *short mantle; generally, military*
cloak; a civilian's mantle Gn 9. 23, 35. 2, 41. 14,
 45. 22 Ex 12. 34, 22. 8, 25–6 Dt 10. 18, 21. 13,
 22. 5, 17, 24. 13 IS 21. 10 IIS 12. 20 IR 11. 29
 Jes 3. 6–7 Ps 104. 2 Cant 4. 11 Ruth 3. 3 49, 69, 76 t, 78
- שְׂמָלִי Πτολεμαῖος: *Ptolemy* Nu 13. 22 Esr
 2. 46 Neh 7. 48 62, 73, 121–2
- שָׂנֵא στυγέω: *hate, abhor* Mal 2. 16 48
- שָׂנֵא κατα-: c. acc., *abhor, abominate* Dt 32. 41 Prv 8. 36
- שָׂנְאָה, שְׂנֵאָה στυγητός: *hated, abominated, hateful* Gn 29.
 31 Dt 21. 15–17 IIS 5. 8; = -γῆρός; cf. -ερός 105 tm
- שָׂנֵא στυγνός: *hated, abhorred; hateful or hostile to one*
 Ex 23. 5 Dt 4. 42 Prv 25. 21 ICh 19. 2
- שְׂנֵאָה στυγός: *hatred* IIS 13. 15 Ps 109. 5 80
- שָׂנִיר χιόνεος: v. שָׂאֵן Dt 3. 9 Ez 27. 5 130, 393
- שָׂעִיר Σάτυρος, Τίτυρος: *Satyr* Lev 17. 7 Zach 13. 4;
he-goat Lev 4. 23 15 t, 57, 64, 93
- שָׂעִיר, שְׂעִירָה, שְׂעִירָה τράγος: *he-goat, opp. αἴξ (she-
 goat)* Gn 37. 21 Lev 4. 28; *spelt* Ex 9. 31 Dt 8. 8 57
- שָׂעִיר, שְׂעִירָה, שְׂעִירָה ἔθειρα: *hair; hair of the head* Gn 25. 25
 Nu 6. 5 Jud 16. 22 IIS 14. 26 Jes 7. 20 15, 49, 95 tm, 119 m
- שָׂעִיר, שְׂעִירָה προσποιέω: *take to oneself what does not belong*
to one Dt 32. 17; generally, *pretend, affect* Prv 23. 7 62

XIX. CATALOGUE OF GENERAL HOMOLOGIES 585

שפה שפם, שפה	ὑπὲρ: <i>moustache; the upper lip</i> Ex 6. 12 Ps 51.	
17 Cant 4. 3, 11, 5. 13		31 t
„	ἔπος: <i>that which is uttered in words; v.</i> דבר Gn 11. 1	
Jes 19. 18 Ez 3. 5		50
שפן σκεπάζω: v. צפה		68
שפן σκεπαστός: v. צפון		
שרג השִׁתְּרַג, שרג	ταργανόμαι: (ταργάνη) <i>to be plaited or entwined</i> Gn 49. 11 Job 40. 17 Thr 1. 14	44
שרג שרג, שרג	σαργάνη: = ταργάνη (<i>plaited work</i>), <i>plait, braid</i> Gn 40. 10 Jes 5. 2 Joel 1. 7	44
שרד δραπέτεύω: <i>run away</i> Jos 10. 20		60
שרד δραπέτης, δρη-: <i>runaway, fugitive</i> Jos 8. 22 Ob 14		
Job 20. 26 שרג		49, 60
שרה κύρα, κυρία		121 tm
שרח רֹדֹן: v. פרח Gn 46. 17		
שרין שרין, שרין, שרין	θωρακείον, -κίον: <i>cuirass; = θώραξ (corslet, coat of mail, scale armour)</i> 24 t, 35-6 t, 41, 59	
שרין Σύριος: <i>of or from Syria; Syrian</i> Dt 3. 9 Ps 29. 6		364 t
שרים שרים, שרים	ράθυμος 41, 90 tm, 298-9 tm	
השִׁתְּרַע στόρνυμι: <i>spread the clothes over a bed, spread or make up a bed</i>		33 t, 35 t, 52
שרף πυρόω: v. בער Dt 13. 17 Jos 11. 9 IIR 23. 11, 16, 25. 9 Jes 44. 19 Jer 36. 28, 32		93, 308 t
שרפות πυρόν: (not in sg.) πυρά, τά, <i>watch-fire; πυρά, πυρή: (πῦρ) funeral-pyre</i> Jer 34. 5		72
שרף ἐρπετόν, ὄρ-: v. ערב Nu 21. 8 Dt 8. 1 Jes 30. 6		51, 77
„ θέραψ: poet., = θεράπων (<i>henchman, attendant; worshipper; servant</i>), rare in sg. Jes 6. 2, 6		39, 49
שרק שרקה, שרק	χάραξ: (χαράσσω) <i>pointed stake, esp. vine-prop, pole</i> Gn 49. 11 Jes 5. 2, 16. 8 [It is submitted that because well cultivated vines were propped up by means of such poles, a vineyard was called כרם, q.v.]; cf. שרג, שריג	44
שרר κυριεύω: (κύριος) <i>to be lord or master of; κοιρανέω: (κοίρανος, κύριος) poet. Verb, to be lord or master, rule, command</i> Nu 16. 13 Esth 1. 22		49
שרר שגלל: v. סדר		15-16 t, 39, 53-4
סתם ὀράσσω, ἐμ-: v. סתם		52
שאג φθέγγομαι: <i>utter a sound or voice; of animals, as a horse, of a raven, of a fawn, of birds, of worms</i> Jud 14. 5 Ps 38. 9 Job 37. 4; v. צהל		28-9 t, 65

- שָׁמַע *φθογγή*: poet. form of *φθόγγος*: *voice* of men; of birds and animals Jes 5. 29 Ps 22. 2 Job 3. 24, 4. 10 65
 הִשְׁתַּחֲוָה, הִשְׁתַּחֲוָה, הִשְׁתַּחֲוָה *θεάομαι, θηέ-, θαέ-, θά-*: *gaze at, behold*, mostly with a sense of *wonder* Gn 4. 5, 24. 21
 Jes 41. 23 Ps 119. 117 28 t, 392
 שָׂא *Αἰδης* 121, 318 tm
 שָׂא *προσκαθίζομαι*: *sit down before a town, besiege it; watch carefully* Ez 16. 57 62
 שָׂא *αἰτέω*: *ask, beg, abs.; c. acc. rei, ask for, demand*
 Jer 36. 17 Thr 4. 4 Eccl 12. 10; cf. *δέω* 112, 324 t
 שָׂא *αἶτημα*: *request, demand* Jud 8. 4 IS 1. 17,
 2. 20 IR 2. 16, 20 Esth 5. 6-7 72, 324 t
 שָׂא *αἰτητός, ἡτημένος* 324-5 t
 שָׂא *χράω*: *consult a god or oracle, c. dat.; inquire at the oracle whether* Jos 9. 14 IS 22. 10, 23. 2-3, 28. 6,
 30. 8 IIS 2. 1, 5. 19 Jes 65. 1 408, 422 t, 426 tm
 שָׂא, שָׂא, שָׂא *Ζήν, Ζεύς, Ζέν, Ζάς, Δάν, Τάν, Δίς: Ζεὺς*
 Jos 17. 11 IS 31. 10 Jer 48. 45 426 t
 שָׂא *γαληνιάω*: *to be calm, find peace; = -ιάζω; -νίζω*:
intr., become calm; to be calm or tranquil Jer 30. 10
 Job 3. 18; v. שָׂא
 שָׂא, שָׂא *γαληνός*: *calm; of persons, gentle* Jes 32. 9,
 33. 20 Job 21. 23 14, 45, 114 t, 332 t, 386, 406 t, 413
 שָׂא *γαλήνη, -ναΐη*: *stillness of the sea, calm* IIR 19. 28;
 = -νεia, -λάνεια
 שָׂא, שָׂא *σπάω*: *draw; draw in, suck in* Ps 119. 131;
draw breath Jes 42. 14 Jer 2. 24; *enjoy* Job 7. 2;
derive one's origin Eccl 1. 5; *abs., pull; ἀνα-*: *draw, pull up; draw water* Gn 24. 13 Jos 9. 21, 23 IS 7. 6
 Jes 12. 3 317, 351 tm
 שָׂא, שָׂא *πενθερός*: *generally, connexion by marriage, e.g. brother-in-law; δαήρ, δαερ: husband's brother, brother-in-law* Lev 18. 6, 13, 17; v. שָׂא, שָׂא
 שָׂא *σάρξ*: *flesh* Jer 51. 35 Mich 3. 2-3 Ps 78. 20 Prv 3. 8 74, 422 t
 ,, שָׂא *στέαρ, στήρ*: *any animal fat* Mich 3. 3 Prv 5. 1 44
 שָׂא *ζωγρέω*: (*ζωός, ἀγρέω*) *take, save alive, take captive*
 instead of killing Gn 34. 29 IIR 6. 22 Ps 137. 3 45
 שָׂא, שָׂא, שָׂא *ἐφῆβος*: v. אֲבִי 127
 שָׂא, שָׂא, שָׂא *ἐφῆβος θεοῦ, ἀμφὶ θεόν* Gn
 36. 37 ICh 23. 16, 25. 4, 20, 26. 24 121, 128, 168 t

- שבר θραῦμα: *fragment; breakage* Lev 29. 19, 24. 20 Jes 30. 14 Ps 60. 4; *destruction* Jes 1. 28 Jer 4. 6 Ez 32. 9 Thr 2. 13, 4. 10; cf. συμφορά, -ή: *misfortune; calamity* (W) 37
- שבר ἀγόρασμα: *that which is bought or sold; mostly in pl., wares, merchandise* Gn 42. 3, 7 50, 74
- שבר ἀγοράζω: *buy in the market; generally, buy* Gn 43. 2 Jes 55. 1
- שִׁשְׁבֶּר ῥηγμός: = ῥηγμίν or -μῖς (*sea breaking on the beach, surf*) Jon 2. 4 Ps 93. 4 72
- שִׁשְׁבֶּר ῥήγμα: *cleft, chasm; ῥηγμός: fissure* IIR 10. 3 Hos 13. 13 72
- שָׁבַת ἐπτάς: v. שָׁבוּעַ Lev 23. 15 282
- שָׁחַח ἡχέειν: v. הָחָץ Ps 7. 1 79
- שָׁחַח שָׁחַח, שָׁחַח, שָׁחַח, שָׁחַח συγκλίνω: *lay together* Dt 28. 30; Pass., *lie with* Jes 13. 16 Jer 3. 2 45, 418 t, 421
- שָׁחַח συγκλίτης: *one who lies with one* Ps 45. 10 Neh 2. 6 418 t
- שָׁחַח χηλή, ὄπλον 315 im
- שָׁחַח σύνδεσμος: v. שָׁחַח Dt 32. 17
- שָׁחַח ἴσσα: v. הִיָּדָה Jer 43. 32 31 t
- שָׁחַח ἀρπάζω: *snatch away, carry off; seize hastily, snatch up, seize; plunder* Jer 47. 4, 49. 28 Ez 32. 12 Hos 10. 2 Joel 1. 10 Prv 24. 15 63
- שָׁחַח ἀρπαγεύς: = ἀρπαξ, ὁ (*robber*) Jes 33. 1 Ob 5 63
- שָׁחַח ἀρπαγή, ἡ: *rapine; seizure, robbery, rape* Jes 16. 4 Jer 48. 3; שָׁחַח Jer 60. 16 שָׁחַח Thr 4. 3 στήθος 24 t, 63, 380
- שָׁחַח ἀρπακτός 63, 103 im
- שָׁחַח Ζεύς (Σθεῖς), Ζήν: Ζεὺς Gn 17. 1 Job 19. 29 4, 38, 51, 75 t, 114 t, 121-2, 130, 299
- שָׁחַח Διὸς εἰρήνη: v. פְּדִיחָה, פְּדִיחָה Nu 1. 5 128
- שָׁחַח, שָׁחַח 35 t, 400 t
- שָׁחַח ἀδάμας: v. הַלְבִּישׁ Gn 2. 12 49
- שָׁחַח a point of vocalization 22-3, 99, 335
- שָׁחַח κακόν: *evil, ill; trouble; harm or ill to anyone; calamity, misfortune* (W) Jes 47. 11 Zeph 1. 15; cf. ὑψωμα: *height; exaltation* 60, 72
- שָׁחַח στρέφω: *turn back; return* Gn 8. 7, 9, 12 IIS 3. 16 Dan 4. 31 24 t, 36 t, 300, 327
- שָׁחַח ἀπο-: *guide back again; bring back; turn away or aside, divert* Nu 25. 11; μετα-: *generally, change,*

	<i>alter</i> ; revoke (W) Esth 8. 5, 8 ἐδέοντο τὸ ψήφισμ' ὅπως μεταστραφείη (they asked that the decree might be revoked) Aristophanes, <i>Acharnenses</i> 536; ἀντι-: <i>revert</i> IICh 10. 16; v. מַחֲשֵׁבָה; cf. בְּחִיָּה/καθίζω	24 t, 37 t, 327
מְשֻׁבָּה	στρέμμα: <i>conspiracy, band of conspirators</i> Jer 2. 19, 3. 22, 5. 6, 14. 7; מְשֻׁבָּה Job 21. 34, 34. 36	72, 327
מְשֻׁבָּה	στρέψις: <i>turning round</i> IS 7. 17 IIS 11. 1	37 t
מְשֻׁבָּה	οἰκισία: <i>settlement</i> ; -σις: <i>colonization</i> ; στρέψις	24 t
מְשֻׁבָּה	διαφυσάω: <i>blow in different directions, disperse</i> Gn 15. 11 Job 39. 12	88
מְשֻׁבָּה	διψάω, -ώω, -έω: <i>of the ground, to be thirsty, parched</i> Gn 8. 3; cf. ξηραίνω: <i>parch, dry up</i>	402
מְשֻׁבָּה	σκύμνος: v. שֶׁבַע Gn 36. 23	121
מְשֻׁבָּה	ἀξιος: (ἀγώ/ἰσχύς Prv 3. 15 <i>draw down</i> in the scale, hence, <i>weigh</i>) <i>counterbalancing; of like value, worth as much as</i> Esth 5. 13, 7. 4; <i>worth</i> Ib 3. 8; <i>worthy of</i> , mostly c. gen. rei Job 33. 27	46
מְשֻׁבָּה	θηκτός: <i>sharpened, whetted; sharp</i> (W); συνεθηγμένος: (συνθήγω) <i>sharpened</i> (W); v. שֶׁבַע	415 t
מְשֻׁבָּה	φοιτάω, -άζω	318 tm, 332
מְשֻׁבָּה	στυτάλη, -τος: v. שֶׁבַע	39, 40, 326, 415-16 t
מְשֻׁבָּה	στολίσ	339 tm, 341
מְשֻׁבָּה	χαμαίδρος: = σκόρδιον (<i>garlic germander</i>) Nu 11. 5	422 t
מְשֻׁבָּה	שֶׁבַע	28 t
מְשֻׁבָּה	שֶׁבַע לְבָבִים, שֶׁבַע לְבָבִים κυναλώπηξ: <i>mongrel between dog and fox</i> ; κίναδος: Sicil. word for <i>fox</i> ; ψίαι ἀλώπεκες (<i>fox, Canis vulpes</i>)	35 t, 57, 90 tm
מְשֻׁבָּה	σκοπεύω, -έω: <i>behold</i> Job 9. 17, 20. 9, 28. 7	52
מְשֻׁבָּה	κέρας: <i>the horn of an animal; of musical instruments, horn for blowing</i> Lev 25. 9; cf. Ex 36. 6 Esr 10. 7 Neh 8. 15 IICh 30. 5 (gen. κέρως)	77, 348 tm
מְשֻׁבָּה	όράω: v. רָאָה Nu 23. 9 Job 7. 8 Cant 4. 8	402
מְשֻׁבָּה	χρίω: <i>rub, anoint with scented unguents or oil, as was done after bathing, freq. in Hom.; anoint oneself</i> Jcs 57. 9	45, 392 t
מְשֻׁבָּה	θώραξ, θώρηξ, θόρραξ: = θωράκιον (<i>breastwork, parapet</i>) Gn 49. 22 IIS 22. 30; τεῖχος: <i>wall, esp. city-wall</i>	43, 45, 64, 77, 124, 393, 424
מְשֻׁבָּה	ταῦρος: <i>bull</i> Gn 32. 6	37 t, 45

תְּשֻׁרָה	δόσις: <i>gift</i> IS 9. 7	58, 72, 326, 328, 392
שֶׁרֶק	a point of vocalization	99, 402
שָׁחַ	σκατίζω: <i>make dark</i> Cant 1. 6; Pass., <i>to be darkened; to be blinded</i> Ps 139. 11	52
שָׁחַר	καπνός: v. כַּבֵּן Thr 4. 8	44, 47, 77
שָׁחַת	σφάζω: <i>slay, slaughter, properly by cutting the throat; generally, slay, kill, of human victims, as Iphigeneia; σχάζω: slay</i> Gn 22. 10, 37. 31 Lev 1. 5 IIR 25. 7 Jes 57. 5 Jer 39. 6 (שָׁחַתְתָּ: <i>sharpened, whetted</i> Jer 9. 7)	53
שָׁחַח	שָׁחַח: <i>rub, wipe, polish; rub smooth; שָׁחַח: rub down, wear away, ש. πέτην χρόνος</i> Job 14. 19; שָׁחַח: = שָׁחַח, <i>rub away, grind down; שָׁחַח: (שָׁחַח) rub small; שָׁחַח: rub, grind, etc., only found in Gramm., as etym. of שָׁחַח, שָׁחַח (שָׁחַח), שָׁחַח (Dim. שָׁחַח; שָׁחַח = שָׁחַח (שָׁחַח)), שָׁחַח (שָׁחַח, שָׁחַח), etc. Ex 30. 36 IIS 22. 43 (שָׁחַח, שָׁחַח, שָׁחַח, שָׁחַח, שָׁחַח, and perh. שָׁחַח, שָׁחַח, seem to be different enlargements of שָׁ-, which corresponds to ps- in Skt. . . . ; ש. שָׁחַח</i>	53
שָׁחַח	שָׁחַח, שָׁחַח: <i>drop of rain; particle</i> Jes 40. 15	53
שָׁחַח	שָׁחַח: v. שָׁחַח Job 30. 30	52, 402
שָׁחַח	שָׁחַח, שָׁחַח, שָׁחַח, שָׁחַח (cf. שָׁחַח), שָׁחַח, שָׁחַח: <i>dark</i> Gn 19. 15 Jos 6. 15 Jes 58. 8 Joel 2. 2 Neh 4. 15 Cant 6. 10	78
שָׁחַח	שָׁחַח: (שָׁחַח, שָׁחַח) <i>form, shape, figure</i> Jes 8. 20, 47. 11	53
שָׁחַח	שָׁחַח: <i>rush</i> Ps 22. 1 [a pipe, flute or clarinet made of rush or reed]	77
שָׁחַח	שָׁחַח (A): <i>dark, black; שָׁחַח: dusky, dun, grey, of any colour mixed of black and white; dark-complexioned</i> Lev 13. 31 Zach 6. 2 Cant 1. 5, 5. 11	44
שָׁחַח	שָׁחַח: v. שָׁחַח Jos 13. 3 Jes 23. 3 ICh 13. 5	63, 122, 130
שָׁחַח	שָׁחַח, שָׁחַח: (שָׁחַח A) <i>youth, youthful prime</i> Eccl 11. 10	50
שָׁחַח	שָׁחַח: <i>blow out; pour forth; of elephants spouting water; spurt, squirt (W)</i> Gn 38. 9 IIR 23. 13	
שָׁחַח	שָׁחַח (שָׁחַח, שָׁחַח, שָׁחַח)	51
שָׁחַח	שָׁחַח, gen. שָׁחַח: (שָׁחַח) <i>the Styx, i.e. the</i>	

NIN. CATALOGUE OF GENERAL HOMOLOGIES 591

- Hateful; a well of fatal coldness in Arcadia* Ps 9. 16,
30. 10, 49. 10 Job 9. 31, 32. 28 78
- שִׁטְהָ סְטִיָּה Σκυθάριον: *Scythian wood*, i.e. θάψος;
Σκυθικὸν ξύλον: = θάψος (*fustic, Rhus Cotinus, used
for dyeing yellow, brought from the island of Thapsos*)
Ex 25. 5 Jes 41. 19 129 t
- שִׁטְהָ Σκυθῶν: *of the Scythians* Jos 2. 1, 3. 1 Joel 4. 18 129 t
- שִׁטְהָ στόρνυμι: *generally, spread, strew* IIS 17. 19 Jer
8. 2 52
- שִׁטְהָ ἐκστρώννυμι: *spread* Ps 88. 10
- שִׁטְהָ שִׁטְהָ שִׁטְהָ στρώμα: *pavement* Ez 26. 5, 47. 16; 7.
שִׁטְהָ 72
- שִׁטְהָ ἐπιστάτης: *one who is set over, chief, commander*
Nu 11. 16 Dt 1. 15, 20. 5 Jos 1. 10, 3. 2 ICh 27. 1;
judge ICh 19. 1 (cf. Ib 19. 5-8); *overseer, super-
intendent, in charge of any public building or works;*
inspector (W) Ex 5. 14 Prv 6. 7 ICh 23. 4 IICh
34. 14; *governor, administrator* Dt 16. 18; cf. יֹסֵפֶה,
יֹסֵה, יֹסֵה: *one who knows law and right, judge* שִׁטְהָ;
witness שִׁטְהָ; *knowing, learned, skilled* شاطر 211
- שִׁטְהָ δαίς: (δαίω (B)) *meal, banquet, sacrificial feast*: Jes
18. 7 Ps 68. 30 352 tm
- שִׁטְהָ שִׁטְהָ ἀοιδή, Att. contr. ᾠδή: (ἀείδω) *song*,
whether (1) *art of song* ICh 25. 7; (2) *act of singing*,
song Ps 67. 1 Eccl 12. 4 IICh 5. 13; (3) *thing sung*,
song, whether of joy or sorrow Jes 23. 15 Am 8. 10
Ps 137. 3; (4) *theme of song, person sung of* Ez 33. 32;
ᾠδή: *song, lay* Dt 31. 19 Jes 5. 1; but also of *joyful
songs* Ib 23. 16, *songs of praise* Ex 15. 1 Nu 21. 17
Jes 42. 10 Ps 69. 31, 92. 1 Neh 12. 46 הִלְלָה Ib 12. 8;
= ᾠδή; αὐδή: *song, ode* Nu 21. 17 Dt 31. 19 (cf.
ἀείδω) [עוֹ ICh 13. 8 IICh 30. 21 is the homologue
of ᾠδή, or of μουσα (—μ), or of both (cf. שִׁטְהָ
Am 6. 5 IICh 7. 6, 23. 13, 34. 12)] 174 t
- שִׁטְהָ ξυστός: (ξύω) *shaved, whittled with a knife or
plane* Cant 5. 15 Esth 1. 6 ICh 29. 2 15 t, 45, 52
- שִׁטְהָ τίθημι 372 tm, 423 t
- שִׁטְהָ χιτών: *coat of mail*, prob. of leather covered with
scales or rings Ps 73. 6; שִׁטְהָ כְּתָנִים 78, 425
- שִׁטְהָ θήτα γυνή: θής, gen. θητός, *serf, bondman*;

later, *hired labourer*; at Athens, members of the fourth class in the constitution of Solon; fem. *θήσσα, θήττα* *hired servant-girl*, opp. *ἐπικληρος* (*heiress*); *γυνή*: *woman* Ptn 7. 10

46, 423 2

כָּסַף *καταχέω*: *cause to flow, run*; Med., *to have it melted down* Job 38. 37; כָּסַף *χεύμα*: (*χέω*) *standing water* Ex 16. 13-14; *flow* Lev 15. 16

51

כָּסַף *κοιμάω*: (*κείμαι*) Med. and Pass., *fall asleep, go to bed* Gn 28. 11 Lev 14. 47 Jud 16. 3 IS 26. 5 IIS 4. 5, 7 IR 19. 5 Am 6. 4 Ptn 3. 24 Job 30. 17 Eccl 2. 23; of animals, *lie down* Nu 24. 9 IR 1. 2 Ez 4. 9 Job 40. 21; of the sleep of death, *fall asleep, die* Jud 5. 27 IR 11. 21 Jes 14. 9 Ez 32. 21; of sexual intercourse, *lie with another* Gn 26. 10 Ex 22. 8 Lev 20. 13 (כָּסַף, or כָּסַף, —μ, ω) (or μ כָּסַף)

כָּסַף *κατα-: causal, put to sleep* IIS 3. 2 IR 4. 21 Hos 2. 20; Pass., *sleep* IR 4. 32 Ez 32. 32 IICl 16. 14; *κατατήκω*: *dissolve* Job 38. 37

כָּסַף *κοίμημα*: *sleep* IIS 4. 5; *intercourse* Nu 31. 18 Ez 23. 17

72

כָּסַף *λήθω, λάθω*: *forget*; *καταλήθωμαι*: *forget utterly*

86 1

כָּסַף *לִישָׁה*: v. לִישָׁה Jer 5. 26

49

כָּסַף *ψυχώω*: (*ψυχος*) Pass., *to be made cold, become cold*; *ψύχω*: Pass., *grow cool or cold; cool*; *κοπάζω*: *abate*, esp. of natural phenomena—wind, the sea, fire, heat Gn 8. 1 Esth 2. 1, 7. 10

33-4 1

כָּסַף *ἐπίσχω*: redupl. present of *ἐπέχω*, *restrain, keep in check, check* (W) Nu 17. 20

כָּסַף *חָלַץ*: *force to retire from, bereave or deprive of*; *χηρεύω*: trs. *bereave*; *χηρόω*: *make a woman a widow, bereave* Gn 42. 35 Lev 26. 22 Dt 32. 25 IS 15. 33 IIR 2. 19 Jes 49. 21 Ez 5. 17, 14. 15 Hos 9. 12; Med. *χάζομαι*: *give way, draw or shrink back, recoil*; *χηρεύω*: *to be without*; abs., of a woman, *to be widowed, live in widowhood* Gn 27. 45, 31. 38, 43. 14 Ex 23. 26 IS 15. 33 Jer 15. 7 Ez 36. 12 Hos 9. 14 Mal 3. 11 Job 21. 10; *χηρόω*: c. acc., *forsake, deprive of one's presence* Ez 36. 13-14; v. לִישָׁה

418, 427

כָּסַף *συγκλίτης*: *companion at table*; *σύγκλιτος*: pl. *comrades at table*, perh. a group of *ἐφῆβοι* Jes 49. 20; v. לִישָׁה

23, 418 im

- םרררר םרררר *ὀρθρεύω*: (*ὀρθρος*) *to awake before dawn*; ἐπ-, δι-: *rise early* Gn 19. 2, 27 IS 17. 16, 29. 10 Jer 7. 13 Ps 127. 2 Cant 7. 13 63, 67
- םררר *ἄκρος ὤμος*: *tip of shoulder* Gn 9. 23 Jes 10. 27 Job 31. 36; םררר םררר *ἀντωμος*: *shoulder to shoulder* Zeph 3. 9; v. םררר 57
- „ *σήκωμα*: = *σηκός* (*sacred enclosure, chapel*; *σηκός* was sacred to a hero, the ναός (םו) to a god, a distinction not observed) Gn 12. 6 57, 122, 124
- םרר *σκηνέω, σκα-*: *encamp*; *have one's meal, banquet* Dt 33. 20 Mich 4. 10 Ps 120. 5 418 m
- „ *οἰκέω, οἰκείω, ροικέω*: intr., *dwell, live*, of persons, families or tribes, *have their abodes, settlements* Gn 14. 13, 25. 18; *γειτνιάζω*: = *-νιάω* (*to be a neighbour, be adjacent* Gn 16. 12 (cf. Ib 25. 18) Jud 5. 17 Jer 51. 13); *ἴζω*: of a bird, *settle* (W) Jes 34. 11 Ez 17. 23, 31. 13 Ps 104. 12; of things, *settle down* Ex 24. 16, 40. 35 IIS 7. 10 Prv 7. 11 Job 3. 5 418
- םררר םררר *σκήνημα*: = *σκηνή* (pl., *camp* Nu 24. 5 Cant 1. 8; *tabernacle* Ex 25. 9); = *σκήνωμα*: mostly in pl., soldiers' *quarters*; tents (W); *temple* Ex 1. 11 Nu 24. 5 Ps 43. 3, 84. 2, 87. 2, 132. 5; םררר Gn 28. 11 IR 8. 35 Jes 66. 1 72, 418
- „ *οἶκημα*: *dwelling-place*; in pl., *building, house* Jes 32. 18 Hab 1. 6 418
- םרר *γείτων, ὁ, ἡ, fem. -ταινα*: (*γῆ*) *neighbour, borderer*; *ἀστυγείτων*: *neighbour to the city* Ex 3. 22, 12. 4 Dt 1. 7 Jes 33. 24 Jer 12. 14 Ez 16. 26 Hos 10. 5 Prv 27. 10 Ruth 4. 17; cf. *γειτνιάζω* 53
- םרר *μέθυ*: *wine* Prv 31. 4; cf. *μεθύσκω*: v. םרר, םרר 120 m
- םרר םרר *χάλαζα*: *hail* Ex 4. 6 Jes 1. 18 Jer 18. 14 Job 38. 22 Dan 7. 9 37 t
- םרר *ἤλος*: v. םרר 30 t, 122, 131 t, 300
- םרר םרר *γαληνιάω*: *be calm, find peace* Jer 12. 1 Ps 122. 6 Job 3. 26, 12. 6; cf. *σχολάζω*/םצצ; v. םרר 32 t, 53, 66
- םרר *γαλήνη*: *calmness, serenity* Ez 16. 49 Ps 122. 7 Prv 17. 1; cf. *σχολή*/םצצ 53, 66, 326
- םרר *γαληνός, -νής*: *calm, esp. of the sea*; of persons, *gentle* Jer 49. 31 Zach 7. 7 Job 21. 23; cf. *σχολερός*/םצצ 66

- שְׁלִישׁ, שְׁלִישִׁית, שְׁלִישׁוֹם, תְּרִיטוֹס: *third* Gn 1. 13, 2. 14
Dt 23. 9; ἐχθὲς καὶ τρίτην ἡμέραν *yesterday and
the day before* IS 4. 7, 21. 6; ἡ τρίτη (sc. μερίς) *the
third part* Nu 15. 6-7; τριτεύς: *third part of a
μέδιμνος* (a corn measure) Jes 40. 12 101
- „ κήρυξ: v. נָשָׂר Ex 15. 4, 7 IIR 7. 2 Ez 23. 23 45
- „ κύλιξ: *cup*, esp. *wine-cup*; κοτύλη: *small vessel, cup*;
liquid measure Ps 80. 6; *dry measure* Jes 40. 12; in pl.,
cymbals IS 18. 6 45
- שֵׁם, ὄνομα, ὄνυμα: *name* of a person or thing Gn
2. 11, 3. 19-20, 4. 19, 29. 13; *name, fame* IS 7. 9
IR 5. 17, 19, 10. 1 Prv 22. 1 Eccl 7. 1; ὄνομα καλεῖν
τινα: *call one by name* Ex 33. 19, 35. 30 Esth 2. 14;
give one a name Gn 3. 20 IIS 7. 23 Jes 56. 5 40, 56, 326, 390
- „ Ζεὺς: v. שָׁדַי ICh 13. 6 38, 122, 426 t
- „ Φοῖνιξ: v. קִנֹּי Gn 6. 10 شام 93
- שָׁם, ἐνθα: *there* Gn 2. 8, 3. 23, 14. 10, 19. 20;
also with Verbs of motion, *thither* Gn 19. 20 Jud
21. 10 IS 2. 14, 9. 6, 10. 5, 22. 1; ἐνθεν: Adv.,
Demonstrative, *thence* Gn 11. 3 Dt 5. 15 (pref. sub.
phenomenon) 92
- שֶׁן, ὀσμὴ, ὀδμή: *smell, odour*; freq. of *foul smells*;
but also of *fragrant odours*; hence, *scent, perfume*
Cant 1. 3 Eccl 7. 1; שֶׁן, ζωμός: *fat fellow*; ζαμετός:
very strong, mighty Jud 3. 29 50, 68
- שֹׁמֵם, θάμβημα: *alarm, terror* Jer 8. 21 Ez 7. 27,
23. 33 28 t, 80
- שֹׁמֵם, ἀμφοί: cf. שְׁבוּר 124, 127, 168 tm
- שֹׁמֵם, ἀμφοί θεόν: *adherent of God*; cf. שְׁבוּר 168
- שֵׁם, σημεῖον, σα-, σημήτιον, σα-, σαμᾶον: =
σημα in all senses, and more common in Prose, but
never in Hom. or Hes. (v. שְׁבוּר) Gn 1. 1 Dt 10. 14
Ps 115. 16 Jer 10. 11 Dan 2. 18 Esr 5. 11 75 t, 402 t
- שֹׁמֵם, ἀδάμας: (δαμάω) properly, *unconquerable*; Subst.,
adamant, i.e. the hardest metal, prob. *steel* Jer 17. 1
Ez 3. 9; σμηρι(γ)ξ πῶα (*grass*) καὶ εἶδος ἀκάνθης (v.
קִק) Jes 5. 6, 32. 13 44, 49
- שֹׁמֵם, ψάω: intr., *crumble away, vanish, disappear* Jes 49.
19, 61. 4 Ez 36. 4; θαυμάζω: *wonder, marvel*; *wonder
at, marvel at* IR 9. 8 Jes 52. 14 Jer 18. 16 Ez 27. 45 53

- 𐤏𐤓𐤕 ,𐤏𐤓𐤕𐤕 ,𐤏𐤓𐤕𐤕𐤕 *ψάμμη*, rare form of *ψάμμος* (*sand*;
 ἡ *ψ.* the *sandy desert* of Libya) Ex 23. 29 Jes 15. 6
 Jer 51. 37 Ez 23. 33 48, 54
- 𐤏𐤓𐤕 *ζαμενής*: Adj. *very strong, mighty, raging* Jud 3. 29;
ζωμός, δω-: *fat, greasy fellow* 51, 68
- 𐤏𐤓𐤕𐤕 *ὀκτώ, ὀκτό, ὀπτώ* 316 tm
- 𐤏𐤓𐤕 *κλύω*: *hear a thing from a person; hear, learn,*
know; give ear to, attend to; comply with, obey; ἀκούω:
(ἀ-κοφ-, cf. κοέω) hear Gn 34. 5 Dt 5. 23 IS 23. 10-11
 Jes 66. 8 Jer 50. 43 Ez 3. 10, 33. 4; to express *what*
one actually hears from a person Nu 30. 5 IS 14. 27
 IIS 13. 21 IIR 19. 4 Jes 36. 13; abs., *hearken, give*
ear, esp. in proclamations Dt 6. 4, 9. 1 Jud 5. 3
 IR 22. 8 IIR 18. 28 Jes 1. 2 Prv 1. 8; *listen to, give*
ear to Gn 21. 12, 17, 37. 10 Ex 16. 9 Dt 3. 26 Jud
 11. 7, 17 IS 8. 7 IR 12. 15 Ps 6. 10 Prv 13. 1 Esth
 3. 4 IICH 10. 15-16, 24. 17; *obey* Gn 26. 5 Dt 4. 1
 Jer 37. 2 Ps 81. 12; *hear and understand* Gn 11. 7,
 42. 23 Jes 36. 11; *κομίζω*: of things, *attend, give*
heed to Gn 16. 11 Ps 10. 17; cf. 𐤏𐤓𐤕𐤕 *συγ-*: *bring*
together, collect; bring together to oneself, collect round
one IR 15. 22 47, 26
- 𐤏𐤓𐤕𐤕 *ἀκοή, ἀκούη*: (*ἀκοφ-, cf. ἀκούω*) *hearing, sound heard*
 Job 42. 5
- 𐤏𐤓𐤕𐤕 ,𐤏𐤓𐤕𐤕𐤕 *φήμη, φάμα, φήμα*: *utterance prompted*
by the gods, significant or prophetic saying Jes 28. 9, 19
 Jer 49. 14 Ob 1 Hab 3. 2; *report, rumour, usu. of*
uncertain and mysterious origin Gn 29. 13 Ex
 23. 1 IIS 13. 30 IIR 19. 7 Jer 10. 22 Dan 11. 44;
report: of a man's character, repute; esp. of good
report, fame Jos 6. 27 IR 10. 1, 7 Esth 9. 4 74
- 𐤏𐤓𐤕𐤕 *φήμη; ἀκουσμα*: *thing heard, such as music;*
rumour, report Jes 11. 3 72
- 𐤏𐤓𐤕𐤕 ,𐤏𐤓𐤕𐤕 ,𐤏𐤓𐤕𐤕𐤕 *φυλάσσω*: *watch, guard, defend* Gn
 3. 24 IS 26. 16 Ps 127. 1; *guard one from* Ps 121. 7
 Prv 3. 26, 6. 24; *keep a watch on* IS 1. 12 Ps 17. 4
 Job 10. 14; *observe an appointed time or a fixed*
event Ex 12. 17, 31. 16 Dt 5. 12, 16. 1 Job 24. 15;
preserve, maintain, cherish Dt 7. 9, 23. 24 Neh 1. 5;
observe a command 𐤏𐤓𐤕 Ex 13. 10 IR 11. 10, 34

598 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- recite, rehearse*; τὸν νόμον ὑμνεῖν *recite the form* of the law) [all this has been done traditionally by the Jews] Dt 6. 7; cf. ἐφ- 39, 68, 405 t
- שִׁיר *ὑμνος: hymn, ode, in praise* of gods or heroes; in Trag. also of *mournful songs*, addressed to gods or heroes Dt 28. 37 Jer 24. 9 405 t
- פָּרֹךְ *φοῖνιξ: purple or crimson*, because the discovery and earliest use of this colour was ascribed to the Phoenicians; hence, *red cattle* Gn 38. 28 Ex 25. 4 Jos 2. 18 IIS 1. 24 Jes 1. 18 Cant 4. 3 93
- דָּוָם *δύο, gen. δυοῖν: two* Gn 2. 25, 6. 19; ד. הארבעה 75-6, 301, 325 t
- שָׁרַע, שָׁרַע, שָׁרַע *σχίζω: split, cleave, divide into*; generally, *part, separate, divide* Lev 11. 3 IS 15. 33, 24. 8 35 t, 45, 53, 93, 371 tm
- שָׁרַע *σχιστός* 53, 105 tm
- שָׁרַע, הַשְׁתַּעַת *θεάομαι: v. הִשְׁתַּעַת* 392
- מִשְׁעָה *θέαμα, θέημα: (θεάομαι) sight, spectacle*; freq. of a sight which gives pleasure Ez 16. 4 72
- שָׁרַע *ώρα: time of day, the time of day, hour* Dan 3. 6, 4. 16 50, 100
- שָׁרַע *θέναρ: palm of the hand; flat of the foot; στήθος: ball of the foot; πούς, πός, πῶς, πόρ: foot, both of men and beasts* IR 20. 10 52, 82, 390
- „ *χοῦς (A), χῶς: a measure of capacity, = 12 κοτύλαι; prov., of attempts to measure the immeasurable, οἱ τῆς θαλάττης λεγόμενοι χόες; κοτύλη, -λα: small vessel, cup; liquid measure, containing 6 κύαθοι or ½ ξέστης, i.e. nearly a ½ pint* Jes 40. 12 422 t
- מִשְׁעָה, מִשְׁעָה, מִשְׁעָה *σκᾶπτον, σκῆπτρον: staff or stick*, used by the lame or aged; the Prose word is *βακτηρία (staff, cane לִקְלָה)* Ex 21. 19 Jud 6. 21 IIR 4. 29 Jes 3. 1, 36. 6 Zach 8. 4 [Now that you know the homologue of these compound nouns, try and find out that of מִשְׁעָה, and why the verb is in the מִשְׁעָה.] 72
- שָׁרַע *θύρα: door (v. דלת)*; freq. in pl. of *double or folding doors* (v. דלת) IIS 18. 24; rarely for *πύλαι, gates* Gn 28. 17 Nu 4. 26 Jos 8. 29 Jud 16. 3 IIS 18. 24 IIR 11. 19, 15. 35; at Priam's *door*, i.e. before his dwelling; esp. of kings and potentates, *court* Esth 4. 2;

- πύλη: prop. *one wing of a pair of double gates* דלת
 Dt 3. 5 Jos 6. 26 Jud 16. 3 IS 21. 14, 23. 7 Ez 38.
 11; mostly in pl., *gates of a town* שער Jos 2. 5, 7
 Jud 16. 3 IS 21. 14 (whereas θύρα = house-door);
 pl. of several *gates* Neh 6. 1; in Trag. sts. of the
house-door שער IIR 15. 35 Ez 40. 23, 44. 1; πύλαι
 Ἅιδου, Ἅιδου πύλαι *the gates of the nether world*,
 periphr. for *hell* שאול Jes 38. 10 [cf. Job 38.
 17]; *entrance into a country through mountains, pass* דלת
 Zech 11. 1; these *passes* were sometimes really
 barred by *gates* שער Nah 3. 13; Πύλαι Γαδερίδες
 the *straits* of Gibraltar Ib 2. 7; πόλις, Ep. also
 πτόλις: *city* שער Gn 22. 17 Dt 16. 18; ἀγορά, שער
 Prv 24. 7 Ruth 4. 1 *assembly*, esp. of the *People*, opp.
 the Council of Chiefs; שער IIR 7. 18 IICH 33. 14
market-place 45, 62
 „ καιρός: *due measure, proportion* Gn 26. 12
 שַׁעֲרִים ἀγορά: v. שַׁעֲרִים, שַׁעֲרִים Gn 23. 10 Jos 15. 36
 IIR 7. 1, 18 377-8
 שַׁעֲרָה θεράπεια: poet. for θεράπαινα (fem. of θεράπων
 (שרף), *handmaid or female slave*), *handmaid*; = -vis
 Gn 16. 1, 32. 6 Prv 30. 23 392
 שַׁעֲרָה σπέρμα: (σπείρω *seed; race, origin, descent* Lev
 25. 47 Nu 2. 34, 26. 5, 36. 1 Jos 7. 14 IS 20. 6
 IIS 14. 7 Jer 2. 4 Am 3. 1-2 Esth 9. 28 Neh 4. 7
 ICh 5. 7 72
 שֹׁפֵט δικάζω: *judge, sit in judgment*; θεμίζω: *judge*,
punish Ex 18. 16, 22 Nu 35. 24 Dt 1. 16 IS 24. 16
 IR 8. 32 Ez 7. 38; δεσπόζω: *to be lord or master*;
 c. acc. *lord it over* Jud 16. 31 IS 4. 18 Ruth 1. 1 390
 שֹׁפֵט δικαστής: v. קצץ Am 2. 3; δεσπότης: *master, lord*;
despot, absolute ruler Dt 17. 9 Ruth 1. 1; cf. שֹׁפֵט 291
 שֹׁפֵט דִּיקָה: *judgment; vengeance, penalty* Ex 12.
 12 Ez 5. 10, 15, 23. 10 IICH 20. 9
 שֹׁפֵט δίκαιον: *right; justice* (W) Gn 18. 25 IIS 8. 15;
 δικαιοσύνη: *righteousness, justice* Dt 32. 4; θέμις: *that*
which is laid down or established, law (not as fixed
 by statute, but) *as established by custom* Gn 40. 13
 Lev 5. 10 Ez 5. 7; *justice, right*; pl. θέμισες, *decrees*
of the gods, oracles Ex 21. 1; *judgments, decisions*
given by the kings or judges Dt 16. 19 IS 8. 3 72

שָׁקַר	ψευδογηγορέω	57
שָׁקַר	-γορία Ex 5. 9 Lev 5. 22; ψύθος: poet. collat. form of ψεύδος (<i>falsehood, lie; deceit</i>) lie, untruth IIS 18. 13	57
רַבִּים	ράβδος: v. רַבִּיד	41, 63, 93, 416 t
מַעֲרָה	στάλαγμα	120 tm
לְרוֹחַן	ἀγοραῖν: v. חֲפָרִים	34, 378-9 t
לְרוֹךְ	Σκίρων: Σκίρωνος ἀκτὴ or ἀκταί the coast near the Scironian rocks in the Isthmus of Corinth [There are dangerous rocks off the coast at Jaffa] Jes 33. 9 Cant 2. 1 ICh 27. 29; v. פְּלֶסֶת, עֵזָה	130
לְרֹץ	ἐρπετόν: v. עֶרֶב Gn 1. 20, 7. 21 Lev 11. 20, 44	51, 60, 124
רֶשֶׁת	ρίζα: v. גֹּזַע Jes 11. 10 Mal 3. 19 Job 36. 30	41, 45, 50, 63, 69, 78, 414 t
לְרֶשֶׁת, לְרֶשֶׁתָּהּ	ἀλυσίς: chain Ex 28. 14, 22	81
רֶשֶׁת, רֶשֶׁתָּהּ	ξυστίς: robe of rich and soft material reaching to the feet, worn by women of quality Ez 16. 10; as epith. of cloth, originally garment made of cut (shorn, clipped) fabric, such as fustian, plush, velvet, etc. Ib 16. 13	15 t, 45, 52
רֶשֶׁת	ξυστήρ: scraper, rasp, file; polishing instrument, grazing tool Ez 23. 14	52
הַשָּׂמָה	ἀταξία: indiscipline, opp. εὐταξία; generally, disorder, confusion; tumultuousness (W); εὐταξία: good arrangement, good condition; good order, discipline Jes 22. 2 Zach 4. 7 Job 36. 29, 39. 7; cf. שָׂמָה	79
רֶשֶׁת	ἤτριον, ἄτ-: warp (the wool being κρόκη, עֶרֶב); ἱστός: warp fixed to the beam of the loom Lev 13. 47, 58	56
רֶשֶׁת, רֶשֶׁתָּהּ	πόσις: (πίνω) drinking, drink, beverage Esth 1. 8; carousal Eccl 10. 17 (cf. ποτίζω)	82
רֶשֶׁתָּהּ	πόσημα	72, 309 tm
רֶשֶׁתָּהּ	έστιαμα	72, 309 tm
רֶשֶׁתָּהּ	φυτόν: v. בֵּן Ps 128. 3	74, 80
רֶשֶׁתָּהּ	ῥεσυχάζω: v. הִסְכִּית Jon 1. 11-12 Prv 26. 20	55
רֶשֶׁתָּהּ	-δης; v. תַּחֲכַמֵּי	
רֶשֶׁתָּהּ	ταῶς or ταῶς, ταῶν: peacock, Pavo cristatus; (the Athenians pronounced it with an aspirate, ταῶς—the bird was a native of India—hence Lat. <i>pavus</i> , <i>pavo</i> , perh. also Hebr. <i>tukkiyim</i> 'peacocks', may be borrowed from the same oriental source [sed v. רֶשֶׁתָּהּ, inf.]) Dt 14. 5	49

602 XIX. CATALOGUE OF GENERAL HOMOLOGIES

תאומים, תומים, διδυμάων: poet. for δίδυμος, <i>twins</i> Gn 25. 24, 38. 27	58
תאנה, σύκον, τῦκον: <i>fruit of the συκῆ (fig-tree, Ficus Carica</i> Gn 3. 7), <i>fig</i> Jer 8. 13 [—κ, or κ/κ (like ἄλ/ἄλ)]	101
תאנה Πυθών: = Πυθώ (<i>Pytho</i> , the region in which lay the city of Delphi; of Delphi itself (According to the legend, derived from the <i>rotting</i> of the serpent)) Jos 16. 6	59, 101
תאניה, ὀδύνη: v. אניה	
תאנה, תואה, πρόφασις	72
תהרע, תהרע	28 t
תבואה, תבואה, φύτευσις: = φυτεία (<i>generation, production; growth; plantation or simply a plant</i>), pl. Gn 47. 24 Lev 23. 39, 25. 12 Nu 18. 30 Dt 32. 13 IIR 8. 6 Jer 2. 3 Ez 36. 30 Prv 8. 19	
תבואה, τράποιτο	86-7 tm
תבל, οὐλος (A): old Ep. and Ion. form of ὅλος (as Subst., τὸ ὅ. <i>the universe</i>) IIS 22. 16 Jes 18. 3 Job 18. 18	108-9 t
תבן, στιβάδιον: v. תבן Jes 25. 10	72
תבן, תבן, Πάλμυρα: [π, λ δ; —δ] IR 9. 18 IICl 8. 4	42 t
תבן, βάθυσμα: <i>deep place; ה' אלהי: the sea</i> Gn 1. 2, 7. 11 Ez 31. 15 Ps 71. 20, 107. 26, 135. 6 Prv 8. 27 Job 28. 14	80, 83
תבן, στρέφω: v. תבן	36 t
תבן, ὑπο-: v. תבן	37 t
תבן, πρόσσδος, πόθοδος: <i>solemn procession to a temple with singing and music</i> Ps 42. 5, 100. 1, 4 Neh 12. 31, 38, 40 (—προ or πο); δόσις: (δίδωμι) <i>gift</i> Lev 7. 12; = δῶς = δῶτις (pref.-suf. metath.); ὠδή: v. תבן Ps 95. 2, 147. 7	174 tm
תבן, εἶσω	169 tm
תבן, תולעת, αλούργημα: <i>purple clothing</i> Nu 4. 8 Thr 4. 5	50, 57, 63
תבן, תולעת, αλούργης, -γός	50, 75, 91 tm, 109 t, 115 t
תבן, תולעת, תולעת, εὐλή: <i>worm, maggot; of common worms</i> Ex 16. 20 Jes 11. 11 Jon 4. 7	51, 109 t
תבן, ὀπτητός: <i>roasted; ὀπτός: roasted, broiled; baked</i> Lev 6. 14	311 t
תבן, ὀπτησις	72, 304-5 t, 307, 311 tm
תבן, θεωρέω: <i>to be sent to consult an oracle; to be a</i>	

θεωρός	(<i>envoy sent to consult an oracle; generally, envoy sent to kings regarded as divine; spectator; one who travels to see men and things</i>) IR 10. 15; <i>to go as a spectator; observe</i> Nu 13. 16; θηράω: <i>hunt, chase; metaph., hunt after a thing, pursue it eagerly; more freq. metaph., seek after; find, discover</i> Nu 10. 33 Dt 1. 33 Job 39. 8; c. inf., <i>seek, endeavour</i> Eccl 2. 3	23, 39
תורה	εἶδος: v. קנה עדנה Gn 26. 5 Ex 12. 49, 18. 16 Lev 7. 7, 37, 26. 4 Nu 15. 16 Dt 33. 4 Jes 24. 5 Prv 1. 8, 31. 26 Neh 8. 1, 18	80
תורק	styrax: <i>storax, a fragrant gum; the tree producing this gum, Styrax officinalis</i> Cant 1. 3	93
תותה	τὰ τόξα: <i>in pl., also, bow and arrows; sts. in pl. for the arrows only</i> Job 41. 21; cf. תסחוי	44, 52, 91 tm
תחבני	Αχαμονίδης	126 t
תחלתה	γένεσις: <i>origin, source; beginning</i> Gn 13. 3 Hos 1. 2; cf. γεννάω, תלל Dt 32. 18 Ps 90. 2 Prv 25. 23 תלל Jes 14. 10	31 t, 72
תחלתה	κατακλείδιον: <i>Dim. of κατακλείς, instrument for shutting or fastening doors (distr. from the bolt (μοχλός) and bolt-pin (βάλανος))</i> Ex 28. 32, 39. 23	60
תחלתה	ταχεύς 96 tm; תחלתה εἰς 109 t, 361, 389 tm; תחלתה ἀντί 168 tm; תחלתה ὑπό 56, 76 t, 174 tm; תחלתה κατά 171 tm	
תחתיה	κάτω: <i>beneath, below, under; ὑποκάτωθεν: = ὑποκάτω (v. תחתיה) Jud 4. 5; louet</i> Gn 6. 16 Dt 32. 22 Jos 15. 19, 18. 13	56, 107 t, 174 tm
תחתיה	αἶψ: v. עז Gn 32. 15 Prv 30. 31	49, 389
תחתיה	ψιττακός, -κη, βίτ-, σιτ-: <i>parrot</i> IR 10. 22	53, 326
תחתיה	ἀλουργής, ἀλουργός: v. עזל Ez 27. 7	50, 109 t
תחתיה	τέχνημα: <i>that which is cunningly wrought, work of art, handiwork</i> Ex 30. 32, 37	72
תחתיה	χάλαξα: v. שלל	37 t
תחתיה	αἶρω: <i>lift, raise up</i> Gn 40. 22 Jos 8. 29; <i>Pass., to be suspended, hang</i> Dt 21. 23, 28. 66 IIS 18. 10	109 t
תחתיה	καταδουλόω: <i>reduce to slavery, enslave</i> Ps 137. 3	38, 42 t, 67, 92
תחתיה	τύλη: = τύλος I (<i>callus</i>), <i>swelling, callus, any callous lump, esp. a porter's shoulder which has grown</i>	

604 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- callous* from carrying weights Job 39. 10 (*anything rising like a lump, knob or knot* Dt 13. 17 Jer 49. 2
 כֶּלֶס (barrow) 12, 67, 97
- יָלַח Πτολεμαῖος: v. יָלַח Nu 13. 22 IIS 3. 3 62, 122
- תָּלַח τρεῖς: v. שָׁלַח 24 t, 37 t, 99
- לָתַל οὖλος (B): *woolly*; οὖλαι κόμαι *crisp, close-curling* hair; of the *crisp, woolly* hair of the negro Cant 5. 11 45, 51, 108-9 t
- תָּלַח τέλος: *perfection* Job 21. 23 44
- תָּלַח (תָּלַח) תָּלַח תָּלַח τέλειος: (τέλος) *perfect*, of victims, *entire, without spot or blemish* Ex 12. 5 Lev 3. 1; *the surest bird of augury* IS 14. 41; *perfect* (W), *authoritative, final* Ps 19. 8; of animals, *full-grown* Job 21. 23; of persons, *accomplished, perfect in his kind* Gn 6. 9, 17. 1, 25. 27 Ps 50. 23, 119. 1 Prv 10. 29, 11. 20, 13. 6 Job 1. 1, 9. 22 Cant 5. 2, 6. 9 (cf. Ib 4. 7); of numbers, *full, complete* Lev 23. 15; Adv., *completely, absolutely* Jos 24. 14 Jud 9. 16 24 t, 36 t, 41-2 t, 44, 49
- תָּלַח σεμνός: (σέβομαι) *revered, august, holy*; prop. of gods; at Athens the Erinyes were specially the σεμναὶ θεαί, or simply Σεμναί Ex 28. 30 Dt 33. 8 Neh 7. 65; תָּלַח of human or half-human beings, *revered, august; worthy of respect, honourable* Cant 5. 2, 6. 9 122
- תָּלַח תָּלַח θαῦμα, θῶμα: (θαύομαι) (cf. θαυμάζω); (v. θαύομαι) of objects, *wonder, marvel* Dan 3. 32-3, 6. 28; of a beautiful woman Cant 5. 2, 6. 9; cf. תָּלַח mostly of women, *a beauty* Ib 4. 8 44
- תָּלַח תָּלַח θέμησις: = δικαιοσύνη (*righteousness, justice*) Ps 41. 13 Prv 11. 3 Job 2. 3, 9, 27. 5, 31. 6; v. τέλος 81
- תָּלַח δειμα: (δέος) *fear, terror* (W) Dt 28. 28 Zach 12. 4 68
- תָּלַח תָּלַח θάνατος: (θνήσκω) *death*, whether natural or violent Ez 8. 14 Ps 79. 11, 102. 21 92, 122, 332-3 t
- תָּלַח διὰ παντός, διαπαντός: *continually*; through all, through everything (W) 169 tm
- תָּלַח ἀνέχω: *lift up, exalt* Jes 41. 10; *hold up, prop, sustain* Ex 17. 12 Ps 41. 13; metaph., *uphold, maintain* Ps 17. 5, 41. 13, 63. 9 Prv 3. 18, 4. 4 Job 36. 17; *keep constant to; hold on, keep doing* Jes 33. 15 Am 1. 5

XIX. CATALOGUE OF GENERAL HOMOLOGIES 605

- Prv 31. 19; *hold back, check* Prv 5. 22; *hold up what is one's own* Prv 11. 16, 29. 23 35 t
- תָּמַר, תְּמָרָה, תְּמָרָה, תְּמָרָה: *palmyra*: date Gn 38. 6 Ex 15. 27
Jud 4. 5 Ez 41. 18-19 Joel 1. 12 Cant 7. 8-9 IICb
3. 5 42 t, 56, 68
- תִּמְרָה: *stéphanos*: (στέφανος) poet. for στέφανος, *stoup*,
wreath, garland Joel 3. 3 Cant 3. 6; κίφος, Messenian
for στέφανος; στέμμα 41, 56
- תָּגַה: *καταθρηνέω*: *bewail*; ἐπι-: *lament over* Jud 11. 4 107, 110
,, *ἐψυμένεω*: *chant or utter over; sing of, descant on* Jud
5. 11; cf. שָׁן 39, 109-10 tm
- תִּצֵּר: *τά φῶτα* Am 6. 8 337 tm
- תִּצֵּר, תִּצֵּר: *πτηνός*: *flying, winged*; π. ὄφεις *flying or winged serpent* Gn 1. 21 Ex 7. 9, 10, 12 Jer 51. 34
Ps 91. 13; *θηρίον*: (in form Dim. of θήρ) *wild animal*
Jes 13. 22, 34. 13 Jer 9. 10 Ez 29. 3, 32. 2; *δράκων*:
dragon, serpent; perh. *water-snake* Jes 27. 1 Ps 74. 13 62
- תִּתְּנָה: *ἀποπτύω*: *spit out; abominate, spurn* Dt 7.
26, 23. 8 Am 6. 8 Mich 3. 9 Ps 107. 18 Job 19. 19;
ἐκ-: *spit at, abominate*; cf. ἀπόπτυστος: *spat out*;
hence, *abominated, detested*; *abhorrent* (W) תִּתְּנָה: *spitting*
49. 7 תִּתְּנָה: *spitting* Ib 14. 19 ICh 21. 6; πτύσις: *spitting*
תִּתְּנָה: Gn 43. 32 Lev 18. 22 Dt 25. 16 Ez 18. 12,
22. 11 28 t
- תִּתְּנָה: *φοιδάω* 318 tm
- תִּתְּנָה: *φοιδάω* 318 tm
- תִּתְּנָה: *ἐξαπατάω*: *deceive or beguile, deceive*
thoroughly Gn 20. 13, 27. 12 Jes 3. 12, 63. 17 Jer
50. 6 Mich 3. 5 Ps 107. 40 33 t
- תִּתְּנָה: *ἔθος*: (ἔθω) *custom, habit*; *εἶδησις*: *knowledge*
Jes 8. 20 Ruth 4. 7 72, 80
- תִּתְּנָה: *κατακλείς*, -κλείς, -κλήϊς: *instrument for shutting or fastening doors* (תִּתְּנָה); pl., *locks on a canal*
Jes 7. 3; *case for arrows, quiver; sheath for a pin*, in
pl. IS 17. 51 IIS 20. 8 Jes 7. 20 Jer 47. 6 Ez 21. 9 60, 72
- תִּתְּנָה: *δοῦλος* (A): *prop. born bondman or slave, opp. one made a slave*; then, generally, *bondman, slave* Jes 3. 4;
cf. Thr 5. 8 92
- תִּתְּנָה: *τάγαθά*: *ν. עֲבוֹדָה* Nu 23. 22 Ps 95. 4
Job 22. 25

- חַרָּץ *τὸ ξυρόν*: razor Nu 6. 5 Jer 36. 23 Ez 5. 1; *κατα-
κλείς*: v. אַרְחָל (spurious); *θήκη* (τίθημι) IS 17. 51
 Ez 21. 10 60, 120 m, 141 m
- תְּפֹאֲרֶת תְּפֹאֲרֶת *φάντασις*: = -σία (*appearance*, esp. of
 visual images Jes 44. 13; *prestige, reputation; parade,
ostentation*); = *φήμη* (*repute*; esp. of good report,
fame) Ex 28. 2 Dt 26. 19 Jes 3. 18, 4. 2, 13. 19, 28. 5,
 52. 1 Jer 13. 11, 48. 17 Ez 16. 17 Thr 2. 1 72
- תִּפְּחַ תִּפְּחַ *τύπτω*: *beat, strike, smite* Jes 3. 16; *beat pots
and pans* (to make a noise) Ps 68. 26; *beat, strike
oneself*, esp. like *κόπτομαι* (כָּפַח Gn 23. 2 Jes 32. 12)
beat one's breast for grief Nah 2. 8 65
- תִּבְּחַ תִּבְּחַ *τύπανον*: (*τύπτω*) = *τύμπανον* (*kettle-drum; drum
(W)*); = -νος Gn 31. 27 IS 10. 5; *τυπωτής*: *one
who forms or moulds* Ez 28. 13 41, 43, 49, 57, 174:
- תִּפְּחַ תִּפְּחַ *ράπτω*: *sew together, stitch; sew (W)* Gn 3. 7 Job
 16. 15 Eccl 3. 7 49, 69, 88
- תִּפְּחַ תִּפְּחַ *ἐπιρ-*: *sew up; σურ-*: *stitch together; sew up (W)* Ez
 13. 18 88
- תִּפְּחַ תִּפְּחַ *ἄπτω*: *lay hands on*; metaph., *take hold of* Dt 21. 19,
 22. 28 Jos 8. 8 IIR 14. 13; *prosecute the war vigor-
ously* Nu 31. 27; *attack, impugn* Prv 30. 9; *handle;
grasp* Gn 4. 21 Jer 2. 8, 46. 9 Ez 7. 29, 36. 4; *treat
superficially* Hab 2. 19 109:
- תִּפְּחַ תִּפְּחַ *πήγνυμι*: *stick or fix in* Jud 3. 21, 4. 21 IS 31. 10
 IIS 18. 14 Prv 6. 1 Job 17. 3 ICh 10. 10; *pitch a
tent* Gn 31. 25 Jer 6. 3 49, 68, 372 m, 423-4:
- תִּפְּחַ תִּפְּחַ *διαδοχή*: *taking over from another; succession;
turn; relief, relay* Esth 2. 12; *pedigree* ICh 17. 17;
ταῦρος: *bull* Est 6. 9, 17 Dan 4. 22; also τ. Ποῦς, v.
 p. 662; *priest of Poseidon* Ps 74. 19 [highly suspect] 374, 39
- תִּפְּחַ תִּפְּחַ *τρυγών*: *turtle-dove, Columba turtur* Gn 15. 9 Lev 12.
 6 Jer 8. 7 78, 120 m
- תִּפְּחַ תִּפְּחַ *δόρυ*: *mast* Jes 30. 17 Ez 27. 5 49, 68
- תִּפְּחַ תִּפְּחַ *θύρα*: v. דֶּלֶת Dan 2. 49, 3. 26 234, 424, 49, 68
- תִּפְּחַ תִּפְּחַ *τρίπος*, poet. for *τρίπους*: of tables (طَرِيزَة), vessels,
 etc., *three-legged*; as Subst., *tripod*, i.e. *three-legged
cauldron*; placed as votive gifts in temples, esp. in
 that of Apollo at Delphi; or they were preserved in
 private houses; from a *tripod* the Delphic Priestess

delivered her oracles Jud 17. 5 IS 15. 23, 19. 13	
IRR 23. 24 Ez 21. 26 Zach 10. 2	4 t
תַּרְשִׁישׁ, תַּרְצָה <i>Θαρσώ</i> , οὐς, name of Athena; <i>Θρᾶσώ</i> , όος, contr. οὐς, <i>Bold</i> , name of Athena; <i>Ἄνδροθεά</i> , <i>man-goddess</i> , i.e. Athena Gn 10. 4 Jos 12. 24 Jcs 66.	
19 Ez 27. 12 Cant 6. 4	82, 122, 133-4, 144, 300, 326
„ <i>θρακίας</i> : (sc. λίθος) stone said to take fire in water Ex 28. 20 Cant 5. 14	137 t
„ <i>ταρσός</i> : the rows of oars on the sides of ships Ps 48. 8	137 t
תַּרְשִׁישׁ <i>θέσις</i> : v. אֶרֶץ IR 17. 1	77, 92
תַּרְצָה <i>ένέα</i>	109 t, 316 tm, 389
آيدِه <i>Ήιδης, Ήιδωνεύς</i>	121, 317-19 m, 440
آدم <i>ἀντήρ, ἀνδρός</i>	285-6 m
أب <i>πατήρ</i> : father	99
„ <i>ούτόν</i> : plant, esp. garden plant or tree	73, 291 m
أبنايل <i>πάμπολυς</i>	300 m, 323
أباد <i>καταφθίω</i>	318 m
أبادو <i>ἀφαισμός</i>	317 m, 319
أبان <i>αἶων</i>	320 m
أبدًا <i>ἐς αἰδιον</i>	318-19 m
أبدى <i>αἰδιος</i>	318 m
إبريق <i>πρόχοος</i> : vessel for pouring out, jug, esp. ewer for pouring water upon the hands of guests	63
إيل <i>οἷς</i> : v. p. 438	314
إيس <i>διάβολος</i> : Subst., <i>slanderer</i> ; <i>Satan, the Devil</i>	58
إنهام <i>μέγας</i>	296 m
أبايه <i>πόποι</i> : exclamation of surprise, anger or pain	62
أجوله <i>χηλή</i>	315 m
أجبيه <i>αἰνγμα</i>	111 m
أخ <i>κάσις</i> : brother	23, 299
أدى <i>διδωμι</i>	360 m, 387

608 XIX. CATALOGUE OF GENERAL HOMOLOGIES

أَرْجَوَان, أَرْجَوَان	ἀλουργής: <i>cloth of purple</i>	50, 63, 68
أَرْمَل, أَرْمَلَه	ἄγαμος: <i>unmarried, single, prop. of the man, whether bachelor or widower</i>	33
أُسْبُوع	ἐπτὰς: <i>period of seven days</i>	31, 37
أُسْطُول	στόλος	339 m, 341
أُسْرُوب	ὁδός	367 m, 403
أُسْنَه	ὕπνου	348 m
أَكَل	φάγεῖν: <i>eat, devour</i> ; cf. φάγων: <i>glutton</i>	67
أَكُون	φάγημα: v. p. 442	65
أَلْ	ὁ: <i>definite or prepositive article</i>	65
أَلَا	ἄρα: <i>interrog. Particle, implying anxiety or impatience</i>	92
أَلَمْ	ἄρ' οὖν: <i>used to draw an affirmative inference</i>	323, 434 m, 467 m
أَلْمَاز, أَلْمَاس	ἀδάμας, αὐτός: <i>diamond</i>	47, 49
إِلَه	θεός: <i>God, the Deity</i>	121
إِلَى	πρός	62, 172 m
إِلَى	πρός	62, 172 m
أَمْ	ἤ: <i>Disjunctive, or</i>	12
إِسَام	ἡγεμών	28, 614 m
أَمَرَ	ἐρεῖ: <i>tell, order</i> ; cf. εἶπον	112
أَمْر	ῥῆμα: <i>subject of speech, matter</i>	111
إِسْرَاه	ἄνδρῆς	288 m
أَمْس	ἡμέρα χθές	xxix m
أُم	μήτηρ: <i>mother</i>	100-1
أُمَّه	ὄπῃμος, λαός: <i>people</i>	56, 58
إِنْ	εἰ: <i>if, whether</i>	12, 34
إِنْ	οὐ: <i>not (W)</i>	34
إِنْ	ἐν: <i>Prep., in</i>	316
إِنْتَبَر	ἀναβαίνω: <i>go up, mount</i>	100
أَنْتَ	σύ: <i>thou</i>	34

أُنْثَى	γυνή, γυναικός: <i>woman, female</i> ; cf. ἀνδρίς; اُنْثَى / ἀνδρογύνης, -νος: <i>man-woman; hermaphrodite</i> ; γύναν- δρος: <i>of doubtful sex; of a woman, virago</i>	112, 289
إِنْجَاس, إِنْجَاس	ἀγέρδα, ὄγκνη	94 m
إِنْسَان	ἀνὴρ, ἀνδρός	63, 285-6 m
أَخْل	φυλή, φύλον: <i>race; tribe or clan</i>	66, 73
أُم	ἡ: <i>ε. أم</i>	12
أَوَان	αἰών	320 m
أَوْز, أَوْز عِرَاقِي	ἀζευοί	95 m
أَي	ναί: <i>yes, verily</i>	56
أَيْر	ὄπλον	342 m
إِيرَان	(γῆ) πυρός: <i>(land) of fire</i>	300
أَيْنَ, قَيْنَ, وَينَ	ποῦ νυ: <i>where?</i>	28, 38, 62, 100
بِشَر	φρέαρ: <i>an artificial well</i>	81
أَلْبَارَحَة	ἡμέρα χθές	xxix m
بَارَك	εὐλογέω	115-16 m
بَشْرَاء, بَشْرَاء	(γῆ) πετρών: <i>'land' of rocks [Petra]</i>	300
بَتُول	ἀβατος	102 m, 459 m
بِرْعَاوْث	πυραύστης: <i>moth that gets singed in the candle</i>	45, 99
بِرْك	προσκυνέω	116 m
بِرْكَة	εὐλογία	43, 115 m
بِضَاعَة	χρήμα	374 m, 426
بِضَل	πολεμικός [πτο-]: <i>skilled in war, warlike</i>	61
بَضَة	νῆπτα	95 m
بِضَى	βραδύς	97 m
بَعْد	μετά	172 m
بَعْل	ἡμίονος: <i>half-ass, i.e. mule</i>	51
بَقَر	βοῦς	40, 639 m
بُكَاء	κωκυτός	77, 455 m
بَكَة, مَكَة	μαντεῖον: <i>seat of an oracle</i>	133, 300, 326, 422-3

بلا	παρά	172 m
بَلَد	πόλις: <i>city, country</i>	40
بَلَعَ	βρογχιάζω: <i>gulp down</i>	57
بَلْعَه	βρόγχος: <i>gulp, draught</i>	57
بَلْعُوم	βρόγχος: <i>generally, throat</i>	57, 93
يَلِغ	εὐλογέω	41, 43, 115 m
بَلَاغَه	εὐλογία	115 m
بَلِغ	εὐλογος: <i>eloquent</i>	43, 115 m
بَنَى (عَـنَان)	γένος	291 m
بَيْت	οἶκος: <i>house, temple</i>	13, 24, 77, 101
يَبْصُرِي	ιατρός: <i>v. p. 498</i>	73
بَيْن	διὰ μέσον	291 m
تَلْمِذ	μαθητής: <i>pupil, student, apprentice; disciple (W)</i>	72
تِينَه	σῦκον: <i>v. p. 602</i>	101
تَدِي	τιτθός: <i>a woman's breast, rarely the male breast;</i> cf. στῆθος	52, 77
تَعَب	κυναλώπηξ	57, 90 m
تَغْرَه, تَغْرَه	φῶς	337-8 m
تَغْرَه	ἀρθρον	xxviii m
يَتَقَنَّ	σήκωμα: <i>v. p. 600</i>	72
يَتَقَه	πιστόν: <i>v. p. 454</i>	73
تَلَاثَه, ثَلَاث	τρεῖς: <i>three</i>	37, 99
تَلَبَّ [snow]	χάλαζα: <i>hail</i>	37
تَنَاء	αἶνη	110 m
تَنَائِي	αἰνετήριος	110 m
تَنَى عَلَى	αἰνίζομαι	110 m
تَوْبَه	στρέψις: <i>a turning round</i>	37
تَوْر	ταῦρος: <i>bull</i>	45
جَار	πρόσχωρος: <i>Subst., neighbour</i>	62
الْجَبْسِي	ἡ γύψος: <i>chalk, gypsum</i>	67

جَحر	φῶς	337-8 m
جَدَا	μέγας	296 m
جَدَل, جَدِيله	χηλή	319 m
جَذَر	ρίζα: root	50, 69
جَذَل	στόλος	339 m, 341
إِجْتَرَأ	ἀνδρέω	283 m
جَرَى	ἀνδρείος	288 m
جَرَاء	ἀνδρειότης	288 m
جَرَى	κυρέω: v. p. 461	399
جَرَى	ρέω	369 m, 412
جَزَاء	δίκη: satisfaction, penalty	58, 93
جَزِيره	πόλις, πτόλις: island	40
جَارِه	ἀνδρειότης	283 m
جَسُور	ἀνδρείος	288 m
جَلَال	ἄγλαμα: glory; μέγεθος	56, 296-7 m, 355 m
جَبِيل	μέγας	56, 296-7 m
جَنْد	δέρος: skin, hide	60
جَمَل	κάμηλος	314 m
جُمْل	ὄπλον	342 m
جَوْدَه	μέγεθος	56, 296-7 m
جِيل	κύκλος	94 m
حَائِظ	τείχος: wall	64, 80, 95
حَادَّ الطَّيْع	ὀξύθυμος	298 m
حَاوِر	χηλή	314 m
حَايِض	ὀξύτης: sharp, sour	41
حَامِي, مُحَامِي	κηδεμών: protector, guardian	92
حَب	ἀγαπάω: love	49, 91, 100
حَبِيب	ἀγαπητός	91, 102 m, 107-8
حَبَس	ἀπασιτόν, ἵψον	67, 97 m
حَبَل	ὄπλον	319, 321, 342 m

612 XIX. CATALOGUE OF GENERAL HOMOLOGIES

حَتَّى	ἕως ὅτε	319 m
حجب	καλύπτω: cover or veil oneself (cf. حجاب/κάλυμμα)	92
حَجَر	ἀγήρατος, πέτρος	94 m
حراره	πυρετός	105 m
حارب	πολεμέω: to be at war or make war; fight, do battle	61
حَرْب	ἀρμάν, ἔρις, πόλεμος	61, 73, 97 m
حَارِث	Ἄρητος, Ἀρήτη: the Prayed for	324
حرث	ἀράω, ἀροτριάζω: plough, till	36
حَرْف	χηλή	319 m
حَرَق	ἐπιβρύκω (ῥώχειν), -ύχω, τρίζω: gnash, gnash the teeth	69, 109
حرون	ἀνδρεῖος	288 m
حريم	χρῆμα: of persons, χ. θηλειῶν womankind	91, 327, 374 m
حَزْم	δράγμα: handful; esp. as many stalks of corn as the reaper can grasp in his left hand, truss, sheaf	59
حزن	ἀσάζειν, πενθέω	98 m
حسب	ψηφίζω: count, reckon	53
حشا	γεμίζω: stuff, gorge; حَشَى load, freight	44, 243, 350 m
حَشْد	ὄχλος: crowd, throng	93
حِسان	ἀζανίτης, ὄχειος (ἵππος): (horse) kept for breeding; ὄχημα: riding horse	95
حِشَة	λάχος: Poet. word, share	56, 421
أَحْصَى	ψηφίζω: v. حَب	53, 93, 421
حَصَو	حَصَاء, حَصَبَاء, ψῆφος: a small round worn stone, pebble	66, 95
حَصَل	ἤκω; ἴκω	421 m
حَصِيره	حَصِير, ψίαθος: a rush-mat, used for sleeping on, mat (V)	100
حَظ	τίθημι, κατα-: place, put, set down	64, 372 m, 421
حَظ	τύχη: chance; good fortune; ill fortune, misfortune, ill-luck	65, 421
حَف	ἀμπέχω: surround	56
حَق	δίκη: right, truth	58

NIX. CATALOGUE OF GENERAL HOMOLOGIES 613

حَكِيم, حَاكِم	ἡγεμών	28, 637 m
حَلَه	στολίσ; ὄπλον	339 m, 342 m
حَلَق	φάρυγξ; <i>pharynx</i>	93
حَلْتُوم	λάρυγξ, υγγος: <i>larynx</i> or <i>upper part of the windpipe</i> ; but in Poets confused with φάρυγξ (gullet) حَلَق بَلْعُوم	93
حَلْم	ὄραμα: <i>vision during sleep, dream</i>	73
حَلِيب	γάλας: v. p. 478	108
حَلِيد	ἀγαλμα	355 m, 376
حِمَار	ὄνος: <i>ass</i>	37. 40-44. 50. 100
أَحْمَر	ξανθός, Σκάμαινδρος	93, 110, 316 m
حَمْد, أَحْمَد	αἰνίζομαι	110 m
حَمْد	αἴτη	110 m
حَمَاد	ἐπαινέτης	111 m
حَمُود, حَمِيد	αἰνετός, αἰνητός: <i>praiseworthy</i>	109, 110 m
مُحَمَّد	ἐπαινετός: <i>praiseworthy, laudable</i> ; ἐγκωμιαστός: <i>to be praised</i> مَحْمُود	109 m, 111 m
حَايِض	ζυμίτης: v. p. 480	41
حِمْل	γόμος	360 m, 381
حَيَّه, حَيَّا	θύμος	297 m
حَنْجَرَه	φάρυγξ: v. حَلَق	38
حَن	ἐλεέω: <i>to have pity on, show mercy to</i>	50
حَنَان, حَان	ἐλεεινός: <i>showing pity</i> ; ἐλεήμων: <i>pitiful, merciful</i>	50
حُورِي	κόρη: <i>girl</i> ; with reference to virginity, <i>maiden</i>	44, 50
حَوْن	περί	172 m
حَيَاة	αἰών	320 m
حَيْن	„	319-20 m, 662 m
مُخْتَار	αἵρετός: v. p. 454	130
خَبَا	καλύπτω: <i>hide, conceal</i>	23, 297, 299
خَبِز	ὀπτάω: <i>bake bread</i>	47
مُخْبِز	ὀπτάνιον: <i>oven</i>	14, 47, 70

614 XIX. CATALOGUE OF GENERAL HOMOLOGIES

خبط	κόπτω: <i>strike, beat, knock</i> ; ἀπτω: <i>have intercourse with a woman</i>	43, 299
خاتم	τύπος: <i>impression, seal, stamp</i>	79
خراء	κόπρος: <i>excrement, ordure, of men and cattle</i> ; in pl.	93, 101
خرب	φθείρω: <i>destroy</i>	65
خراب	φθόρος: <i>destruction, ruin</i>	65
خرّ	ρέω	369 m. 412
خريف	ῥα (C): <i>spring</i>	13, 50
خخش	ψιθυρίζω: <i>metaphr. of trees, whisper (i.e. rustle)</i> ; ψοφέω: <i>sound, make a noise; rustle (V)</i> [the latter homologue is to be preferred]	53
خطب	καταινέω	110 m
خطر	πτόρθος: v. p. 476	416
خطّ	γράφω: <i>draw</i>	113 m
خنفر	κουφίζω	13, 24, 353 m, 421
خَنَز	κουφίζω	353 m
خَنَى	καλύπτω: v. خبا	92
خَفّ	χηλή	314 m
مُخَبّ	χηλή	315 m
خَلَف	γεννάω: v. p. 480	289
خَلِيل	ἐταῖρος: <i>comrade, companion</i>	56
خمد	κουφίζω	353 m
خَمَد	πέντε: <i>five</i>	23, 99, 299
خَيْط	μίτος: <i>thread</i>	299
خَيْل	ἵππος, καβάλλη, κήλης	329 m
دائره	τροχός: <i>wheel</i>	93
دار	θύρα: <i>dwelling</i>	73, 76
دام	δινεύω: <i>whirl, roll about</i>	58
دَوَم	ἐπιδινεύω: <i>whirl for the throw</i>	58
داود	ἀγαπητός	91, 102 m
داهيه	Ἰδης	318 m

NIX. CATALOGUE OF GENERAL HOMOLOGIES 615

دَبَكَة	τὰ βάκχεια: <i>Bacchic frenzy, revelry</i>	331
دَبْلَة	αἰλουρος: <i>cat</i> ; τίγρις: <i>tiger</i>	
دِرْهَم	δράχμη: <i>drachma</i>	66, 78, 100
دَلْو	χήλινος	319 m
إِنْدَق	δαΐζω	341 m
دَسَن	δέμας	xxx1 m
أَذْخَم	ξανθός: <i>yellow</i> ; of horses, <i>bay</i>	93, 121, 366 m, 401
دَوْر, دَوْر	διάδοχος: <i>v. p.</i> 466	30, 101
دَيْن	δίκη: <i>judgment</i>	59
هَذَى, هَذَا, ذَى	ὅδε: demonstr. Pron., <i>this</i> , formed by adding -δε to the old demonstr. Pron. ὁ; to designate what is <i>nearer</i> as opp. to what is <i>more remote</i>	75, 101
دَب	ὄπλον	319, 342 m, 406
ذَبَح	θύω: <i>sacrifice, slay</i> a victim; simply, <i>slaughter</i> ; σφάζω: <i>slay, slaughter</i> , properly by <i>cutting the throat</i>	30, 67
ذَخَائِر	ἀγορά: <i>supplies, provisions</i>	337
ذِرَاع	χείρ: <i>hand and arm, arm</i>	47, 99, 319
ذَكْر	ἀντήρ; ἀρστηρ, ἀρρτηρ	285-6 m
ذَنْب	στόλος	319, 339 m
ذَهَب	ξανθός: <i>yellow</i> , of various shades, used of gold	99, 101, 366, 400 m
ذَيْن	στόλος	339 m
رَاب	τυρόω: <i>curdle</i>	65
رَأْس	κρέας	60, 348 m
رَأْفَد	ῥόος: <i>stream</i> (الرافدان: the Euphrates and the Tigris)	300 m
رَأَى	ὁράω: <i>see, look</i>	44, 101, 344
رَبَّى	τρέφω, ἐκ-: <i>bring up, rear</i> , esp. of children bred and brought up in a house	64
رَيْب	τρέφωμος: Subst., <i>nursling, foster-child</i>	64
الرَّجْلَة (نبات)		288 m
رَجِم	ἐλεέω: <i>v.</i> حَنَّ	50
رَحْمَان, رَحوم	ἐλεήμων: <i>v.</i> حَان	50

616 XIX. CATALOGUE OF GENERAL HOMOLOGIES

رَحْمَه	ἔλεος: <i>pity, mercy, compassion</i>	50
رَحَى	τροχός: <i>potter's wheel</i> ; v. دائره	93
رَخَو	πρᾶος: <i>soft</i>	62, 53
رَشَح	ῥέω	369 m, 412
رَعَب	ταρβέω: <i>fear, dread; stand in awe of, revere</i>	63
رَعْد	βροντή: <i>thunder</i>	42
رَعَى	τρώγω: <i>gnaw, nibble, munch, esp. of herbivorous animals</i>	65
رَفَا	θεραπεύω	55, 59, 299, 344 m
رَقَرَف	τραυλοηχέω: <i>twitter</i>	64
رَقَبَه	τράχηλος, λου: <i>neck</i>	64
رَقَى, اِسْتَرَقَّ	ἀνδραποδίζω	287 m
رَقِي, رَقِي	ἀνδράποδον, -δισμός	287 m
رَكَض	τροχάζω: <i>run quickly</i>	64
أَرْحَب	ταρβέω: v. رَعَب	63
رَحِيْنَه, رَحِيْن	ῥύσιον: <i>pledge</i>	97
رِيح, رِيحَه	ῥόος: <i>current</i> ; [extended to mean 'wind', 'odour']	56, 65
رِيح	τροχός: <i>whirlwind</i>	56
رِيَق	ῥόος: v. رِيح (saliva)	56
زَايِر	ξένος: <i>guest, visitor</i>	52
زَيْر	ὄπλον	342 m
زَبَلَه, زَبَل, زَبَالَه	σκύβαλον: <i>dung, manure, refuse</i>	52
زَخْرَف	ἀγαλμα	355 m, 376
زَرَب	ῥέω	369 m, 412
زَرَع	σπείρω: <i>sow</i>	101
زَرَنَه	δράκων: <i>dragon, serpent</i> (river near Jaffa)	92
زَقَّى	σειώ: <i>shake</i>	12
زَلَد	ἀνήρ	285-6 m
زَوَّج	ζεύγνυμι	107 m
س-	future prefix, -σ-	84

NIN. CATALOGUE OF GENERAL HOMOLOGIES 617

ساعه	ώρα (C): <i>time of day, the time of day, hour</i>	50, 100
سليم, سالم	ὅλος: <i>whole, i.e. safe and sound</i>	49
سبح	αἰνίζομαι	110 m
تسبيح	ἐπαίνεσις	110 m
سبع	σκύμνος: <i>cub, whelp, esp. lion's whelp</i>	121, 322
سجیل	θέαγον	323 m
سجني	ἀσιχτήρ, ἀφθονος	98 m
سرح	στέλλω	338-40 m
سرح	ἀπο-: <i>send off</i>	339-40 m
سرقند	Θεράππη, -ης: <i>a port on the east coast of the Mediterranean</i>	300
سفلح	στέγη: <i>roof</i>	41
سطر	ἄρθρον	xxviii m
„	ἔπος: <i>line of writing</i>	
سطم	πακτόω: <i>stop up, caulk</i>	67
سفر	στέλλω	338-40 m
سافر	ἀπο-	338-40 m
سفر	στόλος	339 m
سكوا	Σκευᾶ	321-2 tm
سكب	χέω: <i>pour; smelt</i>	51
سكت	ἡσυχάζω: <i>keep quiet</i>	55, 92
سكن	οἰκέω, σκηνέω: <i>v. p. 593</i>	418
ساكن	σπυκλίνω	371 m, 418
سكون	a point of vocalization	22, 99, 336
سلاح	στόλος	339 m, 341
تسلط	βασιλεύω, -λίζω: <i>to be king, rule, reign</i>	101
أشمر	ξανθός, Σκάμανδρος: <i>brown, auburn</i>	48, 93, 316
يلوان	Shiloah Jes 8. 6 (a spring near Jerusalem)	336
سمار	σχοῖνος: <i>v. p. 436</i>	77
السؤال	a pre-Islamic Jewish poet	325
بين, بينه	ὀδούς, ὀδόντος: <i>tooth</i>	45, 82

618 XIX. CATALOGUE OF GENERAL HOMOLOGIES

سهوله	σχολή: <i>leisure, rest, ease</i>	44
سوء	κακόν: <i>evil, ill</i>	60
سور	θώραξ: <i>breastwork, parafet</i>	43, 45, 59, 77
سوف	ἐσόμενος: <i>future Participle of εἰμί [future pointer]</i>	64
سيف	ξίφος, σκίφος: <i>sword; rapier</i> (VV) شيش	45
شارد	δράπης, -πέτης: <i>runaway, fugitive</i>	49
شاطىء	ὄχθη, -θος: <i>the bank of a river, shore</i>	46
شاطر	ἴστωρ: <i>knowing, learned, skilled</i>	28
شاف	σκοπέω: <i>behold, watch</i>	52
شال	φέρω: <i>bear or carry a load</i>	101
شال	στολή, -λīs: <i>garment (shawl)</i>	339 m, 341
شام	ξανθός, Σκάμαιδρος: <i>in Ep. mostly used of fair, golden hair (but in later Gr. of complexion . . .)</i>	316 m
,,	Φοινίκη: <i>Phoenicia [Arabic name for Syria]</i>	93
شوم	κακόν: v. سوء	60
شبر, شبر	δῶρον	100 m, 389
شبل	σκύμνος: v. شبح	121
شج	σχίζω: <i>split, cleave</i>	93 m
شجره	ξύλον: <i>tree</i>	45
شد	στέλλω	338 m, 341
شده	δίφθογγος	21 m
شارد	δραπέτης: v. p. 585	49
شرس	γοργός: <i>grim, fierce, terrible</i>	366
شرط	εῖρηται: <i>treaty, agreement</i>	40
شرش	ρίζα: v. جذر	45, 50, 69, 366
شرم	σπαράσσω	371 m, 417
شعل	πυρώω: <i>burn with fire, burn up</i>	56, 93, 100
شغل	ἀγορά: <i>business of the ἀγορά</i>	355 m, 377
شقى	θεραπεύω	344 m
شقى	δαίζω 341 m; σχίζω: v. شج; σπαράσσω	93, 371 m, 417
شكس	ὀξυθυμέω	298 m

NIN. CATALOGUE OF GENERAL HOMOLOGIES 619

شَكِس	ὄξύθυμος, -μίας	298 m
شكل	ἐκδέω: v. p. 542; συγκλίνω: v. p. 371	419-20
شَلَح	ἀποστέλλω	13, 100, 333-40 m*
شِمال	εὐώνυμος: euphem. <i>left, on the left hand</i> (because <i>bad omens came from the left</i>)	56
شَمْس	ξανθός; ἥλιος	93, 101 m, 366
شَمْنَه, شَمْنَه	χλαμύς: <i>mantle</i>	49
شَمْدور	Σκάμανδρος	316 m
شَوْشَه	χαίτη: <i>mane</i>	78
شَيْخ, شَيْخ	ἡγεμών	28, 93, 637-40 m
شِيد	σύνδεσμος	308 m, 583 m
صابون	σάπων: <i>soap</i>	422
صبغ	χρῶμα: <i>colour</i>	45
صِبَاغ	χρoιά: <i>colour</i>	101
صَدَّ	στέλλω	338 m
صَدْر	στήθος: <i>breast; metaph., the breast as the seat of feeling and thought</i>	52
صَدَنَه	πάθος: v. p. 448	93
صدق	ἐνδικος, ἔν-	362 m, 389
صديق	ἐνδικος, ἔν-	362 m, 389
صَرَف	ξηραίνω: <i>drain dry</i>	100 m
أَصْفَر	ξανθός	93, 316, 366 m, 401
,,	ὤχρος: <i>pale, wan, esp. pale-yellow, sallow; the colour yellow</i>	50
صَدَّ	ἀθάνατος	323 m
صَمَّ	πακτόω: v. ظَم	61
صَمَّ عَلَى	καταινέω: <i>agree, promise to do</i>	110 m
تَضَمِيم	αἶνῃ	110 m
صَنَم	ἄγαλμα: <i>statue in honour of a god</i>	45, 48, 74, 99, 355 m
صَر	πενθερός: <i>connexion by marriage, e.g. brother-in-law</i>	74, 262 m

620 XIX. CATALOGUE OF GENERAL HOMOLOGIES

صَاد	ζητέω: <i>seek, seek for; search after</i>	43
صِيَاد	ζητητής: v. p. 557	57
صَيْدَه	ξουθός: <i>golden yellow</i> ; Σιδών	22, 31, 336, 393
صَبْع	ὑαίνα: <i>the striped hyena</i>	45, 51, 79, 101
ضَحَك	καχάζω: <i>laugh aloud</i>	24, 44, 99
ضَرُورَه	χρέος: <i>need</i>	101
ضَفِيرَه	στέφος: <i>wreath</i>	52, 319
ضَفَر, ضَفِيرَه	χηλή	315 m
ضِلْع	σκέλος: <i>side</i>	81
ضَمَه	a point of vocalization	99
ضَاؤُوس	ταώς: <i>peacock</i>	49
طَاف	δινεύω: v. دام	58
طَالُوت	τελευταῖος	47, 324-5 m
طَبِخ	ὀπτάω: v. خَبَز	47, 100
ضَع	θύμος	297-8 m, 300
اِنْضَرَب	θορυβάζομαι: Pass., <i>to be troubled</i>	97 m
طَرَبُوش	κάλυψις: <i>covering (headgear)</i>	72
طَرَف	ἄρθρον	xxviii m, 318
طَرِي	πράος: v. رَخَو	93
طَعْم, طَعْم, طَعْم	γεῦμα: <i>taste</i> ; ἔδεσμα: v. p. 486	47, 401 m
طَنَل	τρυφερός, τριφής: <i>delicate; tender; of an infant</i>	43
طَلَق	ἐξαποστέλλω	339-40 m
طَهَر	καθαίρω: v. p. 487	394
طُور	διάδοχος: v. p. 486	101
طَهَارَه	κάθαρσις: <i>clearing from guilt or defilement; purification</i>	82
طُور	ὄρος	368 m, 410
طُوفَان	[deluge] τυφών: v. p. 528	77
طُوق	τροχός: <i>hoop</i>	93
طَيْرَان	πτέρυξ: <i>flight</i>	62

NIX. CATALOGUE OF GENERAL HOMOLOGIES 621

طَيْرِد	πτερόν: <i>omen</i>	62
طِين	θίς: <i>sand or mud at the bottom of the sea</i>	43, 47, 73*
طَيِّب	ἀγαθός: <i>good, in moral sense</i>	101
طَبِي	ὑαίνα: <i>a kind of antelope</i>	45, 51, 101
ظُر	χηλή	319 m
ظَلَف	ὀπλή	314 m
ظَلَن	σκιάζω: <i>cast a shadow</i>	33
ظِل	σκία: <i>shadow; shade of trees, etc.</i>	45
ظَهْر	ἀγορά: ἀγορῆς διάλυσαι <i>the time just after mid-day</i>	99, 377
عَائِر	ἄκουρος: <i>childless</i>	44, 380
عَال	καλός: <i>good, of fine quality</i>	60
عَال	μέγας	297 m, 300
عَالَم	τὸ ὅλον: <i>the universe</i>	24, 37, 42, 49
عَام	αἰών	320 m
عَانِي	πονέω: <i>suffer</i>	61
عَائِر	ἐταίρα: <i>courtesan</i>	56
عَبَّاس	Αἴας: <i>Ajax</i>	121
عِبَارَة	ῥῆμα: <i>word</i>	50
عَبْد	ὀπηδός: <i>attendant</i>	128
عَبْدُ اللَّهِ	(possibly) אֲבִדָּה IR 4. 6 Neh 11. 17 אֲבִדָּה Jer 36. 26 ὀπηδός θεοῦ	128
عَبْدُ الْمَلِكِ	a follower of Moloch, in pre-Islamic times; cf. מַלְכִּי	93, 307
عَبِي	γεμίζω	360 m, 385
عَتَر	μέγεθος	298 m
عُشَة	πυραύστης: v. برغوث	62, 93
عَجَلَة	κύκλος: <i>wheel</i>	73
عَدَّ	ἀριθμέω: <i>number, count, reckon</i>	63, 382
عَدَد	ἀρίθμημα: <i>number</i>	63
أَعَدَّ	στέλλω	338 m, 340
عَدِيد	μέγας	296 m

622 XIX CATALOGUE OF GENERAL HOMOLOGIES

عَدَن	Αἶδης	121, 318 m
عَدَن	Ἀθήνη: <i>Athene</i> (the port of Aden)	121, 134, 300
عذاب	πάθος: <i>suffering</i>	61
عَذَاء	ἀνευ ἀνδρός	289 m
عِراق	ἄργος: = πεδῖον (<i>plain</i>)	300
عَرَبُونَ	ἀρράβων, ῥύσιον	97 m
أَعْرَابِيّ	عَرَبِيّ Ἀράβιος, -ικός: <i>Arabian</i> ; ἐρημικός: <i>living in a desert</i>	130
عَرِيَّة	πόρευμα: <i>carriage</i>	62
عرف	ἀρπάζω	383
عَرَفَات	ὄροφοι	46, 130 m
عِرْق	ῥακίς: <i>branch of a blood-vessel</i>	93
„	رَیْز: v. جذر	50
عَرُوس	ἐραστός	103 m
عَرَّه	μέγεθος	298 m
عُدَّه	ὄπιλον	342 m
عَسَى أَنْ	τάχ' ἂν: (τάχα, ἂν., <i>perhaps</i> عَسَى, <i>probably</i> , <i>perhaps</i>)	63
عَشَقَ, تَعَشَّقَ	ἀγαπάω: <i>treat with affection</i>	33, 91
عَشْر	ἀγορά: ἀγορῆς διάλυσις v. نُشْر	397
„	ἐτηρίς: <i>tenth of years</i>	
عُشْفُور	στρουθός: <i>sparrow</i>	81
عَضَادَه	σπήλη	339 m, 341
عَضَل, عَضِين	μέγας	56 m
عَضَلَه	Αἶδης	121, 318 m
عَظْم, عَظْم	ὀστέον: <i>bone</i>	81, 99
عَظْلَه	σχολή: <i>leisure; idleness</i>	45
أَعْطَى	δίδωμι: <i>give, grant, offer</i>	58
عَنيف	νηφαντός	104 m
عَقْرَب	σκορπίος	331 m

NIX. CATALOGUE OF GENERAL HOMOLOGIES 623

عُقْلُهُ ἄρθρον	xxviii m
عَلَى πολλάκις: <i>perhaps, perchance</i>	61
عَلَوُشٌ κάλλιστος: <i>best, of the finest quality</i>	60
عَلَى ἀνά: <i>on, upon</i>	168 m
عِمَامَةٌ στέφος, στέμμα: <i>crown, wreath</i>	54, 56, 93
عُمْدَةٌ μείζων	297 m
عُمَرُ θύμος	297 m
عُمَرُ Ὅμηρος: <i>Homer</i>	121
عُمَرُ γεμίζω: <i>load</i>	44
عِمْلَاقٌ ἀνδρογίγας	289 m
عُتْرَدٌ ἀιήρ [a hero of pre-Islamic Arabia]	285 m
تَعْنَى πονέομαι: <i>work hard, toil</i>	61
تَعَبَدٌ αἰνίζομαι	110 m
تَهْدٌ εἰρήνη: <i>treaty, agreement</i>	40
تَيْنٌ παιδίον: <i>little or young child</i>	61, 101
تَيْنٌ ὥς; ἀιγή: <i>v. p. 337</i>	337 m
تَيْوْفٌ ὑπόδατος	104 m
غَابَهُ χάπος: <i>grove</i>	57
غَبِيٌّ ἀβέας, ἀβύτης	94 m
غُرَابٌ κόραξ: <i>raven</i>	302
غُرَامٌ ἔρως B., ἔρως: <i>love</i>	97 m
غُرَبٌ ἔσπερος	378 m
غُرْدٌ τραυλοηχέω: <i>v. رُفِد</i>	64
غُرْفَهٌ ὑπερῶον: <i>v. p. 89</i>	414
غُرْلَهٌ κουρά	394 m
غُشٌّ καταγοητεύω: <i>cheat</i>	45
غُضَايَهٌ κάλυψις: <i>covering</i>	82
غُلَامٌ δοῦλος: <i>slave</i> ; πῶλος: <i>young man</i>	53, 67, 99, 101
غُورٌ γῆ: <i>land (in Transjordan)</i>	
غُيْمَهٌ νέφος: <i>cloud</i>	44, 57
أَفَادَ ὠφέλεω: <i>benefit</i>	93

624 XIX. CATALOGUE OF GENERAL HOMOLOGIES

فَائِدَة	ωφέλεια, -λησις: <i>profit, advantage</i>	93
فَتَحَ	πετάννυμι: <i>open</i>	101
فَتْحَة	a point of vocalization	99
فَتَى, فَتَاهُ	παῖς, παιδός: <i>child, boy or girl</i>	82
فَتَجَعَ, أَوْجَعَ	ἀλγέω, αὐγεῖν	98 m
فَجَلَّ	ῥαφανίς: <i>radish</i>	93
فَخَذَ	ἐπιγουνίς, -δος: <i>part above the knee, thigh-muscle</i>	380
فَرَجَ	ῥαγάς: <i>fissure; = rima, γυναικεία φύσις (female organ)</i>	100
فَرَضَ, فَرِيضَة	ἔργον: <i>task</i>	50
فَرَعَوْنُ	Φαραώ, ἑφορος: <i>Pharaoh; overseer, guardian, ruler</i>	336, 345
فَسَخَ	κουφίζω: <i>cancel</i>	353 m
فَرَّ	φράζω: <i>explain</i>	24, 44, 69
فَتَقَّاءَ	ψηφοθέτημα: <i>tessellated pavement work</i>	53
فَثَلَّ	ἀρθρον	xxviii m
فَتِنَ	πινυτός: <i>prudent</i>	73, 105 m
فُتِنَ	πινυτή: <i>understanding, wisdom</i>	73
فَعَلَ	ποίημα: <i>work; deed, act</i>	74, 84, 381
فَثَرَهُ	ἀρθρον	xxviii m
بَفَكَه, بَفَكَه	ἀσπακῶς	98 m
فَلَاحَ	ἔργον: <i>tillage</i>	50
فَتَّقَ, فَتَّقَ	χηλή (cf. p. 371)	315 m
فَنَارَ	φανά: <i>torch</i>	65, 69
فَتَجَانَ	ἀγγεῖον: <i>vessel</i>	38
فَتَنَهُ	πινυτή: v. فُتِنَ	73
عَلَى الْفَوْرِ	ἀνὰ τόπον: <i>on the spot, immediately</i>	64
فِيلَ	θηρίον: <i>wild animal; freq. of elephants</i>	92
قَبَضَ	ἄπτω: <i>take hold of</i>	14
قَادِرٌ, قَادِرٌ	μέγας	296 m
قَرَمَ	ἀνδριον	288 m

XIX. CATALOGUE OF GENERAL HOMOLOGIES 625

قاضى	δικαστής: <i>a judge</i>	53, 101
قبل	πρό	172 m
قَبْلُ, قَبْلًا, قَبْلَهُ	πρός	173 m
قبيلة	φυλή: <i>clan, tribe</i>	74
قتل	κτείνω: <i>kill, slay</i>	23, 33
قِثَاء	κολοκύνθη: <i>round gourd</i>	60
قُدَّاس	ἀγιοσύνη: <i>holiness, sanctity</i>	74
قُدَّس	ἀγίασμα, ἀγιαστήριον, ἀγίστευμα: <i>sanctuary</i>	79
قَدَّيس, قَدَّوس	ἀγιστός: <i>hallowed</i> ; ἅγιος: <i>holy, pure</i> ; ἀγρός: <i>chaste, pure</i>	21, 40, 102, 107
قُرَّان	χρημα: <i>oracle</i>	93, 327, 374 m, 427
قَرَن	κέρας	348 m
,,	κράς	348 m
قَرِيب	περί	172 m
قَرِيد	πολείδιον, πολίδιον: Dim. of πόλις (<i>city</i>)	571 m
قَسَم, قَسَمَ	σχίζω: <i>split, divide, part, separate</i>	53, 93
قَصَامه	ξύσμα: <i>shavings, filings</i>	52
قَصَبه	σχοῖνος: <i>rush, reed (W)</i>	78
قَصْر	οἶκος: v. بيت	77
قَصَد	αἶτη, αἶνος	110 m
قَحِيي	ἔσχατος: <i>farthest, extreme</i>	55
قَطْر	πόλις, πτόλις: <i>country</i>	40
قَنَز	κουδίζω	353 m
قَنَد	κόβινος: <i>basket</i>	78
قَنَل, قَنَل	κουδίζω	353 m
قَمَد	στέφος, στέμμα: v. عمامه	56
قَمِينه, قَمِين	κάμινος: <i>kiln</i>	399 m
قَنَعْد	ἀκανθώδης, -θόχοιρος: v. p. 569	90 m
قال	καλέω: <i>call, summon; invite</i> אקל Esth 2. 14, 4. 11; <i>invoke</i> אקל Gn 12. 8; Pass., of the god, to be invoked	

Dt 28. 10 Jer 44. 26; Pass., <i>to be called</i> אָקָה Dt 25. 10 ICh 13. 6 Zach 8. 3; special construction— Ἀλησίου ἐνθα κολώνη κέκληται where is the hill called the hill of Alesion (Il. 11. 758) يُقَال لَهُ אָקָה IIS 20. 1 Jes 48. 1	395
قَوْمٌ δῆμος, λαός: v. أَمَّة	56, 58
قِيمٌ κηδεμών: guardian	92
كَلِيلٌ ὅλος: whole, entire, complete in all its parts	49
كَائِنٌ δίακονος: attendant or official in a temple or religious guild	73
كَبِدٌ ἥπαρ, ἥπατος: liver	82
كَبِيرٌ ἀψίορ μέγα (big)	98 m
كَتَبٌ γράφω: write	101
كَاتِبٌ γραφεύς: scribe, scrivener	40
كِتَابٌ γραφή: book	21, 40
كُتَابٌ γραμματεῖον: a school	40
مَكْتُوبٌ γράμμα: letter	40
كِتَانٌ χιτῶν: tunic (Accadian kitinnu 'linen garment', Hebrew kēṭōnet 'tunic' . . .); cf. كَتَان, linen	77
كَثِيرٌ ἀψίορ πολύ (many)	98 m
كَذَا καὶ ὥς: even thus (W)	51
كَذِبٌ ψεῦδος: falsehood, lie	47
كَرَّخَانَه ἐργαστήριον	xxvii-xxviii m
كُرْسَى κλισία: couch or easy chair	332
كَرْشَه, كِرْشٌ χορδή: guts, tripe	47
كَرْه a point of vocalization	99
كَعْبَه, كَعْبٌ κύβος: cube, esp. cubical die; block of stone	130
كَفْتُ ἀπτω: v. p. 503	14
كَفَّه στέφος: v. عمامه	
كَكْبٌ χαροπός	90 m
كَلٌّ ὅλος: = πᾶς (all, the whole, every)	21, 40, 47, 49

NIX. CATALOGUE OF GENERAL HOMOLOGIES 627

كِتَابٌ	χηλή	315 m
كوز	πρόχοος: v. ايريق	63
كوفان	Σκυθών (γη): the land of the Scythians	129
كوفد	Σκυθία: Scythia	129
كوفى	Σκύθης: Scythian	44, 129
كَي	καῦσις: cautery	73, 78
لَنْ، لَا	οὐ: not (W)	12, 24, 35
لائق	προσήκων: Part. of προσήκω, as Adj., <i>befitting, proper, meet</i>	62
لبس	ἀμφιάζω; καλύπτω: v. p. 502	174-5 m
تَلْجَلَجْ	τραυλίζω: <i>mispronounce a letter, lisp</i> ; of children	64
لَعَقَ، لَحَسَ	λείχω: <i>lick up</i>	12
لُحْي	γένυς: jaw	47
لُيْج	τραυλίζω: v. تلجلج	64
لِسَانٌ	γλῶσσα: <i>tongue, language, dialect</i> ; anything shaped like the tongue	68
تَلْجَلَجْ	τραυλίζω: v. تلجلج	64
لُغَةٌ	λόγος: <i>speech, language</i>	43, 73
لُتَمَانٌ	ὁ ἡγεμών	23, 637 m
لَمْ	οὐ: v. لَا	12, 35
لِمَا، مَا	τί χρήμα: <i>why?; what?</i>	64, 426
لُجْج	λόγος	399 m
لَيْثٌ	λίς: Ep. for λέων, λέοντος: <i>lion</i>	43, 82, 101
لِيل	λύξ: v. p. 503	39
ماس	ψηλαράω: <i>feel about for, grope or search after</i>	53
مَتَى	πότε	400 m
مِجْمَرٌ، مِجْمَرٌ	θυμιατήριον: v. p. 568	71
مِجْنٌ، مِجْنٌ	ὄπλον	342 m, 406
مَحَلَّةٌ	ὄπλον	342 m
مُخٌّ	μυελός: <i>marrow, brain</i>	77
مَخْلَبٌ	χηλή	315 m

628 XIX. CATALOGUE OF GENERAL HOMOLOGIES

مَدِيح	αἶνη: = αἶνος, ἔπαινος	110 m
مَدْحِي	αἰνετήριος	110 m
مَدِينَه	πόλις: v. قريه	63, 82
مَرْكَب	πορθμεῖον, -μῖς: passage-boat, ferry-boat, ship, boat	62
يَنْمَار	κέντρον: pin, rivet	71
مَحَارِي	χρῆμα: in pl., money	91-2, 328, 424
مَعَ	μετά	94 m
مُقَظَم	μέγεθος	298-9 m
يَلْبَن	πλινθεῖον	308 m
مَلِك	βασιλεύω, -λίζω: to be king, rule, reign	37, 99
مَلِك	βασιλεύς: king, chief	37, 99
مُلْك	βασίλεια: kingdom, dominion	101
مِنْ	ἀπό: from	169 m
يَنْبَر	βωμός: raised platform, stand	77, 79, 100-1
يَنْشَار	πρίων: saw	49, 79
مَنْ	δόμα, δῶρον: v. pp. 140-1, 389	327
مَوْت	θάνατος: death	55, 59
مَوْسَى	μάντις: diviner, seer, prophet	326
مِينَاء	λιμὴν: harbour	56
مِو		101, 333
نَار	φάος, φῶς: fire	337-8 m
نَبَات	φυτόν: v. أَب	74, 80
نَبِيء	προφήτης: prop. one who speaks for a god and interprets his will to man; prophet (W)	62
نَحَا	ἡγέομαι: lead the way	50
نَحْت	χαράσσω, -ττω: engrave, carve	44
نَحَاس	κηκός: pale yellow, sauny	60
نَخْل	φοῖνιξ, -ικος: date-palm	65, 82
نَخ	κουφίζω: cancel	353 m
نَشَف	ξηραίνω	366 m, 402
نَصَح	αἰνίζομαι	110-11 m

NIN. CATALOGUE OF GENERAL HOMOLOGIES 629

نظر	τηρέω: watch over, take care of, guard	33, 92
نَقْلُ	φθόγγος: speech	66
نَعْل	ἐπόδημα: shoe or half-boot	74
نَعَمْ	καὶ μὴν: yea, verily; in answers, yes	56
نفخ	φυσάω: blow, puff	101
نَقَش	χαράσσω: v. نحت	33, 100, 425
نَمِر	μεριζόμενος: Pass. of μερίζω, to be divided	101
نَبَار	φῶς	65, 337-8 m
نَوْم, نَام	ἐπνος, -ον: sleep, slumber	57, 77-8
نور	φῶς	30, 101, 337-8 m
نِيل	Νεῖλος, ῥόος: stream	313 m
خَانِه	στέχος: v. عمامه	56
خَام	δινεύω: roam about	58
خَوْلَاء	ὁδε, οἶδε: demonstr. Pron., these	76
خَاوِن	ὄλμος: mortar	28
خَبَط	κουδίζω: lighten, assuage	353 m
خَدَأ	ἡσυχάζω: to calm	92
خَدَى	ἡγέομαι: guide	42, 50
خَدَى	ὁδός: way, road; τῆς ἀληθείας ὁ. the way to truth	45, 50
خَل	ἀρα: v. لَا	28, 92, 353
خَنَا	ὄνυ: here	40, 92
خُنَاك	ἐνθα: there, thither	40, 92
خِنْد	ἀνοδος: inland, esp. into Central Asia	300
خَرِكَل	οἶκος: v. بيت	77
وَتَد	πάσσαλος: peg	61
يَقَد	πιστόν: confidence	73
وَدَّ	ἀγαπάω	108, 240 m
وَدود	ἀγαπητός	102 m, 107-8
وراء	ὕστερος: behind	57
وَرْد	ρόδον, βρ: rose	41
وَرْدَى	ρόδινος: made of or from roses	41

630 XIX. CATALOGUE OF GENERAL HOMOLOGIES

وَرَشَه	ἐργαστήριον	xxviii m
وَرَك	ἄρθρον	xxviii m
وَسِيل	ὁδός	367 m, 463
وَسْوَش, وَشْوَش	ψιθυρίζω: <i>whisper, whisper slanders</i>	51, 53
وَصَل	ἤκω	421 m
وَأَوْصَى عَلَى	τίθημι, κατα-: <i>make a testamentary disposition</i>	64
وَضَعَ	τίθημι	372 m, 423
وَعَدَ, وَعْظَ	αἰνίζομαι	110-11 m
وَلَدَ	βλαστός: <i>offspring</i>	101
وَحَنَ	ἄβαгна, φθίνω	94 m
يَدَ	γυῖον: <i>the hand</i>	101
يَعْتُوبَ	κακκάβη (B): <i>partridge</i>	60
يَاقُوتَ	ἀνθραξ: <i>a precious stone of dark-red colour, including the carbuncle, ruby, and garnet</i>	63
يَوْمَ	ἡμαρ: <i>day</i>	57

EPILOGUE

Untold χρήματα, מָסָרִי/ساری have been poured on to the foregoing pages—glittering χρυσός ἀπρόβητος/כֶּהֱם אֶפְסוֹ and scintillating ἀδάμας/אֲדָמָה, besides δραχμαί/דֶּרַחְמַי past counting—and it is time to take stock of these precious Graeco-Hebraic-Arabic finds. It is therefore proposed to contrast change in sound and form with semantic sameness and similarity of expression, to establish the multilateral connection between homologies, to point out exceptional ones, and to outline the pattern of life which emerges from the general survey. So that, looked at from any and every aspect, it should be manifest that Hebrew is Greek by another name.

There is not much new in what I am about to say. An open-minded scholar who has studied what I have so far elaborated, and mastered it, would find most of my new-style colophon to be a leisurely exercise in dotting the *is* and crossing the *ts*. But if my experience is anything to go by—and I cannot be expected to ignore my own experience—his kind, if not exactly a *rara avis*, is by no means a common bird. There are bound to be prejudiced and sceptical readers. I hope that to them my valedictory observations would act as a gentle reminder of some crucial points, and might stimulate them to examine further some of the past six hundred and thirty illuminating pages.

IDENTITY OF HOMOLOGUES

In the course of the evolution of a language, letters—even when preserving their shape—alter their pronunciation; words, too, metamorphose in various ways. These usual, nay, inevitable phonetic and morphological mutations which—with the passage of time and change of circumstance—occur in one and the same language, are reflected in the differences prevailing between Greek and Hebrew words. So that Hebrew is Greek, albeit somewhat altered Greek—Asiatic or Continental Greek, as distinct from European Greek—and it altered as to sound and form in an

unparalleled manner, resulting in a differentiation which is peculiar and defies comparison.

Words also change and extend their meaning or become obsolete in the course of philological development. Since they clothe our concepts, they in some respects resemble clothes. Like clothes, they are subject to the vagaries of fashion; like old clothes, old words are turned to new uses or discarded and replaced. Here again, the relation between Greek and Hebrew is unique. In contrast to so much phonetic and morphological change undergone by Greek homologues, despite the exposure over many generations by Hebrew homologues to the likelihood of a multitude of semantic alterations, the meanings of respective Greek and Hebrew homologues almost invariably coincide with uncanny precision.

Take $\Psi\psi$ as an example: it is not derived from $\rho\theta\acute{o}s$, any more than $\rho\theta\acute{o}s$ derives from $\Psi\psi$; nor is $\Psi\psi$ a dialectal variant of $\rho\theta\acute{o}s$; $\Psi\psi$ is $\rho\theta\acute{o}s$ —despite their obvious phonetic dissimilarities—because (a) these can be fully accounted for, and (b) the several meanings of these two words are identical. It is submitted that as one generation succeeded another, the Continental Greeks, or $\kappa\tau\epsilon\alpha\rho\acute{o}\tau\alpha\iota$ —the Hebrews, that is—pronounced $\rho\theta\acute{o}s$ more and more differently from their European kinsmen: the spiritus lenis changed into ψ , according to Proposition 11; the first and second θ turned into α , according to Prop. 5 (4); and ρ dropped out, according to Prop. 17 (5); θ became Ψ (a letter, though not necessarily the sound it represents, unknown in ancient Greece), according to Prop. 9 (5); and terminal σ became ρ , according to Prop. 5 (P).

The changes undergone by $\rho\theta\acute{o}s$ to assume the phonetic disguise of $\Psi\psi$, have been analysed from the viewpoint of Baghdadi and Sephardi pronunciations. An Ashkenazi or Yemenite, however, would have dispensed with the conversion of θ into α , for he *sees* $\Psi\psi$ and *reads* $\Psi\psi$ —pronouncing the proper noun $\Psi\psi$ (oxytone), as the others would the abstract noun $\Psi\psi$ (paroxytone). This fact is of exceptional significance, because it seems to show that, among a section of the Jews, Greek sounds and words have, to this day, preserved—partly, at any rate—their original Hellenic pronunciation; and that the Jews have, to that limited extent, preserved their Hellenic identity.

None of these changes occurred abruptly or arbitrarily; they, like numerous others, must have come about by usage and abuse, slowly and almost imperceptibly permeating the whole vocabulary. It is characteristic of them, however, that they followed a distinct pattern, mirrored in the variation of letters and vocalization found throughout the Bible, and in similar variations which distinguish the Greek dialects. This is so true, that certain Hebrew homologues show both the complete and the incomplete alterations undergone by the Greek words to become their respective Hebrew homologues, in accordance with the said biblical and dialectal modifications, e.g. μέσος מְחֻצֵּית מְחֻצָּה; חֲצִי/חֲצוֹת/מְחֻצָּה; and μόνιον/מְעוֹר/מְעָרָה עָרוֹה עָרוֹה according to Props. 5 (M), 9 (4); γαληνός/שְׁלֵאֲנָן/שְׁלֵאֲנָן, according to Props. 9 (5), 17.

יָשָׁר is ὀρθός, and not vice versa, because ὀρθός resulted in יָשָׁר and not the other way about; for there is no rule in Hebrew whereby terminal ך turns into ך, whereas final σ turns dialectally into ρ. Similarly, as regards the homology עָקָר ἄκουρος: it is more correct to state that עָקָר resembles ἄκουρος than vice versa—on the analogy that a son resembles his father rather than the father the son—because the Hebrew adjective developed from the Greek adjective. This is a compound made up of two independent constituents—a privativum and κοῦρος, κόρος (boy, son)—whereas עָקָר seems to be, and has always been considered to be, a simple word. There is no עָ and קָ in Hebrew. It is submitted that ἄκουρος was pronounced עָקָר, and not עָקָר ἄκουρος; because it is Greek that anciently—long before the Trojan War—started altering into Hebrew, and not Hebrew into Greek.

Semantically, however, יָשָׁר covers the meanings of ὀρθός: in line, *straight* (opp. σκολιός *crooked* (W), *bent* (עָקָר/עָקָר) and πλάγιος *aslant* (W), *athwart*; metaph., *crooked*, *treacherous* (וְלֹא יָשָׁר)) Ez 1. 7; *right, safe, prosperous* Jer 31. 9 (8) Ps 107. 7 Esr 8. 21; *right, true, correct* IIS 1. 18, 19. 7; *true, real, genuine* IS 29. 6 IIR 10. 15; *upright, just* Dt 32. 4 Ps 33. 1 Job 1. 1; of persons, '*straight*', *straightforward* IS 29. 6 Job 1. 1; ἡ ὀρθή (sc. ὁδός) *straight, right* Hos 14. 10.

This is equally true of the kindred homologies of *ὁρθός*, although not all their Hebrew constituents are cognates of *יָשָׁר*:

ὄρθιος: *steep, uphill*; *ὄρθιον*: *steep descent* מוֹרָד Mich 1. 4 (prefix-suffix metathesis, *θ/ד*) יָרַס Nu 22. 32.

ὀρθότης: *straightness*, opp. *κάμψις* (צִמְצִימ), metaph., *rightness, correctness* יָשָׁר Dt 9. 5 Ps 25. 21 יִשְׁרָה IR 3. 6 יָהָר Prv 17. 7 (יָ, *θ/ש*, σ/ר, —ρ, —τ).

ὀρθόω: generally, *build, raise* יָרָה Gn 31. 51 Job 38. 6; *rise from one's seat, stand up* קָם Gn 37. 7 Lev 19. 32 IIS 13. 15 Esth 5. 9, 7. 7 לוֹ קָם Cant 2. 10; *go straight* אָשָׁר Prv 9. 6 [cf. *ὁδεύω*] צָלַח Jer 12. 1; Pass., of actions or persons acting, *succeed, prosper* צָלַח Nu 14. 41 Jer 22. 30; of persons and places, *to be safe and happy, flourish* צָלַח Ez 17. 10 (יָ, —θ; —ορ, *θ/ח*, +מ; יָ, *θ/ש*, +ר; יָ, *צ/ל*, *θ/ח*); = *ὀρθιάζω*; cf. *θάλλω*.

διορθόω: *make straight* יָשָׁר Jes 40. 3 Prv 3. 6 אָשָׁר Jes 45. 2 הָיָה Ps 5. 9.

ἐξορθόω: *set upright* הָקִים Lev 26. 1 Dt 27. 2 IR 7. 21.

κατορθόω: *set up, erect* הָקִים Ex 26. 30 IIS 24. 18 Jer 10. 20 הָקִים Ex 40. 17; metaph., *keep straight, set right* אָשָׁר Jes 3. 12, 9. 15 הָצִלִיחַ Gn 24. 21 Dt 28. 29; *accomplish successfully, bring to a successful issue* הָצִלִיחַ Gn 39. 3; *go on prosperously, succeed* הָצִלִיחַ Gn 39. 2 Ps 1. 3 ICh 29. 23; of success in war הָצִלִיחַ IR 22. 12 Jer 32. 5 הָרַשִׁיעַ IS 14. 47 (—ο, *θ/ש*; +ע).

κατόρθωμα: *that which is done rightly, virtuous action* מִישָׁר Ps 67. 5; in pl. opp. *ἀμαρτήματα* (מַרְדּוֹת *sinful actions*) מִשְׁרִים Jes 26. 7 Dan 11. 6 ICh 29. 17; *perfection* מִישָׁר Jes 11. 4 (prefix-suffix metathesis).

Compare, or rather contrast with the above homologies, the explanations of two English words set out in *The Concise Oxford Dictionary*: one descended from Old English, the other derived from another modern Aryan language. Unlike Hebrew words *vis-à-vis* their respective homologues, these two words bear hardly any semantic relation to their respective origins, because they have undergone derivative developments.

- I. 'true' (-ōō), adjective, adverb, and verb transitive. 1. In accordance with fact or reality, not false or erroneous . . .
2. In accordance with reason or correct principles or received

standard, rightly so called, genuine, not spurious or hybrid or counterfeit or merely apparent, having all the attributes implied in the name . . . 3. Accurately conforming *to* (type, etc.). 4. (Of voice) in perfect tune. 5. Loyal, constant, adhering faithfully . . . 6. (Of wheel, post, beam, etc.) in correct position, balanced or upright or level. 7 (arch.) Not given to lying, veracious; honest . . . 8. ~ *bill*, bill of indictment endorsed by grand jury as being sustained by evidence; ~-*blue* adjective and noun, (person) of uncompromising principles or loyalty . . . 9. adverb Truly . . . 10. verb transitive Bring (tool, wheel, frame, etc.) into exact position or form required . . . [Old English *tréowe* (*tréow*, see TRUCE), cf. Dutch *getrouw*, German *treu*, Old Norse *tryggr*]

'truce . . . [Middle English *trewes*, pl. of Old English *tréow* compact, faith, see TRUE]'

II. 'sutler, noun Camp-follower selling provisions etc. [from Dutch *soeteler* (*soetelen* besoul, cf. German *sudlen* to sully)]'

The question naturally arises, and it is a standing question, one that is implicitly put at every turn: Is it a mere coincidence that a variety of shades of meaning should be shared by two words which in effect closely resemble each other, one Hebrew and the other Greek? If it is not, if indeed it cannot be an accidental happening, then one is, one must be—both in logic and common sense—inevitably and forcibly driven to the conclusion that these are twin-words, identical words; that, practically and realistically speaking, they are one and the same word which happens to be *differently pronounced*.

RIVALRY

As a rule, suitable Greek candidates to form a sound homology are scarce, but occasionally several present themselves with plausible credentials. Then one suffers from *embarras de richesse*, and one has to exercise great care in choosing between the rivals, allowing each one of them to press its suit to the utmost. A classic example is: *κουρίζω* (B), *ξυρίζω*, *ποκίζω*. Phonetically, every one of them is a good match for $\Pi\lambda$; while semantically, all three treat of hair-cutting, though each conveys a different shade of meaning. In the circumstances, which of them—if any—would properly homologize with $\Pi\lambda$? Clearly, this is a typical case where the prescribed tests have to be applied in order to resolve

the obvious dilemma. After due consideration of the several claims, the palm in this contest easily goes to *ποκίζω*, for two reasons: first, the contexts point to *יִלַּךְ* being mostly used in connection with wool shearing; and secondly, *יִלַּךְ* has three cognates—*יָלַךְ*, *יִלְכָּה*, and *יִלְכָּה*—and *ποκίζω* provides excellent homologies for them. The two losing verbs now dispute the homology of *יָלַךְ*; and on the same tests being applied, *ξυρίζω* wins. Lastly, *κουρίζω* (B) is related to *κείρω*/*לָרַעַ* and *κουρά*/*לָרַעַ*. And so it goes on—via homonyms and synonyms, via various phonetic and morphological similarities and dissimilarities, in an endless chain of interconnected homologies.

ποκίζω: *shear wool* *יִלַּךְ* Gn 38. 12, 13 Dt 15. 19 Jes 53. 7; = *πέκω*.

πεκτέω: (*πέκω*) *shear, clip*; *πέκω*: *shear* *יִלַּךְ* Jer 7. 29 Mich 1. 16 Job 1. 20.

πεκτήρ: *shearer* *יִלְכָּה* IS 25. 11; = *ποκτήρ*.

πόκος: (*πέκω*) *wool in its raw state, fleece* *יָלַךְ* Ps 72. 6 *יִלְכָּה* Jud 6. 37; *shearing* *יָלַךְ* Dt 18. 4; = *πόκτος*.

ξυρίζω: = *ξυρέω*, -*άω* (*shave*) *יָרַק* Lev 21. 5 Jer 16. 6; *ξύρω* is collat.

καταξυράω: *shave close* *יָרַק* Gn 41. 14 Lev 14. 8, 9 Nu 6. 9 *יָרַק* Jud 16. 17 *יָרַק* Lev 13. 33 *יָרַק* Ez 27. 31 *יָרַק* Ib 29. 18.

ξυρήκης: Pass., *close-shaven* *יָרַק* Lev 13. 40.

ξύρησις: *baldness* *יָרַק* Jes 15. 2.

ἀνθραξ: *carbuncle, malignant pustule* *יָרַק* Jes 3. 24 *قَرَح*.

κάρα (A): *head; peak, top* *יָרַק* Lev 13. 42.

ποκίζω → *κιζω* (*πο* dropping by apharesis or as a syllable with *π*) → *λίζω* (*κ* changing to *γ*) → *λίσδω* (*ζ* splitting into its constituents) → *λῖ* (*σ* and *δ* each changing to *ι*): *יִלַּךְ*. Alternatively, *ποκίζω* → *λοκίζω* (*π/γ*) → *λακίζω* (*ο/α*) → *λαῖζω* (*κ/ι*) → *λαῖνω*: *יִלַּךְ*. E.g.: *κυρέω* *יָלַךְ*, *κόμη* *יָלַךְ*, *σειώ* *יָלַךְ*, *δῶρον* *יָלַךְ*.

ξυρίζω → *ῥυρίζω* (*ξ* changing to *ρ*) → *ῥυριῖω* (*ζ* changing to *π*): *יָרַק*. E.g.: *δόξα* *יָרַק*, *ζυμίτης* *יָרַק*.

ἀνθραξ → *αθραξ* (*ν* dropping out) → *θαραξ* → *θαρξα* (consonant/vowel metathesis) → *θορξα* (*α* changing to *ο*) → *χορξα* (*θ* changing to *χ*) → *ῥορξα* (*χ* changing to *ρ*) → *ῥοριῖα* (*ξ* changing to *π*): *יָרַק*. Alternatively: *ἀνθραξ* → *ἀνθρακος* (gen.) → *ανθαρκος* (consonant/vowel metathesis) → *θαρκος* (aphesis) → *χαρκος*

(θ/χ) → χαρκας (ο/α) → קארקας (χ/ק) → קαρχας (κ/Π) → קαρχα (apocope): קרחה. E.g. ζώνη/ה, βρία/ה, ἔπος/דבר, θεσπίζω/כָּשָׁף, χρησμός/קסם, κόμη/צמח, καινίζω/הנך.

VARIETY OF CO-HOMOLOGUES

Now and again one comes across a Greek noun or verb with several homologues the morphological, phonetic and/or semantic variety of which renders them suspect, e.g. ἡγεμών, πιέζω, φέρω.

הַסֵּמֶן זַעִים וְמוֹדִים לְמֶלֶךְ הַיָּמֵן, הוֹהֵם אִסָּם אֲמִים: ἡγεμών
 شَيْخٌ نَسِيفٌ نَسِيفٌ هَادِي قَائِدٌ لِد, מוֹנֵחַ, מוֹנֵחַ, מוֹנֵחַ חָכִים
 עֶשֶׂק עֶסֶר עֶסֶר, עֶסֶס, מַצָּה, מַעַךְ, מַחֵק, מַחֵץ, זוֹר: πιέζω
 פִּצְפֹּץ.
 עֶרֶךְ, עֶרֶה, עֶרֶב, עֶבֶר, וְשֵׂא, וְעֵר, הֵרָה, בֵּרָא: φέρω, φορέω
 פֶּרֶה, פֶּרֶה.

It would not be surprising if the sceptic were to jib at the sight of these three lists; and I expect my readers to suffer in a greater or smaller degree from scepticism, in view of the novelty of my theory and its revolutionary character. Yet on investigation, each homologue would be justified, some of them would be found to be mutually corroborative, and all of them would exemplify and confirm the relevant Propositions. Thus:

ἡγεμών: one who leads—guide מוֹנֵחַל Jes 51. 18 Esth 3. 1 הַיָּמֵן
 חָכִים IR 5. 11 هَادِي; one who does a thing first, shows the way to others
 Ps 68. 68 הַסֵּמֶן וְמוֹדִים Ib 2. 20 אִסָּם Dt 2. 10, 11 אֲמִים Gn 14. 5
 זַעִים אִסָּם Jos 13. 21 Gn 23. 6, 25. 16 Ps 83. 12 Mich 5. 4 נְסִיף 32
 Jer 20. 1 Neh 11. 11 ICh 26. 26 commander, chief נְסִיף Ez 32. 30
 Nu 16. 2, 24, 27. 16 IICh 28. 7 נְסִיף Ex 22. 27 Ez 26. 16, 32. 29
 Jos 10. 3 חָכִים; chief, sovereign חָכִים Jos 10. 3 חָכִים
 IS 9. 16 IIS 6. 21 IR 1. 35 IIR 20. 5 Ez 28. 2 Dan 9. 25 נְסִיף
 Ex 22. 27 Ez 34. 24, 37. 25, 46. 18; leader of a chorus מוֹנֵחַל
 Ps 109. 1.

πιέζω, πιάζω: press tight מַחֵץ Ps 68. 24 IS 26. 7 עֶסֶס
 Mal 3. 21; squeeze זוֹר Jud 6. 38 מַעַךְ Ez 23. 3 מַצָּה Jud 6. 38
 Jes 51. 17 עֶשֶׂה Ez 23. 3 עֶסֶר Job 16. 12; compress מַעַךְ
 Lev 22. 24 עֶשֶׂה Ps 139. 15; press or weigh down, of a heavy
 weight; bear heavily upon זוֹר Job 39. 15 מַחֵץ Jud 5. 26

Ib.; metaph., *oppress, distress* קָשַׁע Lev 5. 21 IS 12. 3 Jer 50. 33 Zach 7. 10 Prv 22. 16 Eccl 4. 1 קָשַׁע Jes 23. 12; of a river, *to be exhausted* from the heat of the sun קָשַׁע Job 40. 23 (v. p. 195); *press hard*, of a victorious army קָשַׁע Nu 24. 17.

φέρω, φέρω: impf. ἔφερον, Ep. φέρον (without the augment, like the tense קָשַׁע); fut. οἴσω, οἴσομαι; from ἐνεγκ-, (προσ-), aor. 1 ἤνεγκα, aor. 2 ἤνεγκον, inf. ἐνεγκεῖν; from ἐνείκ- comes aor. 1 ἤνεια, aor. 1 ἤνικα; and other tenses; *bear or carry a load* נָשָׂא Dt 1. 12, 32. 11 Jud 9. 54 IR 2. 26 Am 5. 26 נָשָׂא Ez 27. 9; *bear* (as a device) on one's shield נָשָׂא Ex 28. 12; of a pregnant woman הָרָה Gn 16. 4, 11, 38. 24-5 Jud 13. 3 IIS 11. 5 Jes 7. 14 Ps 7. 15; *bear, carry*, with collateral notion of *motion* נָשָׂא Ex 10. 13 Jes 40. 24; *lead, direct; point to, incline* נָשָׂא Ex 35. 21 Nu 6. 26 Dt 32. 40 Ez 18. 6 Ps 24. 4 Job 11. 15; of wind, *bear along* נָשָׂא Jes 41. 16 Ez 3. 12, 14; *endure, suffer* נָשָׂא Gn 50. 17 Ex 34. 7 IIR 18. 14 Jes 46. 4, 53. 4, 12 Ez 18. 19 Mich 7. 9 Job 21. 3; *bear* thing impatiently נָשָׂא Jer 10. 19 Ps 55. 13; *bring, fetch* נָשָׂא Jes 38. 21 Ps 96. 8; *bring, offer, present* נָשָׂא IIS 19. 43 IR 9. 11 ICh 21. 24; *bring, produce, cause* נָשָׂא Ez 17. 23 Joel 2. 22 Hag 2. 19 פָּרַח Ex 9. 10 Cant 7. 13; *bring* one word, *bring* a message; hence, *tell, announce, report* נָשָׂא Ex 23. 1 Nu 23. 7 IIR 9. 25 Jes 14. 4 Ps 15. 3 עָבַר Jer 5. 28; *bring forth, produce*, whether of the earth or trees נָשָׂא Ez 17. 8, 23, 36. 8; *bear fruit, be fruitful*, also of living beings הָרָה ICh 4. 17 פָּרַח Gn 1. 22 Ex 1. 7; generally, *create, form* בָּרָא Gn 1. 1, 27 Jer 31. 22 (21); *carry off or away* נָשָׂא IS 17. 34 Hos 5. 14; *carry away as booty or prize* נָשָׂא IIR 20. 17 ICh 18. 11; *rob, plunder* נָשָׂא Ps 139. 20; *get for oneself, receive* נָשָׂא Ps 24. 5; generally, *get for one's own use and benefit, take and carry away*, esp. *to one's own home* נָשָׂא Nu 16. 15; *stretch, extend* to or towards נָשָׂא Lev 9. 22 Dt 32. 40 IIS 20. 21; *carry or have in the mouth*, i.e. *speak* נָשָׂא Nu 23. 7 Jes 3. 7, 42. 2 Jer 7. 29 Ps 16. 4; *to be borne or carried; to drift* (W) נָשָׂא Ps 109. 23.

φέρω, -εύω: Frequentat. of φέρω, implying *repeated or habitual* action; *be pregnant, v.s.*; most commonly of clothes, armour, and the like, *bear constantly, wear* נָשָׂא IS 14. 3, 22. 18 Jes 22. 6 Zach 6. 13 (cf. Ps 104. 1 Job 40. 10) עָרָה Jes 22. 6 עָרַךְ ICh 12. 8 (9); *to be borne along, v.s.*; *fetch for oneself, fetch regularly, v.s.*

φέρω belongs to the mixed class of verbs, including: αἰπέω:

דבר, אמר; εἶπον; התודה, הודה, ידע; εἶδον; בחר, ברה, בחר; εἶδον; אכל; ἐσθίω; עלה, סלק, נסק, ירד, זרח, הלך; ἔρχομαι; חוה; ἔρχομαι; שור, ראה, וראה, הביט, ידע, אור; ὁράω; נשק, חוש; πᾶσχω; רקד, רוץ, דלק, דהר; τρέχω; שתה; πίνω; כאב, בצע.

I. אָ: asper to lenis under Prop. 11, syncope by eliminating γ under Prop. 15, apocope regarding -ων. Similarly, אָ; except that there is no apocope, and ν turns into μ under Prop. 5 (M).

הָ is a compound made up of the definite article הַ, and הָ—a noun which undergoes the same metamorphosis as אָ, except that the spiritus asper remains unchanged.

הָ: syncope as in אָ and הָ; no syncope in הָ.

זָ: this noun is duplicated, like the verb כָּ; asper to ז under Prop. 11, syncope and apocope as in אָ and הָ.

זָ: asper to ז, γ to ע under Prop. 9 (3), apocope regarding -ων.

חָ: asper to ח under Prop. 11, γ to ט under Prop. 9 (5).

חָ: MIV 1, asper to ח under Prop. 11, γ to ט, e.g. ἔργω/ἔρδω, under Props. 6 and 10 (3), apocope regarding -μων.

חָ: MIV 1, asper to ט under Prop. 5 (Σ), γ to ט under Prop. 5 (Γ), apocope regarding -μων.

חָ: MIV 1, asper to ט under Prop. 5 (Σ), apocope regarding -γεμων.

חָ: MIV 1, γ to ל under Prop. 5 (Γ); cf. ἡγέομαι/ἡγέομαι, ἡγέομαι/ἡγέομαι.

חָ: MIV 1, asper to Σ under Prop. 11, γ to Π under Prop. 9 (2).

חָ: asper to ש under Prop. 9 (5), γ to ש, e.g. γεννάω/χέ, and Props. 6 and 10 (3), apocope regarding -μων; cf. חָ, + MIV 1.

חָ: asper to ق under Prop. 11, γ to د, e.g. γαργαλίζω/دغدغ, apocope regarding -μων; cf. ἡγέομαι/قاد: guide, lead, conduct, command.

חָ is a compound made up of the definite article ל(א), for ה, and חָ for ἡγεμών—ח interchanging with γ or the asper, and/or γ dropping out by syncope.

In חָ, ἡγεμών undergoes prefix-suffix metathesis, and

μ drops out under Prop. 5 (*M*); whereas *شيخ* follows the Greek pattern.

هادى also follows the Greek pattern— γ turning into *ד*, and $-\mu\omega\nu$ dropping away by apocope; cf. *قائد*.

Similarly, *حكيم*: the asper turns into *ח* under Prop. 11, and γ into *כ* under Prop. 5 (*I*), while $-\omega\nu$ drops away by apocope.

II. π dialectally changes into *מ* in *מחץ*, *מחק*, *מעך* and *מצה* under Prop. 5 (*II*), and drops out of *עסס*, *עשה*, *עשק* and *عسر* by apheresis and/or under Prop. 17 (4); the internal vowel ϵ changes into *ה* in *מחץ* and *מחק*, and into *ע* in *מעך* under Prop. 9 (3); ζ changes into *צ* in *מצה* and into *ص* in *عسر*, into *ס* in *עסס*, into *ש* in *עשה*, and into *ש* in *עשק* under Props. 5 (4), 9 (4), (5); *עשק* exhibits terminal *ק*, and *זור* and *عسر* terminal *ר/*.

השמן and *زغيم*, *ומזם* and *המן*, *הימן* and *הוהם*, *إسام* and *אים* and *חכים* and *شيخ* and *شيخ* corroborate each other. So do *מחץ* and *מחק*, *מעך* and *עסס*, *עשה* and *עשק*. Moreover, the soundness of the multihomology *עסס/מצה/שץ/שץ* is strongly corroborated by the multihomology *πείσιμος/מץ* Prop. 30. 33; *עסיס* Cant 8. 2: *عسیر*: *juice pressed out*. Furthermore, the fact that *עשק* bears two totally different meanings of *πείσιμος* confirms the soundness of the homology. Lastly, only through Greek and the prefix-suffix metathesis can the initial *מ* in *شيخ*, as distinct from *شيخ*, be accounted for.

III. Since *φέρω* is one of the mixed class of verbs, *נצי* homologizes with *ἐνεγκέν*. Otherwise, ϕ converts to *ב* in *נצי* and *עבר* (Prop. 6), and drops out of the rest (Prop. 17). The *ע* in *עבר* is prosthetic (Prop. 18), while the *נ*, the *ה*, the *נ* and the *ב* are terminal (Prop. 19). ϵ and α interchange—except in *ערה* (α/ϵ) which is in the *קל* and not *פעל*—and so do *ω* and *ο* (Prop. 5). *נער* and *נצא* display the *ΜV* *נ* (Prop. 48).

HYBRIDS

Change did not exclusively occur between the two constituents of single Graeco-Hebraic homologies—such as *κάμψις/צמיד*, where *צמיד* and *κάμψις* have each a single homologue with one

meaning; and κλέπτω/לָבַד, where לָבַד and κλέπτω have each a single homologue, though both homologues share more than one common meaning. For certain Greek words, which differed from each other semantically as well as phonetically, so altered individually that they approximated each other's *pronunciation*, became assimilated to each other and coalesced into a single Hebrew homologue. Such a hybrid Hebrew word embodied and signified the various meanings of its Greek components—the words that had merged to form it—while these formative words lost their independent and individual existence, and fused into Hebrew homonyms or homophones, respectively conveying the several meanings of the Greek formative words. As a matter of fact, יָשָׁר is such a hybrid, since two other adjectives joined ὀρθός to form it, namely: εὐθύς and ἴσος:

εὐθύς, εἶα, ὕ, ἰθύς: *straight, direct*, whether vertically or horizontally (opp. σκολιός (עֲקֵלְקֵל), καμπύλος (كَامِطَو) (כַּפּוּר)) יָשָׁר Ez 1. 7 Hos 14. 10; in moral sense, *straightforward, frank*, of persons, יָשָׁר Dt 32. 4 Ps 33. 1 Job 1. 1.

ἴσος, ἦ, ον, Ep. ἴσος and εἶσος, Cret., Arc. ἴσος; later ἴσος: *equal* سَوِيّ; *equal, like* سَوِيّ Esth 7. 4 سَوِيّ; ἴσον, τό, *copy* of a document, *the same* יָשָׁר Jos 10. 13; *just, fair* יָשָׁר Dt 6. 18, 12. 8 IIS 19. 7 Jer 18. 4 Mich 3. 9 Ps 7. 11 Job 1. 1; of persons, *equal in rights* יָשָׁר Dt 32. 15; generally, *equality* מִשְׁרָא Ps 45. 7 מִשְׁרָא Ib 9. 9, 58. 2 Prv 1. 3; of persons, *fair, impartial* יָשָׁר Job 1. 1 יָשָׁר Dt 32. 15, 33. 26; of ground, *even, flat* שָׁוִה Gn 14. 5, 17 מִשְׁרָא Dt 3. 10 Jos 20. 8 Ps 143. 10; Adv., *fairly, equally, equitably* מִשְׁרָא Mal 2. 6 Ps 67. 5 מִשְׁרָא Ib 9. 9, 58. 2 (מִשְׁרָא). [Technically and strictly, מִשְׁרָא and מִשְׁרָא are not homologues but equivalents.]

So we now *know*, inter alia, that Israel was called יִשְׂרָאֵל because it espoused equality of rights, that the epithet יָשָׁר was given to God because he is fair and impartial (cf. 'Ορθωσία: = 'Ορθεία, a name of Artemis; 'Ορθώσιος: a name of Poseidon, and an epithet of Zeus), that סֵפֶר הַיָּשָׁר was a national miscellany of Hebrew epics faithfully recorded.

Hybridization embraces nouns and verbs as well as adjectives. Thus, there is יָד and יָד, וּפִל and וּפִל, הַפִּיל and הַפִּיל—as

well as יָשָׁר and יֵשָׁר. For יָד, in יָד תַּחַת יָד (Ex 21. 24), is not the same as in וַיִּהְיֶה יְהוֹרָם יָדָיו (IIR 9. 23), or as in וַיִּשְׁמָנו יָדָיו (Ib 11. 16), or as in יָד אֲבִשְׁלָם (IIS 18. 18), or as in חֲמֵשׁ יָדוֹת (Gn 43. 34), and certainly not as in יָדֵי גֵרָה לַיְלָה (Ps 77. 3) or in יָד יִקְוֶה (Prv 6. 5); *v. p.* 404.

Again, נָפַל, in אֶל-יִפֹּל דָּמִי אֶרְצָה (IS 26. 20), is not the same as in בֵּין רְגְלֶיהָ כָּרַע וְנָפַל בְּאֶשֶׁר כָּרַע שָׁם וְנָפַל שְׂדוֹד (Jud 5. 27), or in אֵשׁ אֱלֹהִים וְנָפְלָה מִן-הַשָּׁמַיִם (Job 1. 16), or in וַיִּפֹּל אֲבָרָם עַל-פָּנָיו (Gn 17. 3), or in אָנָּה וְנָפַל (IIR 6. 6), or in וַתִּפֹּל עַל-רִגְלָיו (IS 25. 24), or in וַתִּפֹּל שְׁבָא (Job 1. 15), or in וַתִּפֹּל הַבַּיִת (Jud 16. 30), or in וַתִּפֹּל גְּבוּרִים (IIS 1. 19), or in וַתִּפֹּל דְּבַר (Jos 21. 45), or in וַתִּפֹּל אֲנֹכִי מִכֶּם (Job 12. 3), or in וַתִּפֹּל אֶל-הַכְּשָׁדִים (Jer 38. 19), or in וַתִּפֹּל דְּבַר (Ruth 3. 18), or in וַתִּפֹּל חֲבָלִים וְנָפְלוּ-לִי (Ps 16. 6), or in וַתִּפֹּל מִשְׁכָּמָה (Nu 5. 27), or in וַתִּפֹּל יֶרֶכָה (Jes 14. 12), or in וַתִּפֹּל אַחִיו וְנָפַל (Gn 25. 18), or in וַתִּפֹּל תְּפֹל (Job 31. 22).

Likewise, הָפִיל, in לְהַפִּיל אֶת-דָּוִד בִּיד-פְּלִשְׁתִּים (IS 18. 25), differs from הָפִיל in לְהַפִּיל תַּחְנוּתְכֶם (Jer 42. 9), in הָפִיל פֹּר (Esth 3. 7), in לְהַפִּיל הַחֹמָה (IIS 20. 15), and in וַלְנָפַל יֶרֶךְ (Nu 5. 22).

That is why each of these three words—יָד, נָפַל and הָפִיל—has hitherto been ascribed various meanings. But a Hebrew word with more than one meaning raises a presumption that the several meanings concerned indicate the existence of Greek homologues bearing these respective meanings. This presumption is rebuttable; so that if and in so far as the Hebrew word in hand has separate Greek homologues bearing the said different meanings or some of them, then it is a hybrid word, and the presumption would be confirmed. If, however, the Hebrew word in hand has a Greek homologue which bears all the said meanings, then the presumption would be rebutted, the possibility of coincidence would be excluded, and the soundness of the homology would be established. The following homologues illustrate both aspects of the presumption.

יָד, in Ex 21. 24 and IIR 9. 23, is the homologue of *γυῖον*: *hand, foot*; *πούς, ποδός*: *foot*; cf. IR 22. 34;

in IIR 11. 16, that of *ἀγυιά*: *street, highway*, chiefly in pl.; or of *ὁδός*: *way, road*; cf. Ps 107. 17 Job 8. 4;

in IIS 18. 18, that of Ἀγυιεύς: *pointed pillar, set up as a statue of Apollo or his altar at the street door*;

in Gn 43. 34, that of λάχος: *allotted portion, portion obtained by lot, share*; and

in Ps 77. 3, that of αὐγή: *eye* עַי; cf. Thr 1. 16, 3. 48-9.

Similarly, נפל in IS 26. 20 is the homologue of βάλλω: *pour*; and in Jud 5. 27 (the second נפל), βάλλω: *lie down*;

in Jud 5. 27 (the first נפל) and Job 1. 16, that of πίπτω: *fall down*; in Gn 17. 3, πίπτω: *fall down*, and, when intentional, *cast oneself down*; in IIR 6. 6, πίπτω: *fall*; in Job 1. 15, πίπτω: *fall violently upon, attack*; in IS 25. 24, πίπτω: *throw oneself down, fall down*, ἀμφὶ σὸν γόνυ Euripides *Hecuba* 787; in IS 31. 8 and IIS 1. 19, πίπτω: *fall in battle*; cf. Ib 1. 4; in Jud 16. 30, πίπτω: *fall, be ruined*; in Jos 21. 45 Job 12. 3, πίπτω: *fall short, fail*; in IS 29. 3 and Jer 38. 19, πίπτω: *escape*; in Ruth 3. 18, πίπτω: *generally, fall, turn out*; and in Ps 16. 6, πίπτω: *fall to one, i.e. to his lot*; cf. Jud 18. 1;

in Jes 14. 12, that of σφάλλω: *Pass., to be overthrown, fall, esp. of persons falling from high fortunes*;

in Nu 5. 27 Job 31. 22, that of διαπίπτω: *fall away, slip away, fall asunder*;

in Gn 25. 18 that of νέμω: *abs., hold land, occupy, dwell*; cf. Gn 16. 12; cf. נפל'μελαίνω: *turn black* Gn 4. 5 (μ. ב).

Likewise, הפיל in IS 18. 25 is the homologue of ἐμβάλλω: *let fall into the hands of*; in Jer 42. 9, ἐμβάλλω: *hand in, submit a petition*; and in Esth 3. 7, ἐμβάλλω: *draw lots*;

in IIS 20. 15 IIR 3. 19, that of καταβάλλω: *throw down, overthrow, fell (W)*; and

in Nu 5. 22, that of διαπίπτω: *v. sup.* [Is it נפל and not נפל?]]

There is an etymological link between ἀγυιά and Ἀγυιεύς, but none between them and αὐγή or γυῖον; yet they are short words, and include among their few letters a vocal υ, and γ which changes into δ. These factors make them quasi-homophonous, and must have facilitated their assimilation to one another and their coalescence into the monosyllabic טי. Neither is there such a link between βάλλω, πίπτω and σφάλλω; but here, too, there exist factors which work assimilation; β, π, and φ are interchangeable as labials, under Prop. 6, and the three verbs have

two letters in common: the MV ל, and λ through the intervention of the terminal ל, under Prop. 19 (2). On the other hand, λάχος became ט by aphesis, under Prop. 14; by apocope, under Prop. 16; by the interchange of χ and θ dialectally, under Prop. 5 (θ); and the conversion of θ into ט, under Props. 6 and 10 (4), e.g. πάθος/טתפ Prv 3. 25 Job 22. 10 טי Ib 31. 29.

Indeed, πίπτω and σφάλω have coalesced so closely as to have derivatives the respective homologues of which are also homonyms, namely: πτωμα/טלמ Jud 14. 8 Ez 31. 13 (*fallen body; corpse, carcase*), and σφάλμα/טלמ Prv 29. 16 (*fall, failure, defeat*). To round off the kinship, πτωμα also means: 'of buildings, ruin'; its homologue here being טלמ Jes 23. 13, 25. 2; while in its meaning, 'payment which falls due', the homologue is the homophonous טלמ Am 8. 6. V. טלמ/σπλον, p. 342.

The homology טלמ/νέμω is fundamentally different. For one thing, the initial ל is not prosthetic but radical; for another, the ט interchanges with μ dialectally under Prop. 5 (M). This is corroborated by the homology טת Job 20. 5/ἀνομος: *lawless, impious*. Cf. טלמ/οικέω: *dwell, live* (MV ל, κ π).

As to טלמ, in Nu 24. 4, 16, its homologue is ἀμβλός: *metaph., dim, faint of sight*; while that of טלמ, in Eccl 6. 3, and טלמ in Ps 58. 9, is ἀμβλωθρίδιον: *abortive child*; and that of טלמ, in Gn 6. 4 and Nu 13. 33, is νέφος: *metaph., a cloud of men*: applied by Pindar, *Nemean Odes* 10. 9, to a single hero. I submit that טלמ is not a term consisting of two words, the first being the same as the one in Eccl 6. 3, and the second being a variant of טלמ—but a single word, the complete homologue of ἀμβλωθρίδιον, of which טלמ is an incomplete one. It must have been split through a misunderstanding.

Let me observe in passing: (1) that the verb טלמ illustrates a peculiar change in philology, that is, the advent of MV ל, a functional prosthetic built into the verb by incorporating with it the reflexive prefix εν, under Prop. 48; (2) that the three homophonous homologues—טלמ, טלמ, טלמ—illustrate another peculiar change, namely, the many-sided prefix-suffix phenomenon, under Prop. 21; and (3) that these three nouns confirm the general rule that the Hebrew homologues of Greek derivatives preserve the original letters of the principal homologues

from which they are respectively derived, since they embody the MV 1 in **לכל**.

Incidentally, it is just possible, but unlikely, that the suffix-prefix phenomenon is not peculiar to Hebrew; for it might be paralleled by the conversion of the suffix -δε into the prefixed word *ad*, the suffix undergoing consonant/vowel metathesis in the process. Yet it must be remembered that *ad* has other independent functions in which, like **לע**, it is the homologue of εἰς.

However, a further point to make is that the homologies **ל** *γυῖον*/*ἡγυιεύς* and **ל** *ὁδός* derive strong support from the synonymous homologies, **ל** *עִיר*/*תְּבִינָה* Gn 34. 21/*εὐρυάγυια* (*with wide streets*)/*εὐρυνόδεια* (*with broad ways*). **ל** *αὐγή* acquires strong corroborative support from an unexpected quarter—a secondary meaning of **ל**, apparently developed in Hebrew. Because, since the *spokes* of a wheel issuing from its hub to the felloe look like radii, they were known as *rays*—another meaning of *αὐγή* (IR 7. 33). Similarly, the two *tenons* at the bottom of the boards which formed the walls of the tabernacle (Ex 26. 17).

Moreover **ל** *βάλλω* has two fellow-homologues free from the MV 1, namely: **ל** *בָּתַל* Ex 29. 2 Ps 92. 11—*bathe*; and **ל** *בָּתַל* Prv 20. 16—*place on deposit*; whereas **ל** *πίπτω* has one fellow-homologue with the MV 1, **ל** *פָּלַל* Ps 38. 3 Dan 4. 10—*fall*. These homologies are amply corroborated, as follows:

ל *הִתְפַּלֵּל* Dt 9. 25/*ἀντιβολέω*: *meet as a suppliant, entreat, supplicate* [*βολέω* = *βάλλω*]; *προσπίπτω*, -*ίτην* (poet.), *ποσιπ-*: *supplicate*;
ל *הִתְבַּוְּלָה* Hos 7. 8/*συμβάλλω*: *jumble up together*;
ל *בָּתַל* Prv 20. 16/*καταβάλλω*: *deposit*;
ל *בָּתַל* Ex 22. 25/*συμβάλλω*: *lend on bond*;
ל *בָּתַל* Ez 18. 12, *הִתְבַּוְּלָה* Ib 18. 7/*καταβολή*: *deposit*;
ל *בָּתַל* [*βολή*], *בָּתַל* Hos 13. 13/*βολαί*: *ᾠδῖνες* (*travail, throe* (W));
ל *בָּתַל* Job 39. 3/*καταβολή*: *throwing down, esp. begetting*;
ל *בָּתַל* IIS 22. 6 Ps 18. 5/*καταβολή*: *periodical attack of illness, fit*;
ל *בָּתַל* Eccl 5. 5/*καταβάλλω*: *overthrow, bring down to nothing*;
and *הִתְפַּלֵּל* Dan 5. 20/*ἀποπίπτω*: *fall off from*.

For good measure, let me add the following homologies:

ל *נוσάζω*, -*ίζω*: *to be ill*; causal, *produce sickness* Gn 12. 17

IIR 15. 5 IICH 26. 20; נָּע Pass. Ps 73. 5 נָּע Jes 19. 22 IICH 21. 18; *v.* p. 139.

$\text{נָּע}/\nu\acute{o}\sigma\eta\mu\alpha$: *disease*; of any *grievous affliction* Ex 11. 1 Lev 13. 3 IR 8. 37 Ps 38. 12, 89. 33, 91. 10 IICH 6. 29 נָּע Ex 12. 13, 30. 12.

$\text{נָּע}/\pi\tau\alpha\iota\omega$: *trs. cause to stumble, fall* Jud 20. 35 IICH 14. 11; Pass. נָּע Lev 26. 17 Jud 20. 32, 36, 39 IIS 10. 15; *intr. stumble, trip, fall* נָּע Ps 91. 12 Prv 3. 23 נָּע Jer 13. 16; *v.* p. 139.

$\text{נָּע}/\pi\tau\alpha\iota\sigma\mu\alpha$: *stumble, trip, false step; failure, misfortune, euphem. for defeat* Jes 8. 14 נָּע IIS 17. 9, 18. 7.

Here again, we have two verbs—this time widely different in pronunciation and literal content—so closely and fully coalescing together, that their derivatives ($\nu\acute{o}\sigma\eta\mu\alpha$ and $\pi\tau\alpha\iota\sigma\mu\alpha$) have the same homologue— נָּע . Mark, incidentally, that $\nu\sigma\sigma\acute{\alpha}\zeta\omega$ —by virtue of the terminal $-\zeta\omega$ —homologizes both with נָּע in the נָּע , and with נָּע in the נָּע .

REMARKABLE HOMONYMS

נָּע in Gn 40. 10 means ‘blossom’, but a kind of bird in Lev 11. 16. These two homonyms are involved in a remarkable coincidence, since the first is the homologue of $\acute{\alpha}\nu\theta\omicron\varsigma$ (A) (*blossom*), while the second is that of $\acute{\alpha}\nu\theta\omicron\varsigma$ (B) (a kind of *bird*, perh. *the yellow wagtail*): $\acute{\alpha}\nu\theta\omicron\varsigma \rightarrow \nu\alpha\theta\omicron\varsigma$ (Prop. 20) $\rightarrow \nu\alpha\theta$ (Prop. 16) $\rightarrow \nu\epsilon\theta$ (Prop. 5 (A)) $\rightarrow \nu\epsilon\text{נָּע}$ (Prop. 9 (4)): נָּע .

The first homology is buttressed up by three others: $\text{נָּע}/\acute{\alpha}\nu\theta\omicron\varsigma$ (A) Cant 2. 12, in which no apocope takes place, and a terminal נָּע is added under Prop. 19 (4); $\text{נָּע}/\acute{\alpha}\nu\theta\acute{\epsilon}\omega$: *metaph., be brilliant, shine with colour* Ez 1. 7 (cf. $\acute{\alpha}\nu\theta\acute{\iota}\zeta\omega$); $\text{נָּע}/\acute{\epsilon}\xi\alpha\nu\theta\acute{\epsilon}\omega$: *put out flowers, blossom* Cant 6. 11—not to mention $\text{נָּע}/\acute{\epsilon}\xi\alpha\nu\theta\acute{\epsilon}\omega$ Zach 9. 16, and $\text{נָּע}/\acute{\epsilon}\xi\alpha\nu\theta\acute{\epsilon}\omega$ Jes 27. 6.

No less extraordinary are the homologies $\text{נָּע}/\kappa\alpha\kappa\kappa\acute{\alpha}\beta\eta$ (A) (*three-legged pot*) and $\text{נָּע}/\kappa\alpha\kappa\kappa\acute{\alpha}\beta\eta$ (B) (*partridge*). Not only are the Hebrew proper and the Arabic common nouns homophonous, but also the meaning of the former Greek word seems to confirm the biblical account of Jacob’s birth (Gn 25. 26). For the sight of the second twin’s hand holding the heel of the first twin, as the two issued out of their mother’s

body, one after the other, must have naturally conjured up in the midwife's mind the picture of a three-legged pot.

חַבְבֵּי (Gn 5. 2), the homologue of διακοπή (*gash, cleft; cutting* or *canal* through an isthmus or mountain), exemplifies to perfection the existence of fashion in the use of words. It was used for *female* among the Hebrews, as θῆλυς was among the Greeks.

The corresponding word in Arabic is اُنْثَى, the homologue of γυνή, γυναικός (*woman*, opp. *man*; *female, mate* of animals) and/or ἀνδρίς (fem. of ἀνὴρ, *woman*). Curiously enough, a synonym of διακοπή—namely: ῥαγή, with significant Arabic and Hebrew homologues—strongly supports the homology חַבְבֵּי/διακοπή.

ῥαγή = ῥαγός, ῥήγμα.

ῥαγός: *fissure* فَلَغَ شَقَّ شَرْمَ شَرخ; *chink* فَلَغَ شَقَّ شَرخ; *crevice* فَلَغَ شَقَّ; = *rima*, γυναικεία φύσις فَرَج Jud 5. 30.

This last word, which must originally have referred to *female pudenda*, as it does here, came to be used in Arabic (رَحِم) as well as Hebrew exclusively for *uterus*—Gn 20. 18, 29. 31 Ex 13. 2 Nu 12. 12 IS 1. 5 Job 31. 15—yet another example of change in philological fashion.

ῥήγμα: *cleft* فَلَغَ شَقَّ; *chasm* سَلَعَ شَقَّ; *chink, c.s.*

But the strongest and most direct corroboration comes from an entirely independent and external source—the inscription on the Siloam stone—in which חַבְבֵּי, however pronounced, refers to the water-tunnel cut through the mountain during the reign of King Hezekiah. In the circumstances, what other language than Greek did he speak?

Two pairs of homophonous homologies also attract attention by reason of their exceptional similarity, namely: חַבְבֵּי/ῥήγμα: c.s. IR 19. 3, and חַבְבֵּי/ῥήγμιν, -μῖς: *sea breaking on the beach, surf* Jon 2. 4 Ps 93. 4; חַבְבֵּי/συγκλείς: (καλέω) an assembly *specially summoned* Ex 19. 5 Dt 7. 6 Mal 3. 17, and חַבְבֵּי/σύνγκλεισις: (κλείω) *safe storage* Eccl 2. 8 ICh 29. 3.

Of the same *genre* are חַבְבֵּי/κομιδή and חַבְבֵּי/κομίσκη, חַבְבֵּי/ἀγνία and חַבְבֵּי/γυῖον, and others. Hence the challenging question: What would he have said, had my namesake (who was aptly surnamed פִּנְחָס בֶּן-פִּנְחָס) been asked by Pharaoh to interpret

these oracular voices? Would he not have answered: 'These are one and the same language *differently pronounced*'? And he would have probably added, would he not, in accordance with Gn 41. 32: ועל השנות ההלום אל-פרעה פעמים כי נכון הדבר.

CHANGES IN HEBREW

Hebrew words are not only different from their Greek homologues, they also differ among themselves—consonantly as well as in vocalization—the same word appearing with a different consonantal content and/or vocalization. Hitherto these differences have not been adequately explained, because they can only be accounted for by reference to Greek, affording further confirmation of the identity of Hebrew with Greek. For instance, where do they come from—the א in אָהָד, אֵיךְ, אַחֵר, or אֶתְמוֹל; the ב in בִּינְעָן; the ה in אֵיכָה; the second ט in שׁוֹטֵט; the second כ in אֵיכָה; the ל in שְׁלֹאנָן; the ך in עֵדָן; the syllable נה in עֲדָנָה, and the third letter in עֶמֶד? And how does אָהָר come to mean אחד, אחת, תַּחַת, אֶל אֶהָר, אֵת אֵל, עַם אֵת, בֵּית, or כְּמוֹ? The simple and correct answers lie in their several Greek homologues. Thus:

אָהָד, אַחֵר and תַּחַת are homologues of εἷς; all three follow the Epic form εἷς: the א and the initial ת replace the spiritus asper, under Prop. 11; the ת replaces the diphthong, under Prop. 9 (2); the ד replaces the σ, under Prop. 5 (1), and so does the ך dialectally, under another Proposition.

εἷς, μία, ἓν (μία only in late Ionic Prose): Ep. εἷς, Dor ἧς; (orig. ἑνς, assim. ἑν'δ), from ἑμς; μία from sm-ía); as a Numeral, a single one, one alone אָהָד Ez 18. 10 אָהָד Gn 1. 9 Dt 6. 4 אַחֵר Gn 22. 13 אֵיךְ Gn 15. 10 Jes 40. 26 Ez 1. 9, 11, 23 אֶתְמוֹל Ez 40. 44 [rendered by μία in the LXX] תַּחַת Ez 33. 30 Prv 17. 10; in oppos. made emphatic by the article ὁ εἷς אָהָד Gn 19. 9; εἷς οὐδεὶς no single man אָהָד Jud 4. 16; εἷς ἕκαστος each one אֵשׁ אֵשׁ Lev 17. 10; ἀπὸ μιᾶς with one accord אָהָד IR 22. 13; ἐφ' ἓν at once בְּאַחַת Prv 28. 18; the first אָהָד Gn 1. 5, 8. 5. [εἷς τε (δέκα) eleven (עֶשְׂרִי) Nu 7. 72 (עֶשְׂרִי) Ex 26. 7;

ἐνδεκα עשר אחד Dt 1. 2 אחת עשרה Jos 15. 51; εἰς (δέκα) nine (עֶה) Nu 29. 26.] *V.* p. 361.

אֵיךְ, אִיכָה, אִיכָכָה and הֵיךְ are the homologues of ὅπη—אִיכָכָה homologizing with the epic version, the two כ representing the double π being separately vocalized (Prop. 13). In הֵיךְ, ה turns into ε, under Prop. 5 (E); π turns dialectally into κ, under Prop. 5 (K); and η drops out by apocope, under Prop. 16. In addition, the spiritus asper and the spiritus lenis interchange in אֵיךְ, under Prop. 11. These two homologues are incomplete, while the other three are complete.

ὅπη, Ep. ὅπηπη, both in Hom., (better written ὅπη), ὅπα, ὅπηπα: of Place, *by which* or *what way*, *in which* or *what direction* or *part*: sometimes nearly = ὅπου, *where* אֵיךְ Jer 3. 19 אִיכָה Cant 1. 7 אִיכָה IIR 6. 13; of Manner, *in what way*, *how* אֵיךְ Ps 137. 4 אִיכָה Thr 1. 1 אִיכָכָה Cant 5. 3 הֵיךְ ICh 13. 12. [Perhaps אִיכָה is—or is also—the homologue of ὅπου.]

יַעַן and בִּיעַן are homologues of διὰ: in יַעַן, δ drops out, under Prop. 17 (1), and י is terminal; whereas in בִּיעַן, δ interchanges with ב dialectally, under Prop. 5 (B).

διὰ: Prep., causal—*by reason of*, *on account of* יַעַן IIR 19. 23 Ez 5. 9; *because of* יַעַן Hag 1. 9; *because* (W) יַעַן Gn 22. 16 Lev 26. 43 IS 15. 23 Ez 20. 16 בִּיעַן Lev 26. 43 (*v.* p. 169).

אֵת, בֵּין, בֵּית, עִם and עִמְדִי (rather עִמְדִי) are the homologues of μετά. In אֵת, μ and α drop out by apharesis and apocope respectively, under Props. 14, 16; in בֵּין, μ and β interchange dialectally, under Prop. 5 (B); the second syllable drops out by apocope; and the י is terminal; in בֵּית, only the α drops out; in עִם, there is consonant-vowel metathesis between μ and ε; while the second syllable drops out by apocope (cf. μέ, σύν); a similar metathesis occurs in עִמְדִי, not only between μ and ε, but also between τ and α; while ט and τ interchange dialectally, under Prop. 5 (A); cf. πεδά.

μετά, πεδά: Prep., *in the midst of*, *among*, *between*, with pl. Nouns בֵּין Gn 1. 4, 15. 17, 31. 37 Ex 12. 6 Lev 27. 12 Nu 30. 17 Dt 25. 1 Jud 5. 27 IIS 19. 36 IR 18. 42 Jes 2. 4 בֵּית Prv 8. 2; *with*, *together with* עִם Gn 18. 23, 24. 12 עִמְדִי Ib 3. 12, 19. 19, 29. 19; *with*, *and* אֵת Ex 1. 1 Jud 8. 7 [Latin, *et*] (*v.* p. 171).

לֹא and לֹא־נָא are homologues of *ἐς/εἰς*: in one, the spiritus changes into לֹא, the final *σ* turns dialectally into ρ, and ρ into λ; while in the other, the diphthong changes into נָא, under Prop. 9 (2), and the final *σ* into ρ.

εἰς or *ἐς* (orig. *ἐνς*): Radical sense *into* לֹא־נָא Job 29. 19; and then more loosely, *to* לֹא־נָא Ex 3. 1 לֹא Gn 1. 9, 3. 16 לֹא־נָא Jud 16. 26, 19. 18 לֹא Gn 24. 28 לֹא־נָא Nu 23. 18 IS 20. 8 Ps 118. 27 לֹא־נָא IS 1. 10, 2. 11 Jes 31. 1; of Place, *to* לֹא Eccl 12. 5 לֹא־נָא Job 5. 26 לֹא־נָא Ex 23. 31; to denote a certain point or limit of time, *up to, until* לֹא־נָא Gn 3. 19, 32. 25 לֹא־נָא Ps 104. 23; *as far as* לֹא־נָא Jud 19. 18 [Latin, *ad*]; *εἰς τὸ νῦν hitherto* לֹא־נָא Eccl 4. 3 לֹא־נָא Ib 4. 2; *εἰς αἰδίων for ever, ad infinitum* לֹא־נָא Nu 24. 20 לֹא־נָא Job 31. 12 לֹא־נָא Jes 65. 18 (v. p. 169).

I submit that לֹא־נָא, in Job 36. 15, means לֹא־נָא, and that the former spelling is as correct as the latter; because לֹא and לֹא are interchangeable, and both homologize with *ἀπό*: by aphesis, μ and π interchange dialectally, while לֹא and π interchange in Graeco-Hebraic homology. Similarly, לֹא־נָא in IIS 22. 16 is, *mutatis mutandis*, precisely the same as לֹא־נָא in the almost identical verse and chapter, Ps 18. 16. Incidentally, לֹא in the previous verse, Ib 18. 15, is the variant of לֹא־נָא *ἐρύω* (A): *draw* the bowstring, *draw* [the bow] Ib 78. 9—not לֹא־נָא, the homologue of *ρίπτω*: *throw, hurl* Ex 15. 1—where לֹא and לֹא interchange and both interchange with π. As to לֹא in Zach 9. 15, 10. 7, it is like *ἀπό*, in that the spiritus lenis interchanges with לֹא, and π with לֹא, under Props. 5 (M), 6, and 11.

Mark, on one hand, the phonetic similarity between the homologies לֹא/οὐδείς and לֹא/αἰδίων; and on the other, the difference in sequence of words in the phrases *ἐς (εἰς) αἰδίων, לֹא־נָא* and *εἰς οὐδείς, לֹא־נָא*. Of course, the latter is one of the numerous examples which illustrate the prefix-suffix metathesis in words, as distinct from that in letters, e.g. לֹא־נָא πτωμα. But if the Greek phrase were superimposed on the Hebrew one, their homologous constituents would tally; because Greek is written from left to right, and Hebrew from right to left. This, it seems, is the origin of the prefix-suffix phenomenon.

The difference between לֹא־נָא/φοιτάω and לֹא־נָא/φοιτάζω is explained elsewhere.

ASHKENAZI PRONUNCIATION

Here are a few examples to prove the unacknowledged antiquity and unsuspected prevalence of Ashkenazi pronunciation, and its accordance with Attic standard or dialectal variation.

אָב Gn 45. 8, אֹב Dt 18. 11/φάτις: *voice from heaven, oracle*; of the interpreter of dreams [cf. ὁμότης: *voice of the gods*];

אָז Ps 76. 8, אֲזַ Ib 90. 11/ἐκεῖ: *then* [cf. τότε];

אֵיכָה Cant 1. 7, אֵיכָה IIR 6. 13/ποῦ, ὅπου: *where? wherever*;

אֱלֹהִים Dan 2. 18, אֱלֹהִים Dt 32. 17/θεός: *God, the Deity*, in general sense, both sg. and pl. [The pl. of אֱלֹהִים is אֱלֹהִים Gn 1. 1. This is quite different from אֱלֹהִים in Gn 6. 2. 4, where it is the homologue of ἥρωες, gen. ἡρώων: *hero; heroes, as objects of worship, esp. of local deities, founders of cities, patrons of tribes, etc.*];

אֶצֶק Jes 44. 3, אֶצֶק Ib./χέω: *pour out*;

דֶּרְבֵּן IS 13. 21, דֶּרְבֵּן Eccl 12. 11/δρέπανον: *reaping-hook; scythe; curved sword, scimitar*;

הִיא Gn 2. 11, 3. 12, 26. 9 Job 31. 11/ὅ: *he, she, it*;

הַהָרִים ICh 11. 34, 35, הַהָרִים Ib 11. 27/ὄρειός: *of or from the mountains, dwelling on the mountains*;

הַתַּפְתָּחִי Jes 52. 2, הַתַּפְתָּחִי/ἀναπτύσσω: *undo, open*;

וַתִּרְוֵנוּ Nu 13. 2, וַתִּרְוֵנוּ Jud 1. 23/θεωπέω: *gaze, observe*; = ἐπιθεωπέω (*examine over again or carefully; inspect*);

וַתִּכְבֵּר Job 16. 4, וַתִּכְבֵּר Ib 35. 16/καθάπτω: *assail*; in a military sense, *attack*; cf. אָח/אָה;

וַתִּכְפֹּשׂוּ ICh 26. 21, וַתִּכְפֹּשׂוּ IIR 15. 5/κρύψω: *hiding, concealment; disappearance; suppression*; cf. וַתִּכְפֹּשׂוּ/ἐπικρύπτω;

וַתִּיָּעוּן Ps 59. 16, וַתִּיָּעוּן/πεινάω: (—πει) *to be hungry, to be starved*; simply, *to be in want of, lack* (يَجُوعُونَ: ج. ي. ع. ي.);

וַתִּרְאֵל ICh 20. 16, וַתִּרְאֵל ICh 7. 2/εἶργεν θεοῦ;

כֹּה Dan 7. 28, כֹּה Gn 15. 5/ὥς: *so, thus*;

כֹּבֶעַץ IS 17. 5, כֹּבֶעַץ Ib 17. 38/κτύμβατος *crown of a helmet*;

כֹּנִיָּהּ (like כֹּנִיָּהּ Jer 36. 12) ICh 15. 27, כֹּנִיָּהּ (like post-biblical כֹּנִיָּהּ) ICh 31. 12/Ζεὺς ἐγέννησε: *Zeus begat, created/Διογενής: sprung from Zeus*;

לְעוֹלָם, לְעֵילוֹם ICh 33. 7/τέλος: *for ever, all the time, always, permanently, for good*;

מִבְּחָר Jes 37. 24, מִבְּחֹר IIR 19. 23/αἵρεσις, ἀφαίρεμα: *choice; that which is taken away as the choice part*;

מִגְדָּל Gn 11. 4 Neh 3. 1, 11, מִגְדָּל Ex 14. 2/μέγας: *high*;

מוֹפֶעֶת Jer 48. 21, מִפְּעֵת Jos 13. 18; מִפְּעֵת ICh 6. 64 [מִי, Ashkenazi pronunciation of מִי, like *ai* in *aim*; v. p. 23];

מִלְכָּם IIS 12. 30 Jer 49. 1, מִלְכָּם IR 11. 5/πλυνθεῖον: *brick-works*;

מִעַר IR 7. 36, מִעֹר Hab 2. 15/μόριον: in pl. esp. *parts or genitals, male and female*; less freq. in sing.;

מִשְׁטָח Ez 26. 5, מִשְׁטָח Ib 47. 10/σπρῶμα: *anything spread or laid out for lying or sitting on; pavement*;

מִשְׁלָּח Dt 12. 7, מִשְׁלָּח Jes 11. 14/ἐπι-χείρημα: *undertaking, attempt, esp. of a military enterprise* (v. מִשְׁרָ, מִשְׁרָ, p. 634);

מִשְׁקָל Lev 19. 35, מִשְׁקָל Ez 4. 10/σταθμός: *weight*;

נִסַּךְ Jes 40. 19, נִסַּךְ Ex 9. 33/τήκω: *melt, melt down* (trans. of metals; *bring clouds down in rain*);

הַסְכִּית Dt 27. 9, הַסְכִּית Jes 7. 4/ῥαυτίζω: *keep quiet, be at rest; impose silence; leave unspeakable*;

עֹז Ps 90. 11, עֹז Ib 76. 8/ισχύς: *might, power, vigour*;

עֵינָן Ez 48. 1, עֵינָן Ib 47. 17; עֵינָן Jud 1. 31;

פְּנוּאֵל Gn 32. 32 ICh 4. 4, פְּנוּאֵל Ib 32. 31;

פְּרוּז Dt 3. 5, פְּרוּז Esth 9. 19/ἀόρακτος: *unfenced, unfortified, unguarded*;

קָטַל Job 24. 14 Dan 5. 19/κτείνω: *kill, slay*;

קָטַן Gn 9. 24, קָטַן Ib 1. 16/ἐλάχιστος: *smallest, least*;

קָנָא Ex 20. 5, קָנָא Jos 24. 19/φθονερός, ἐπίφθονος: *envious, jealous, of persons; of the gods, jealous of those who abuse their rights, or who enjoy unbroken felicity*;

קָרָא Nu 26. 9, קָרָא Ib 16. 2/κλητός: *invited; called out, chosen; summoned to court*; קָרָא IS 9. 13 Esth 5. 12/ὁ κεκλημένος (καλέω): *guest*; Nu 1. 16 Ez 23. 23/κλειτός: (καλείω (B)) *famous*;

רָהֵגָה ICh 7. 34, רָהֵגָה Ib.;

שָׂם IIS 14. 7, שָׂם/τίθημι: *set, put, place; give a child a name* [cf. Ex 4. 11];

שָׁם Ps 50. 23, חֵם Prv 10. 29/τέλειος: *perfect*, of victims, *entire*, without spot or blemish; of persons, *accomplished*, *perfect in his kind*;

שָׂנְאוֹ IIS 5. 8, שָׂנְאוֹ/στυγητός: *hated*, *abominated*, *hateful*;

שָׂאֵן Jos 17. 11, שָׂאֵן Jer 48. 45/Ζεύς, Ζήν, Δάν, Δήν, Τάν: *Zeus* (short for שָׂאֵן בית שָׂאֵן, the temple of Zeus—like שָׁלוֹ for מִשְׁכָּן שָׁלוֹ. To this day, גִּלְגַּל is known as بيت جالا);

שָׁלֵמָה IIS 12. 24, سَلِيمَان;

שָׁפָרָר Jer 43. 10, שָׁפָרָר/πέπλος: *any woven cloth* used for covering; *carpet*;

תְּגִמּוּלוֹהִי (תְּגִמּוּלוֹהִי, תְּגִמּוּלוֹהִי) Ps 116. 12/ἀμοιβή (ἀμείβω): *requital*, *recompense*, *repayment*, *compensation*;

תְּהַלְתִּיךָ, instead of תְּהַלְתִּיךָ Ps 9. 15/ἐπαίνεσις: *praise*;

חֵם Gn 20. 5, חֵם Ps 78. 72 Prv 10. 29/τέλειος: *perfect*.

The comparison שָׁ/שָׂ serves a double philological purpose in Ashkenazi pronunciation: it illustrates the change in vocalization from קמץ to חלם, and the literal confusion of שָׂ with שָׁ. Similarly, the comparison שָׁ/חֵם. First, שָׁ דָרָךְ is written instead of שָׁ דָרָךְ, in accordance with Ashkenazi pronunciation. Secondly, unlike חֵם in Ps 78. 72—which is an abstract noun, regularly vocalized—here חֵם (like שָׁ) is an adjective, the regular vocalization of which is חֵם (like שָׁ), written according to Ashkenazi pronunciation. *V.* pp. 23-4.

BEYOND ORDINARY LINGUISTICS

A type of change which does not involve ordinary linguistic rules occurs when two companion-words, forming a Greek phrase, merge into a single Hebrew word by dint of usage, under Prop. 38. Such words constitute another kind of Hebrew hybrid, e.g. אֲלֹא וְלֹא/אֲלֹא IIR 24. 14/οὐ καὶ Dt 1. 36—*except*; אֲלֹא οὐ μὴ אֲלֹא Job 2. 5—*but still*, *but for all that*, *all the same*, nevertheless, notwithstanding (אֲלֹא); אֲלֹא οὐ Gn 28. 19—*however*; τὰ τόξα/תְּהִלָּתוֹ Job 41. 21—*arrows*; τὰ φωτὰ/תְּהִלָּתוֹ Dt 6. 8—the illuminations; τηνικάδε: Adv. = τηνίκα, answering to a relative, at this time תְּהִלָּתוֹ Nu 23. 23 (τηνικάδε → καδε → καεδ → כַּעַת); τὸ ἐπιόν (sc. ἔτος): the coming (year) תְּהִלָּה Gn 18. 10;

τὸ ἐπιόν (sc. ἔτος) τηνικάδε *at this time next year* חֵת חַדִּשׁ Gn 18. 10, 14 IIR 4. 16, 17; χθὲς ἡμέρα/לְמָחָר Ex 5. 8, 14, ἐχθὲς ἡμέρα/לְמָחָר IS 4. 7—*yesterday*; καλὸς καγαθός (καὶ ἀγαθός) orig. denotes a *perfect gentleman*/خَوَاجَه καὶ ἀγα(θός)—(καλός: in a moral sense, *beautiful, noble, honourable*; ἀγαθός: *good, well-born, gentle, aristocrat*); ὁ ἡγεμὼν/لَقَمَان (أَل-قَمَان)—*one who leads; one who does things first, shows the way to others; leader, chief, sovereign*.

By means of no philological analysis can any one of the above Greek expressions be spelt out from its Hebrew or Arabic homologue. No more can 'riding-coat' from *redingote*, جِلْبَ طَارِق from 'Gibraltar', or طَرَفُ الْغَرْب from 'Trafalgar'. As a matter of fact, these Graeco-Hebraic-Arabic homologies prove that Hebrew constitutes a peculiar development in the Greek language, and that it is not Greek that constitutes a peculiar development in the Hebrew and Arabic languages. For each one of these single Hebrew or Arabic words has resulted from the *pronunciation together* of two Greek ones. The latter can be separated and used independently, whereas each of their Hebrew or Arabic counterparts seems to be, and has always been deemed to be, a simple and indivisible word. There is no mere לֵט or לֵטֵט in Hebrew; whereas τὰ φῶτά are two separate words—an article and a noun, both in the plural and in the neuter gender—each with its own independent use and meaning; so that it would be quite absurd to imagine that לֵטֵטֵט was pronounced τὰ φῶτά. Similarly, خَوَاجَه and لَقَمَان.

RESOLVED DIFFERENCES

Now once the phonetic and formal differences between Hebrew and Greek are duly accounted for and properly resolved, they cease to divide the two languages and proceed to bind them together, via the semantic stability of Hebrew; so that the identity of the two languages becomes all the more manifest. Thus when the said dissimilarities between לֵט and ὁρθός are explained, the differences between the two words disappear; and the identity of each word with the other becomes evident, in sound and form as well as in meaning. However, the identity of this pair is not isolated: the whole family of לֵט is involved, and the identity of the two languages is consequently consolidated. For

the derivatives of *יָשַׁר* have equally felicitous homologues, although they vary in structure: *יָשַׁר* and *יִשְׂרָהּ* homologize with *ὁρθότης*, while *מִישׁוֹר* and *מִישָׁר* do with *κατόρθωμα*.

Indeed, one homology after another demonstrates clearly and conclusively that the Hebrews spoke Greek and were sensitive of its nuances. Let two of the above homologies speak for themselves.

We have seen that *πτῶμα* has two meanings: 'fallen body' and 'carcass'. In the book of Ezekiel, its homologue, *מַפְלֵת*, refers to a fallen tree; whereas in the book of Judges, it refers to the remains of a lion. Again, *ἐπιχείρημα* also bears two meanings, a general and a special one; and both senses are respectively illustrated in the books of Deuteronomy and Isaiah by its homophonous homologues, *מַשְׁלֹחַ* and *מַשְׁלוֹחַ*. So that the prophet of Babylon and the historian of the Judges (or Despots) of Israel, writing five hundred years apart, elegantly use the same word—a word with two shades of meaning, distinguished in Greek. Likewise, two great prophets who lived a thousand years away from each other also use a particular word, albeit slightly differently pronounced—one the Sephardi and the other the Ashkenazi way—in its two somewhat different senses; and this semantic difference is established by its Greek homologue in conformity with the texts concerned. A third example is the homology *παρακαταθήκη*/*פְּקָדוֹן*/*פְּקָדוֹן*. In Leviticus *פְּקָדוֹן* is an ordinary deposit, but in Genesis it is a sacred trust placed under the protection of the state. *פְּקָדוֹן* in the book of Numbers also means a 'sacred trust', presumably under divine protection; whereas in the book of Jeremiah it means 'a ward'. Here again, the texts are centuries apart. But it would have made no difference to my contention that the Hebrews spoke good Greek and spoke it well, if the whole Bible had been written or copied (cf. Dt 34. 10 Jud 18. 30) by one man in a single day at any time before the eruption of Alexander.

PLUS ÇA CHANGE, PLUS C'EST LA MÊME CHOSE

There are numerous examples of change in word and phrase, name and description of place or person; yet however many the

changes may be, the language does not change: it is that of Hellas throughout. Here are some, classified by association:

רפאים/זמזמים, רפאים/אימים; שרה/שרי, אברהם/אברם, ארבע; רפאים/ענקים, נפילים/ענק, עֶלֶף/עמלק, רפאים/עונ בלק, אגני, אע; שרץ/שניר, שיאן/חרמון, לח/בית-אל, חברון, יערים/בעלה/בעל; צער/בלע; שר/רב; הימן, הוהם.

εὕρημα, later *εὕρεμα*: (*εὕρισσας*) *intention, discovery, thing discovered not by chance but by thought; that which is found unexpectedly*, i.e. much like *Ἐρμαιοῦν* (prop. *gift of Hermes*, i.e. *unexpected piece of luck, godsend, windfall, treasure-trove (W)*); *foundling*; *εὕρημα* אברהם, *εὕρεμα* אברהם Gn 17. 5. [Like *Ἐρμαιοῦν* are most theistical names, such as אריאל, ירבעל, פדהצור.]

There is historical support for these homologies. Terah begat his eldest son, Abraham, at the age of seventy; and therefore he was an unexpected piece of good luck, a godsend. In fact, there was a marked infertility in Terah's family: his daughter, Sarah, gave birth to Isaac at an advanced age; his son, Haran, begat only לוט (*τελευταῖος*; *طالوت*); while his descendants, Rebecca and Rachel, were late in conceiving.

κύριος, α, ον; also ος, ον; *κύρρος*: (*κύρος*) of persons, *having power or authority* גבור Gn 6. 4, 10. 8, 9 Jud 6. 12 IIS 23. 8 גביר Gn 27. 29, 37 גבר Zach 13. 7 Thr 3. 1 גבר Dan 2. 25 פסיר Ps 34. 11 שר Gn 21. 22, 37. 36, 39. 21, 40. 2, 47. 6 Ex 1. 11, 2. 14, 18. 21 Nu 21. 18 Jud 9. 30 IS 22. 2 IIS 3. 38 IR 11. 24 Jes 3. 4, 9. 5, 23. 8, 32. 1 Jer 35. 4 Prv 19. 10 Dan 1. 7, 10. 20 Esr 8. 20 ICh 11. 6, 15. 16, 24. 5, 28. 1 שרה Jud 5. 29 Jes 49. 23 Thr 1. 1 Esth 1. 18; *legitimate wife* שרה Gn 17. 15 (cf. Ib 20. 12) IR 11. 3; Subst. *κύριος*: *lord, master* שר Prv 19. 10 Eccl 10. 7; *head of a family, master of a house* גבר Jos 7. 14, 17, 18 Mich 2. 2 עקר Lev 25. 47; generally, *guardian, trustee* גבירה IR 15. 13; fem. *κυρία*, ἡ, שרי Gn 16. 1, 17. 15; in later Greek freq. written *κύρα* שרה Ib.; *mistress, lady of the house* גבירה IIR 10. 13 Jer 13. 18 גברת Gn 16. 8 Jes 24. 2, 47. 5, 7 עקרת Ps 113. 9 [cf. *οἰκουρός*].

εὕγκος: of good size, bulky, massive עוק Dt 2. 10 Jos 21. 11.

شیطان/ψιθυρος: *whisperer, slanderer*/إبليس/διάβολος: *slanderer; the Devil*, hence *Satan*.

After all, the change from אברהם to אברהם, and from שרי to שרה, was purely a *difference in pronunciation*; yet one cannot tell what implications that difference had at the time, or in Abraham's dissident household. For instance, it might indicate discontent with contemporary trends, and a desire to revert to old traditional ways. However, we need not speculate. The meaning of לוט and a new meaning of שרה have incidentally been established. In IR 11. 3 שרות is contrasted with פלגשים, and therefore cannot have its ordinary meaning of *ladies, mistresses*, but the special one of *legitimate wives*.

לֵט changed names because Leto ceased to be worshipped there. She was supplanted by Ἥλῶς/ἥλιος, an innominate deity or the Sun-god. But Mount Hermon did not change names; it was called different Greek names by different people.

It seems that in ancient times big men were called *leaders*, because leaders were generally big men. Moreover, it is clear that ἡγεμών was *pronounced differently* by different people and at different times.

In ancient times a ruler adopted the title of leader, guide, guardian, protector. Why, only recently this island had a Protector, Italy its *Duce*, and Germany its *Fuehrer*.

THREE VERSIONS

According to the First Book of Samuel, King Saul had three sons, namely: Jonathan, Ishui (יִשׁוּי), and Melchi-shua (IS 14. 49); and all three died with him on Mount Gilboa (Ib 31. 8). The LXX renders יִשׁוּי by Ἰεσσιού, and a note in the N.E.B. refers the reader to 'Ishbosheth in 2 Sam 2. 8, Eshbaal in 1 Chr 8. 33'. According to the First Book of Chronicles, however, Saul had four sons, namely: Jonathan, Melchi-shua, Abinadab, and Eshbaal—אֲבִינָדָב and אֶשְׁבָּאֵל being rendered in the LXX by Ἀμινάδαβ and Ἀσβάλ. As a matter of fact, a fourth son of Saul who survived the battle of Jezreel turns up in life-size in the Second Book of Samuel, under the name of אִישׁבֹשֶׁת, Baal's votary (2. 8–10, 4. 1–12), rendered by Ἰεσβοσθέ. He dared to rebuke Abner; but when Abner died, he was

treacherously murdered. Only through my theory can these various versions be reconciled; and only through it can the identity of יְשׁוּי (יֶשׁוּי, ἡθὺς πόντος), מַלְכֵי־שׁוּעַ (י. Μολόχ), אִישׁ בַּשָּׂה and אִשְׁבַּעֵל, אֲבִינֹדָב and עֲמִינֹדָב, and their meanings, be explained and demonstrated.

To start with, mark the similarity between the enigmatic words: יָשַׁב בַּשָּׂה, אֲהַבְעֵל, אִשְׁבַּעֵל, אִישְׁבַּשֵּׁת, 'Ιεσσιου, 'Ιεσβοσθέ ('Ιεσ-βοσθέθ). Now let the diligent student follow up!

SOLITARY WORDS

The word סִבָּה occurs only once (IR 12. 15), and so does נִסְבָּה (IICh 10. 15). They are two variants of the same word, appearing in two identical verses that refer to the very same episode. Only my theory explains the presence of the initial מִי in the latter, and the reason why this addition does not alter the meaning. Moreover, their common homologue, συμβεβηκός, alone provides the right meaning: it is neither 'cause' nor 'reason', but *chance* and *accident* attributed to God. Cf. IR 2. 15 Prv 16. 33. A similar pair is שִׁיחַ and נִסִּיחַ (Ps 83. 12), homologues of ἡγεμών.

συμβαίνω: of events, *come to pass*, *fall out*, *happen*; τὸ συμβεβηκός *chance event*, *contingence*; hence, κατὰ συμβεβηκός *by accident*, *contingently*; τοῦ συμβαίνειτος ἐστὶ *it depends upon accident*, *easily happens*.

מִסְבָּה is another solitary word which occurs in a tricky passage (Job 37. 12). It is etymologically unrelated to סִבָּה; but its prefix-suffix homologue, στρέμμα, conjures up a contextually congenial meaning, and incidentally confirms the multihomology סִבָּה/שׁוּב/στρέφω. Solitary this word undoubtedly remains, yet no longer isolated, thanks to my theory.

στρέμμα: *conspiracy*, *band of conspirators* מִסְבָּה Job 37. 12 מְשׁוּבָה Jer 2. 19, 3. 22, 5. 6, 14. 7 מוֹשְׁבָה/מוֹשְׁבָה Ez 37. 23.

A noun which sounds like a cognate of מִסְבָּה, but is etymologically different from it, is מִסָּב; for it links with סוּב/סוֹבב/ἵζω καθίζω.

ἵζω: mostly in poets and later prose, the Att. form being καθίζω; causal, *make to sit*, *seat*, *place*, *set* הוֹשִׁיב IR 2. 24 IICh 23. 20; *settle* סוֹבב Dt 32. 10 הוֹשִׁיב IS 12. 8 IIR 17. 6 הוֹשֵׁב

Jes 5. 8, 44. 26; *set up and dedicate* אָחַדְי; *sit, sit down* יָשַׁב Gn 37. 25, 43. 33 Jud 5. 16, 19. 6, 21. 2 IS 20. 19 IIS 2. 13 IR 1. 46, 21. 13 Ez 14. 1 Ps 47. 9 Ruth 4. 2; *lie in ambush* סוּב Ps 49. 6 סוּבֵב Jer 31. 22 (21); of things, *subside* חָדָא.

καθίζω: causal, *make to sit down, seat* הוֹשִׁיב IR 2. 24 IICH 23. 20; *set, place, encamp* הוֹשִׁיב IS 30. 21; *set up* יָשַׁב Ez 25. 4; *put in a certain condition* הוֹשִׁיב Ez 36. 11; *marry* הַשִּׁיב Esr 10. 14, 18 Neh 13. 23, 27; *sit, incline at table* סוּב IS 16. 11.

ἵσα: *seat* מִסָּב Cant 1. 12 מוֹשֵׁב IS 20. 18, 25; cf. κάθισμα.

To the untutored reader who has accepted the above homologies as genuine, מִסָּבֵה is a synonym of מְסוּבָה, and מִסָּב of מוֹשֵׁב. Yet an Ashkenazi would read מְשִׁיבָה מְסוּבָה, and מוֹשֵׁב מוֹשֵׁב; while an Ephraimite would have lisped מְשִׁיבָה מְשִׁיבָה and מְסוּבָה מוֹשֵׁב. Therefore, מִסָּבֵה is not a synonym of מְסוּבָה, any more than מִסָּב is one of מוֹשֵׁב; they are, two by two, identical words *differently pronounced*. So are any Greek word and its Hebrew or Arabic homologue.

Again, an Ashkenazi would read נָסַב, נָסַב, like נָשַׁב; yet נָסַב and נָשַׁב are not identical words, because one is the homologue of ἵζω and the other that of καθίζω. Indeed, if one wished to use the verb נָשַׁב instead of the verb נָסַב, one would have to add: לֹאכַל לֶחֶם—cf. Gn 37. 25.

As to נָקְבָה הַסּוּבֵב גִּבּוֹר, Jeremiah foretells that, from being hunted, woman would turn hunter.

A CHAIN OF HOMOLOGIES

As we have seen, one of the strongest proofs of the identity of the two languages is the endless concatenation of Graeco-Hebraic homologies. The random homology ἔχθω-שָׂטֵן is in point.

ἐχθέω, ἔχθω (ἐχθος), ἐχθραίνω, later form of ἐχθαίρω: (ἐχθρός *hate, detest* צָרָר Ex 23. 22 Nu 10. 9 Jes 11. 13 Ps 23. 5 Esth 3. 10 שָׂטֵן Gn 27. 41, 49. 23, 50. 15 שָׂטָן Ps 38. 21, 71. 13, 109. 4.

κατεχθραίνω: *hate intensively* הִצָּר Jer 48. 41.

ἔχθιστος, ἡ, ον: *bitterest enemy*; irreg. Sup. of ἐχθρός, ὁ, ον: (ἐχθος) *hated, hateful* אֶכְזָר Dt 32. 33 וָרָר Jes 28. 21; *hating, hostile* אֶכְזָר Thr 4. 3 אֶכְזָרִי Jer 6. 23 Prv 17. 11 וָרָר Jes 14. 6; as Subst., *enemy* אֶכְזָר Thr 4. 3 אֶשׂוֹר Ps 17. 11 צָר Gn 14. 20 Dt 32. 27,

43 Jos 5. 13 Jcs 59. 18 Jer 30. 16 Thr 1. 5, 7, 17 Esth 7. 6 חָטָף
IR 5. 13; *one who has been φίλος, but is alienated* אֲכִזָּר Job 30. 21.

ἔχθρα: *hatred, enmity* אֲכִזָּרָא Prv 27. 4.

ἔχθημα, τό: = μίσημα (*object of hate*); ἔχθρασμα, τό: = ἔχθρα
(*hatred, enmity, personal enmity*) מִשְׂמָחָה Hos 9. 7, 8.

ἔχθος: *hate* חָטָף (cf. ψιθυρισμός) Esr 4. 6; *object of direct hate*
חָטָף Jer 16. 18 חָטָף Lev 11. 10.

ψιθυρίζω: *whisper* وَشَّوْش; *whisper what one does not dare speak*
out, whisper slanders חָטָף Zach 3. 1 وَشَّوْش [ψιθυρίζω → πιθυρίζω →
πιθυζω → πιθυζω → πιθυζω → πιθυζω (שׁוּשׁוּ) → שׁוּשׁוּ
([וּשׁוּשׁוּ])].

ψιθύρισμα, τό: *whispering*; ψιθυρισμός, ό: *whispering, slandering*
חָטָף Esr 4. 6.

ψιθυριστής, ό: *whisperer*; at Athens as epith. of Hermes;
slanderer חָטָף Zach 3. 2 Job 1. 6 الْوَسْوَاس [of Satan; = ψίθυρος,
ψίθυρ].

ψιδόνες: διάβολοι [v. διάβολος], ψίθυροι (as Subst., ψίθυρος =
ψιθυριστής) חָטָף Job 1. 6 شَيْطَان.

διάβολος, ον: *slandorous, backbiting*; as Subst., *slanderer, enemy*;
hence, = *Satan, the Devil* إبليس.

חָטָף and חָטָף are two totally unrelated words: the first
relates to worship, the second to dietetics. They have been
confused and used one for the other, owing to their homo-
phony. For it is clear from the contexts that חָטָף in Jer 16. 18
stands for חָטָף, while חָטָף in Ez 8. 10 means חָטָף. The
homologue of חָטָף is εἰκαστός (*apprehended through an image*),
a verbal adjective derived from εἰκάζω (*represent by an image or*
likeness), the homologue of חָטָף (Lev 11. 10), on the other
hand, has for homologue ἔχθος (*object of hate*), or ἀπεχθής (*hateful,*
hostile, hated) which derives from ἀπεχθάνομαι (Pass., *to be hated,*
incur hatred), the homologue of חָטָף (Dt 7. 26). This last homo-
logy is corroborated phonetically by another: חָטָף (Lev 11.
43)/καταχραίνω (*befoul*). Morphologically, as a verbal adjective,
εἰκαστός suggests that חָטָף ought to be vocalized חָטָף;

semantically, it indicates in the clearest possible way that the pagans did not worship *idols*, but gods whom idols *represented*.

I may point out that the above is not the product of imagination—speculation, *croire les on dit*, and the like are quite out of place in this book—but the result of methodical research pursued by measured procedure and disciplined application. Not to speak of thinking, my hobby. The amount of thinking that has been done to write and produce this little book!

IDIOMATIC AND HOMERIC PHRASES

Four idiomatic phrases relating to ὑπό β—among many others—are neatly reproduced in Hebrew. Thus, ὑπό: of *accompanying* music ואֲשֶׁלְּהֶךָ בְּשִׁמְחָהּ וּבְשִׁירִים בְּתֶף וּבְכִנֹּר Gn 31. 27; ὑπὸ πομπῆς ἐξάγειν τινα *in or with* solemn procession לַעֲשֹׂת הַנּוֹכַח Neh 12. 27—where תּוֹדָה is the homologue of πρόσσodus, πόσodus: *solemn procession* to a temple with singing and music; with Dative (esp. in Poets, never in LXX or N.T.), of Position *under*, ὑφ' ἄρμασ: *under*, i.e. *yoked to*, the chariot ואֶכְרַתֶּם אֶת־הַפָּרוֹת בַּעֲגֻלָּהּ IS 6. 7, 10; ὑπ' αὐλητῆρι πρόσθ' ἔκισον *advanced to the music of* the flute-player כְּהוֹלֵךְ בַּחֲלִיל לְבֹא בְּהַר־יְהוָה Jes 30. 29. Yet another phrase is: τὸ ἐπίον (sc. ἔτος) τηλικάδε *at this time next year* כֶּעֶת חַיָּה Gn 18. 10 IIR 4. 16, 17—where τηλικάδε, *at this time*, is the homologue of כֶּעֶת Nu 23. 23. A sixth is αὔριον τηλικάδε *tomorrow at this time* כֶּעֶת מָחָר Ex 9. 18, where αὔριον is the homologue of מָחָר via the prefix-suffix metathesis. Note in passing the reversing of the order of words in Hebrew, also according to the prefix-suffix phenomenon.

We have come across similarity of expression in Greek phrases, in the idiomatic use of ordinary verbs to indicate a special action—e.g. casting lots—and in the formation of hybrids. However, there is a peculiar Homeric phrase which deserves individual attention. Since βούς is of epicene gender, to mark the male Homer adds a word, βούς ἄρσῃ (Il. 20. 495) or ταῦρος βούς (Ib 17. 389). This peculiar phrase is mirrored in Hebrew directly and indirectly as well as in its two versions.

βούς, βῶς, ὅ and ἡ: *bullock* פָּר Ex 29. 1 Lev 4. 8, 14 Nu 23. 2 Jes 34. 7; *bull* אֲבִיר Ib. Ps 22. 13, 50. 13 בקר IIR 4. 3, 4 פָּר

P^s 22. 13; *ox* בֶּקָר Ex 21. 37 Nu 7. 3, 17 IR 5. 3 Am 6. 12 בָּקָר;
cow פָּרָה Gn 32. 16 Nu 19. 2 بَقَرَه; in pl. *cattle* בְּעִיר Ex 22. 4
 בֶּקָר Gn 12. 16 Ex 9. 3 Lev 27. 32 Jes 65. 10 Joel 1. 18.

β. α. פֶּר בֶּן־בֶּקָר Gn 18. 7 Nu 15. 8 פֶּר בֶּן־בֶּקָר Nu 8. 8; τ. β.
 פֶּר שׁוֹר Ps 69. 32, פֶּר־הַשּׁוֹר Jud 6. 25. In the latter version
 the words follow the Greek order, τ. β. פֶּר שׁוֹר; then their
 order is inverted according to the ubiquitous prefix-suffix
 phenomenon, פֶּר־הַשּׁוֹר. But in the former version the order is
 inverted in both Hebrew phrases, בֶּן־בֶּקָר and פֶּר בֶּן־בֶּקָר.
 On the other hand, בֶּרֶבְבוֹר IR 5. 3 is a compound made up of
 בֶּר and בּוֹר—בוֹר being the homologue of βους, and בֶּר either
 homologizing with παῖς (Prv 31. 2) or equating פֶּר. In the former
 case, בֶּרֶבְבוֹר is a variant of בֶּן־בֶּקָר, in the latter that of
 פֶּר־הַשּׁוֹר. Like בֶּן־בֶּקָר is the Aramaic בְּנֵי תוֹרִין Esr 6. 9.

Therefore, it can rightly be claimed that the Bible is as
 Greek as Homer.

HOMOLOGUES IN THE GENITIVE

A curious difference exists between the two tongues where a
 Hebrew noun or adjective homologizes with the Greek word in
 the genitive, instead of the usual nominative, under Prop. 29.
 This is significant because, in so far as the noun or adjective is
 nearer the root of the word in the genitive than in the nominative,
 it indicates the survival in Hebrew of a primitive usage in very
 ancient Greek, and not a change that took place with the passage
 of time, in the course of the development of either language. For
 instance, in the homology כֶּבֶד/ἡπατος, ἡπαρ, the Hebrew
 constituent preserves the τ (dialectally changed to δ)—which,
 by the way, Latin *jecur* does not—in the Indo-European *yēqurt*
 and the Sanskrit *yákṛt*. Such homologization may occur within
 a compound, e.g. פֶּדְיָהּ/παῖς (παῖδος) θεοῦ Nu 34. 28 (god's
 gift); פֶּדְיָהּ/παῖς (παῖδος) Διός/θεοῦ Ib 1. 10 (Zeus's/god's
 gift); פֶּדְיָהּ, פֶּדְיָהּ/παῖς (παῖδος) Διός Neh 11. 7, 13. 13
 (Zeus's gift). V. p. 82.

MORE GREEK THAN THE GREEKS

On the other hand, there are certain Hebrew words that may
 be deemed to be more Greek than their homologues, because they

show up letters that are suppressed in the homologues, e.g. *κωφός*/כבד, *πρόφασις*/הַאֲנָה, *φάσις*/תְּבוֹנָה/תְּבִינָה, *καινός*/שֶׁדֶךְ.

κωφός, ἡ, ὄν: (*κόπτω*) *blunt, dull, obtuse*, opp. *ὀξύς* (*sharp*, שָׁרֵף Ez 5. 1 קָשָׁה Jes 27. 1) כָּבֵד Ex 7. 14; metaph., of sound, *mute, voiceless, dull*; of men or animals, *dumb* Ib 4. 10 Ez 3. 5.

κωφάω: (*κωφός*) Pass., *grow dumb or deaf* כבד Jes 59. 1; *become stupid* כבד Ex 9. 7.

κωφόω: *numb, deaden* כבד Gn 48. 10 Ex 9. 7; *deafen*, in Pass., כבד Jes 59. 1.

ἐκκωφέω: *deafen* הַכְבִּיד Jes 6. 10 Zach 7. 11; *stun, blunt* (W) כָּבֵד IS 6. 6 הַכְבִּיד Ex 8. 28, 10. 1.

πρόφασις: (*προφαίνω*) *falsely alleged motive (or cause), pretext, pretence* הַאֲנָה Jud 14. 4 תְּבוֹנָה Job 33. 10.

φάσις: (*φαίνομαι*) *appearance* תְּבוֹנָה Hos 13. 2 תְּבִינָה Ex 25. 9 Ez 8. 3 ICh 28. 12.

κωφός and its derivatives suppress the *τ* in *κόπτω* from which verb *κωφός* derives, but that *τ* is represented by *ד* in כבד. In fact *κόπτω* (*beat or strike oneself, beat one's breast or head through grief*) is the homologue of סָפַד (Gn 23. 2), *δ* and *τ* exchanging dialectally under Prop. 5 (Δ). Again, *πρόφασις* and *φάσις* suppress the *ν* in *προφαίνω* and *φαίνομαι* from which they are respectively derived. But that *ν* shows up in הַאֲנָה and תְּבוֹנָה—but not in תְּבִינָה, where the *ל* is the MV *ל*. Incidentally, the fact that *κόπτω* is from root *KOΠ*, and that *φαίνω* derives from *φάω*—so that both the *τ* and the *ν* are adventitious—is neither here nor there. As it happens, the *ν* is omitted in the homologues אֶפְתָּח/ἀποφαίνω and עֹפִי/ἐπιφαίνω.

ἀποφαίνω: *make known, declare* אֶפְתָּח Ex 8. 5.

ἐπι-: Pass. *show oneself, appear*; of a divine manifestation עֹפִי Dt 33. 2.

It can therefore be said that, *pro tanto*, the Hebrews (Asiatic Greeks) are more Greek than the (European) Greeks.

THE SEPTUAGINT

The Septuagint seldom gives the Greek homologue. Thus, the homology בֹּשֶׁט/καθίζω is in accord with the LXX which has κατακλιθῶμεν (*lie at table*). This must be right; for it may safely be assumed that when Samuel was discussing his secret errand

with Jesse and his family, they were all comfortably reclining on couches or cushions. So that when he said: **לֹא-יָנֹסֶה עַד-בֹּאוֹ** **כִּה**, he could not have meant that they would not *sit down* until his arrival. At any rate, under no circumstances could he have intended that the company should wait standing while David was being sent for. What he *meant* and *said* was that they should not *sit down to eat* until he came.

נָצַר (Jes 14. 19) is an exceptionally interesting word because its homologue appears in three significant variants—*νέκυς*, *νέκυρ*, *νεκρός*—which exhibit changes habitually encountered in Greek-Hebrew homology, namely: the dialectal substitution of the final *σ* by *ρ*, and the consonant/vowel metathesis in *-κυρ/-κρός*. (The same applies to the homologues of **נָעַר**: *νέος*, *νεαρός*, *νεανίας*. Thus, *νέος* → *νέορ* → *νεαρ* → *νεαρός*.) The LXX translates **נָצַר** by its homologue, but **נְצִירִים** (Ib 65. 4) by *σπηλαίοις* instead of *νεκρίαίς* or *νεκυίαίς*.

A further and an all-important matter to point out is that *καθίζω* was used by the LXX to translate **הָשִׁיב** in Ezra and Nehemiah, and that Liddell and Scott's Dictionary refers to the LXX as the sole authority for *καθίζω* meaning *marry*. In effect, therefore, the LXX resorted to a Hebraism, although it had a wide range of Greek verbs from which to choose, including *συνοικέω*—used by Herodotus and Euripides, among others—which fits the context perfectly. For **יָשַׁב**, **הָרָשִׁיב**, **הָשִׁיב**—the verb with a bare **חָלַם** is used in the said texts—and **בָּרַשׁ** have other equally genuine kindred homologues, as follows:

οἰκέω, Ep. *οἰκείω*: *inhabit* **גָּוַר** Jud 5. 17 **יָשַׁב** Gn 13. 12 Nu 35. 25 Jer 2. 6 **שָׁכַן** Dt 33. 16 Jes 18. 3 Jer 49. 16; *colonise, settle in* **יָשַׁב** Gn 36. 8 Nu 21. 25, 31 Dt 2. 12 Jos 19. 47 IS 31. 7 Jer 49. 1; Pass., *to be settled in, occupy* **יָשַׁב** ICh 5. 8, 9; *manage, direct, govern* **יָשַׁב** Dt 3. 2 Ps 29. 10 **שָׁכַן** Job 29. 25; intr. *dwell, live* **גָּוַר** Jud 19. 1 Jer 11. 6 **יָשַׁב** Gn 11. 2, 31, 19. 29, 37. 1 IS 23. 14, 18 **שָׁכַן** Gn 16. 12 (cf. Ib 25. 18) Nu 5. 3 Dt 33. 16 IR 8. 12 Jer 13. 21, 18. 3, 26. 19 Jer 48. 28; of persons, families, tribes, *have their abodes, settlements* **יָשַׁב** IS 31. 7 IIS 2. 3 Jer 25. 24 ICh 5. 16 **שָׁכַן** Gn 16. 12 **נָפַל** Ib 25. 18; of cities, *to be situated* **יָשַׁב** Ez 27. 3 **שָׁכַן** Jer 51. 13; = *οἰκετεύω*.

οἰκίζω: c. acc. rei, *people with new settlers, colonise* **הָרָשִׁיב** Ez 36. 33; c. acc. person, *settle, plant as a colonist or inhabitant*

הוֹשִׁיב IIR 17. 6, 24 שָׁכַן Nu 14. 30 הָשְׁכִין Gn 3. 24 Ez 32. 4; intr. = οἰκέω.

κατοικίζω: *bring home and re-establish there, restore to one's country* הוֹשִׁיב Ez 36. 11; *settle, establish* שָׁכַן Jer 7. 3, 7.

συνοικέω: *dwelt or live together* הִתְגַּוְּרָה IR 17. 20; *live with in wedlock* הוֹשִׁיב Esr 10. 14, 18 Neh 13. 23, 27.

οἶκημα: *dwelling-place, in pl., building, house* מוֹרָה Job 18. 19 מוֹשֵׁב Ex 12. 20 Nu 24. 21 מִשְׁכָּן Jes 22. 16 Ez 25. 4 Hab 1. 6 Job 39. 6; *temple, shrine* מוֹשֵׁב Ps 132. 13 מִשְׁכָּן Ib 84. 2; *store-room* מוֹרָה Hag 2. 19.

οἶκημα/מִשְׁכָּן is not to be confused with σκήνημα/מִשְׁכָּן *tent, tabernacle* Ex 25. 9 IIS 7. 6 Cant 1. 8; = σκατή/סִנֵּה Dt 33. 16 סִנֵּה Jos 15. 49.

Only reference to Greek accounts for the additional מ in מִמְּגוֹרָה (Joel 1. 17), since it is the homologue of οἰκημάτιον, Dim. of οἶκημα: the first מ replaces the -ν, and the second the suffix -μα. This double prefix-suffix is unique.

CIRCUMCISION

Circumcision is neither a Greek nor a general Hebrew custom; it was established by Abraham—the head of a dissident Hebrew sect—and has been followed by his descendants to this day, to mark their covenant with God, a covenant carved in the flesh. Naturally, since the Greeks did not practise circumcision, they did not evolve a relevant vocabulary. Therefore, the sect of Abraham had to adopt and adapt good old Greek words to meet the new experience.

Thus κείρω, the homologue of עָרַל (Lev 19. 23), means: *cut short, shear, clip*, esp. of hair; *cut off one's hair*. To the Greeks, whether European or Asiatic, this verb did not import the phallic operation; neither had such a rite. Again, κουρά, the homologue of עָרְלָה (Gn 17. 11 Lev 19. 23 Jos 5. 3), means: *cropping of the hair; cropping, lopping; shearing; that which is cut; lock of hair, wool shorn, fleece, cut-off end*. To the Greeks, this noun did not mean 'foreskin', simply because in their experience it was not cut off, it was not a separate and independent 'cut-off end'. Indeed, the foreskin is an integral part of the penis, and its severance constitutes an extremely artificial operation. Accordingly, ἄκουρος (κουρά) only means *unshaven*; but phonetic-

ally (minus κ) and morphologically it is acceptable as the homologue of עָרֵל (Gn 17. 14 Ex 12. 48) 'uncircumcised'—on the same basis that ἄκουρος (κούρος) is that of עָקֵר.

However, κείρω has a weak homological rival in ἀκρωτηριάζω, adopted by Philo (2. 211) for circumcision; because it fails the fifth test, since it does not provide a derivative to homologize with עָרֵל.

ἀκρωτηριάζω: *cut off; cut the beaks off the prows; of persons, cut off hands and feet, mutilate; Medic., amputate; metaph., mutilate, maim* עָקֵר Gn 49. 6 Jos 11. 6, 9 עָרֵל Lev 19. 23. [Cf. μασχαλίζω.]

ἀκρωτήριον: *end or extremity of anything; in pl., extremities of body, hands and feet, fingers and toes* עָרֵל Gn 17. 11, 23 Lev 19. 23 Jos 5. 3 Jer 4. 4. [Cf. μασχαλίσματα.]

On the other hand, there is no rival, weak or strong, to μασχαλίζω as the homologue of מוֹל. Besides, this verb homologizes with מָהַל as well as if not better than with מוֹל. Although מָהַל is a non-biblical word, it can be confidently asserted that it is not a post-biblical one; because it is inconceivable that after the advent of Alexander the Jews modelled מָהַל on μασχαλίζω, as they did שָׁשְׁבִין on σύσσητος (pronounced συσσητος).

μασχαλίζω: (μασχάλη (μάλη)) *put under the arm-pits, hence, mutilate a corpse, since murderers believed that by cutting off the extremities (nose, ears, etc.), stringing them together, and passing the string round the neck and under the arm-pits of the victim they would avert vengeance* מוֹל Gn 17. 10, 21. 4 Dt 30. 6.

μασχάλη: (μάλη) *arm-pit, in pl.,* אֶצִּיל Jer 38. 12 [mark the similarity with Lat. *axilla*]; *corner* אֶצִּיל Jes 41. 9 Ez 13. 18; *μάλη: arm-pit* (Lat. *ala*), almost confined to the phrase ὑπὸ μάλῃς *under the arm* יָדִיךָ תָּהֵא אֶצִּיל Jer 38. 12, מתחת לחבלים Ib. [Mark, in Latin also the μ is dropped; cf. μετά/et.]

μασχαλίσματα: *extremities cut off from a corpse* מוֹלֵת Ex 4. 26.

μασχαλιστήρ: *generally, girth* אֶצִּיל Ez 41. 8.

μολεύω: *cut off and transplant the suckers or shoots of trees* מוֹל Job 18. 16.

ARABIC AND HEBREW

These two languages are interwoven together with Greek, in a harmonious pattern the proper understanding of which

accrues to their mutual philological advantage, semantically as well as etymologically. Thus, I have demonstrated how the Bible helped solve the mystery of طالوت. On the other hand, it was this solution that suggested the link between לוט and τελευταῖος, seeing that Lot was Haran's only child, and that לוט seemed to be an abbreviation of طالوت. But for that solution, I doubt very much whether I would have appreciated the connection between the Hebrew noun and the Greek adjective, although it is strongly supported by the dropping of the τε- syllable according to rule. I am also indebted to Arabic for the homology لَخْنٌ/λεκαστός, hinted at by the words شَخْنٌ and شَخْنٌ. This homology is of some theological consequence, since it definitely establishes that our pagan forebears were polytheists, not idolators; revealing and vindicating antiquity's intellectual calibre. Doubtless, the ignorant, both ancient and modern, would confuse the symbol with the deity it represents (Jer 2. 27). Yet in matters of religion—any religion—one has to distinguish the theological and priestly concept of God from popular and plebeian belief.

However, there is another mysterious word in Arabic, which can only be interpreted—that is, accurately interpreted—through Greek and *viz* the Bible, namely, قرآن. Commentators differ widely as to its derivation; indeed some maintain that it is a radical word. But none has so far offered an explanation of it, consistent with the belief that the Koran is peculiarly the word of God; that it descended, was dropped, was inspired, to Mahomet from heaven. In my submission, قرآن is a pre-Islamic word which must have been as familiar in Mecca as the word קראָן was in Jerusalem, and the said belief originated from its meaning. For this Arabic word is not, as some opine, related to قرأ—any more than the homophonous קראָן (warn or direct by oracle), in Jon 1. 2, is related to קראָן (summon, invite) in Nu 1. 16 and Esth 5. 12. قرآن is simply the homologue of קראָן/χρημα (oracle) in Jon 3. 2; and the ancient phrase القرآن الشريف means 'the oracle of God' (τὸ χρημα ἱερόν).

Hopping over a period of fourteen centuries, we note that recently 'foreign' Mesopotamia yielded to 'native' Iraq. Yet عراق is the homologue of ἄργος, the synonym of πεδίον/פֶּדִי. Now פֶּדִי, we know, is an abbreviation פֶּדִי/πεδίον ἄρμου, 'the

plain of the junction' (of the two Scythian rivers (נהרי־כוש): לִי־נָהָר /θῆρ, *lion*, and קַל־נָהָר /αἰλουρος, *cat*, *τίγρις*). So that it is not a bare speculation to assume that Arabic عراق is short for some such reconstructed Asiatic Greek term as עֲרָאק־אַרֶם , a name consigned to oblivion in the wake of the catastrophic upheavals which overtook the region between the fall of Troy and the rise of Alexander. Later, some time after his *blitzkrieg*—which reshaped the history of the Middle East, including the Land of Israel, for the next three hundred years—the European Greeks called the country *Μεσοποταμία*. And it is only because our authentic Bible has preserved the other short as well as long Hebrew names of פַּדָן־אַרֶם and פַּדָן , that it has been possible to decode the word عراق and trace it to its Greek origin. Clearly, so-called native 'Iraq' is not less Greek than so-called foreign 'Mesopotamia', and one topographical Greek name—full or abbreviated—alternates with another geographical Greek name, exactly as does the Greek word *topographical* with the Greek word *geographical*.

Similarly, the phonetic disguises assumed by adjoining ایران, أَيرَانَ and خَلِيج no longer mask good old πυρός (ῥῆ), 'land of fire'; ἀκτὴ : *rugged bank* or *strand* of a river; and κόλπος : *gulf*—as Arabic continues to yield its Hellenic secrets for all to see.

Therefore, to explain a striking name which occurs once exclusively in the Koran, I had to search the Bible. The Koran in its turn, through that search, repaid handsomely by helping me discover the meaning of לִוְיָ , a truncated and otherwise inconspicuous name in the Bible. Finally, the Scriptures have assisted me to decipher عراق and to reveal the true significance of the title of the book sacred to Muslims; while Arabic has given me the clue to אֵלֶקַסְטוֹס ἐλεαστός , an homology of theological import. In brief, from the Koran to the Bible, and back to the Koran; from Hebrew to Arabic, and back to Hebrew; yet in effect, from Greek to Greek. Without question, from the Indian Ocean to the Atlantic there is no escaping the Greeks.

THE HEBREW WAY OF LIFE

Two historical events bring out perfectly the contrast between the way of life of the ancient Greeks and that of Israel,

and mark the triumph of the spirit over brute force. Alexander—an outstanding Greek leader—invaded Asia, sword in hand, at the head of a well-trained, well-equipped army, with the avowed intention of subjecting its peoples. A rabbi—a Hebrew of the Hebrews, Saul by name—landed in Europe alone, Bible in hand, confessing his ardent purpose to save the souls of the Gentiles; ‘for salvation is of the Jews’ (John 4. 22). Alexander’s exploits were comparatively ephemeral. Paul’s evangel and his Hebrew book are still with us and going strong.

Why? What is it that animated the principal preacher of Christianity, and has sustained his kindred down the ages?

The belief in one, eternal, just and merciful God, creator of the universe; in the pre-eminence of truth and justice; in the ideals of equality and redemption from error; in the special care to be given to the sick and the needy; in the priority of peace and service; in accountability and the advent of the Messiah; and, above all, in the supremacy of the spirit—a composite credo peculiar to Israel. This aspect of the life led by our forefathers is not related to the Greeks, whether European or Asian. It is not Hebrew (*ἡπειρωτικός*), characteristic of the Hebrews (*ἡπειρώται*) in general, but peculiar to that detached section of them known as the Chosen People. Historically, this unique philosophy, epitomized here in a few incomparable verses, originated in Abraham who migrated from the banks of the Euphrates to Canaan on the Eastern shore of the Mediterranean, a country colonized by Cimmerians, Greeks, Phoenicians, and Scythians, which his descendants conquered and made it their own. It became the theatre of their moral and spiritual struggles during twelve hundred eventful years. E.g. Gn 14. 22, 18. 25, 21. 33 Ex 18. 21, 23. 5, 34. 6 Nu 15. 15, 16 Dt 6. 4, 8. 3, 16. 20 IR 12. 7 Jes 1. 26, 2. 4, 10. 3, 31. 3, 43. 20 Ez 34. 4 Hos 9. 3 Zach 4. 6, 8. 3, 19 Ps 146. 6 Prv 16. 6, 23. 23 ICh 22. 8, 28. 3 Mat 3. 10–11, 5. 22, 10. 28, 16. 26 Mark 1. 8, 10. 42–4 Luke 7. 22, 10. 37 Gal 3. 28 Eph 3. 16 IPet 4. 10. That philosophy is expounded in *Law and Life according to Hebrew Thought*. Here I will advert to the Greek background against which those unremitting struggles relentlessly took place.

I. The entire set-up of Hebrew worship was Hellenic. Abraham worshipped *יְהוָה/Ζεύς*, the eternal God, judge of all the earth,

who administered justice, differentiating between the righteous and the wicked. He gave the priest of אֱלֹהֵי עֵלְיוֹן/*Hēlios 'Yperíōn*, the creator of heaven and earth, a tithe of all the booty acquired as a result of his victory over the captors of Lot; and swore by אֱלֹהֵי עֵלְיוֹן. Moreover, he attempted to sacrifice his son on Mount מֹרִיָּה/*μωρία*. Besides Zeus, Isaac and Jacob—no doubt, under the influence of Rebecca, Laban's sister—acknowledged the divinity of כַּהֵן/Φοῖβος, and Jacob swore by כַּהֵן. His wife, Rachel, stole the תְּרֵפֹת/τρίπους from her father's shrine; and soon after returning to Canaan Jacob cleared his household of the native gods, the gods of עֲגֻלֹת/ἐγχώριος. Long after the Patriarchs had died, and in spite of centuries of Egyptian influence, God revealed himself to Moses under the name of יְהוָה/Διὸς Παιῶνος, and the first two of the Ten Commandments declare יְהוָה to be the God of Israel, to the exclusion of other deities. Indeed, יְהוָה is a jealous God. It was peculiar of him that, whereas other gods were installed in temples of stone, he dwelt in a mobile מִשְׁכָּן/σκηνή. As we have seen, the vocabulary relating to the structure, furniture and vessels of the מִשְׁכָּן/σκήνημα, and to the rites and services thereat performed, is completely Greek.

II. Some homologies clearly indicate that there were regular suppliants among the Hebrews. Women attended the Tabernacle at Shilo as well as in the Wilderness, and it is recorded that Isaac prayed for issue, and that Rebecca went to seek the Lord over her pregnancy. Judging by Hannah, women used to pray for offspring; and it is of them that the sons of Eli took advantage to the point of public scandal.

אֲגֻר/ἀγύρτης (ἀγείρω): prop. *collector*, esp. *begging priest* Prv 30. 1; cf. fakir, another homologue of ἀγύρτης.

שָׁרַף/ἐρωτάω: *ask*; *beg*, *entreat* Gn 25. 22; שָׁרַף, like שָׁרַף/ἔπος.

יָקָר/ἐκέτης (ἐκνέομαι): *one who comes to seek aid or protection*, *suppliant* Prv 30. 1.

רָצוּן/εὐκτός: (εὐχομαι) *wished for*, *desired* Gn 49. 26.

הִתְנַחֵף, הִתְנַחֵף לְכָל/ἀντιβολέω: *meet as a suppliant*, *entreat*, *supplicate* Dt 9. 18 IS 1. 10, 12, 26, 27.

שָׁאַל/αἰτήτος: (αἰτέω) *asked for* IS 9. 2.

עָבַד/σέβομαι: *revere*, *worship*; of suppliants Ex 38. 8 IS 2. 22.

III. The שְׁדֵּן/τριακάς, ádos (*the number thirty* Nu 11. 20, 21; *the thirtieth day of the month* IS 20. 5, 18, 24; *a month* containing thirty days Ib 20. 27, 34) was celebrated in style at King Saul's court on two consecutive days: the first שְׁדֵּן, on the last day of the current month, the pagan way; the second שְׁדֵּן, on the first day of the following month, the Hebrew way (Nu 23. 3-15). Thus, David and Jonathan discussed Saul's victimization of David three times: IS 19. 2, 20. 5, 35. On the second occasion they met on the eve of the first שְׁדֵּן—i.e. on the last day but one of the thirty-day period of the then current month—and swore eternal mutual loyalty. This שְׁדֵּן was observed in accordance with the Greek custom, and David's absence from the festive board was noted by Saul in silence. The next day—which was the second שְׁדֵּן (יְדֵּן הַיּוֹם הַחֲדָשׁ הַשֵּׁנִי מִמָּחָרָת, הַחֲדָשׁ הַשֵּׁנִי)—the first day of the new thirty-day period, was celebrated in obedience to Mosaic Law. David's renewed absence on that day provoked a bitter altercation between Saul and his eldest son (Ib 20. 34). It was on the morrow of that day, on the second day of the month, that David and Jonathan met for the third time and—for the second time—swore eternal mutual loyalty.

At Athens the τριακάδες were dedicated to the memory of the dead, and offerings were made to Hecate. As to the Hebrew שְׁדֵּן, Rabbi Dr. Norman Solomon, of London, opines—and I respectfully agree—that the context suggests that it was an occasion for טָהוּר, the homologue of κάθαρσις (*cleansing from guilt or defilement, purification*). Cf. Nu 10. 10 IIR 4. 23 Jes 66. 23 Ps 81. 4. In fact, as Rabbi Solomon Sassoon points out, all festivals involved טָהוּר.

IV. Like the Greeks, the Israelites had their זֶבֶן Dt 18. 11 IS 28. 3/φάτις (*voice from heaven, oracle*; of the interpreter of dreams זֶבֶן Gn 45. 8); יְדֵּן Dt 18. 11 Jes 19. 3 αἰδοῦς (*singer, minstrel, bard*; of the Sphinx; *enchanter*); שִׁפְזֵר Jer 27. 9 (cf. שִׁפְזֵר Dan 1. 20, 2. 10)/שִׁפְזֵר Ex 7. 11 מִשְׁשֵׁבֶה Ib 22. 17 שִׁפְזֵר IR 17. 1/θέσις (*filled with the words of God, inspired*); זֶבֶן Gn 20. 7 Ex 7. 1/προφήτης, זֶבֶן Jud 4. 4/προφήτης, fem. of προφήτης (*one who speaks for a god and interprets his will to man; interpreter, expounder of the will of Zeus; expounder of the utterances of the μάντις (diviner, seer, prophet)*); שִׁפְזֵר Dt 18. 10 IIR 21. 6/γόης (*sorcerer, wizard*;

γοητεύω); עוֹן Jer 27. 9 מעוֹן Jud 9. 37 Mich 5. 11 οἰωνιστής (one who foretells from the flight and cries of birds); קסם Jes 3. 2/ χρηστής (one who gives or expounds oracles, prophet, soothsayer).

V. The belief in Hades, אַבְדֹן, עֵדֶן, has been dealt with elsewhere.

VI. The belief in spirits, angels, and resurrection was, at the time of Jesus, a debatable issue among the Jews (Mat 3. 16, 10. 1, 22. 23 Acts 23. 8). As a matter of historical fact, supernatural and ultranatural beliefs were neither static nor uniform in Israel. If any of them were ever formulated into doctrines and expounded in guilds of priests or schools for prophets, no record of it remains outside the Pentateuch; and we know that even some of that was missing for a time (IIR 22. 3-24. 24). What we have is incidental, disjointed, sporadic, and not altogether consistent (Gn 16. 7, 22. 11, 31. 11 Ex 23. 20 Nu 20. 16 Jos 5. 13-14 Jud 6. 21, 13. 20 IS 2. 6 Jes 7. 11 Ps 6. 6, 30. 4, 49. 15, 139. 8 Job 7. 9 ICh 21. 15). For instance, in one verse Ecclesiastes wonders whether the spirit (רוּחַ, πνεῦμα) of man goes upward and the spirit of the beast goes downward to the earth (3. 21); whereas in another he categorically states that at death 'the spirit shall return to the God who gave it' (12. 7) — 'the God of the spirits of all flesh' (Nu 16. 22, 27. 16). Here—as in Ez 37. 5—רוּחַ means 'soul', its Arabic homologue being رُوح. But not only man and beast are endowed with רוּחַ, God possesses it, too (Gn 6. 3 Jes 40. 13 Zach 4. 6; cf. Jer 51. 14 Am 6. 8), and inspires man with it (Gn 41. 38 Ex 31. 3 Nu 24. 2 Jud 3. 10). רוּחַ also means 'wind' (Gn 8. 1 Ex 10. 13 Ps 104. 4). In that meaning the Arabic counterpart is رِيح, the synonym of ريح and رائحة—all three being the homologues of רוּחַ, 'odour'. None of these homophones homologizes in Greek. In fact, the only Greek words which come anywhere near resembling רוּחַ are πῶος and ποχός. On the other hand, נֶפֶשׁ and נְשָׁמָה respectively homologize with ψυχή and πνεῦμα.

The spirit of God could have a good influence generally over man (Jud 3. 10, 11. 29 IS 16. 13-14), or it inspires him with wisdom, knowledge, understanding, skill, fear of the Lord (Ex 28. 3, 31. 3-5 Jes 11. 2). But God inspires man with an evil

(רעה, πονηρόν Jud 9. 23 IS 16. 14-16, 23, 18. 10, 19. 9) or false (שקר, ψευδές IICH 18. 21-2) spirit, as well as with a good spirit (טובה, ἀγαθόν Neh 9. 20). Through it, God communicates with man (IIS 23. 2 Ez 11. 5 Joel 3. 2 Neh 9. 30). It is referred to as the holy spirit once in the Old Testament, and always in the New (Πνεῦμα Ἅγιον) and in the rabbinical records (רוח הקדש) (רוח קדשך, πνεῦμα τὸ ἅγιόν σου Ps 51. 13 Mat 3. 11 Eph 4. 30 פסחים 34 יומא 9b).

איש הרוח is a synonym of איש האלהים (IS 9. 8 Hos 9. 7), and a prophet who went on a mission to anoint Jehu king of Israel was referred to by his brother-officers as המשיח הזה (IIR 9. 11).

To avoid speculation, I shall merely give the relevant homologies and let the student work out the theories as best he can.

ψυχή: *life* Ps 30. 4, 86. 13 Job 6. 11, 33. 28; ἐν τῇ χειρὶ τοῦ ψ. ἔχοντα taking his *life* in his hands Jud 12. 3, ואשימה נפשי בכפי IS 19. 5, ואשים נפשי בכפי IS 28. 21; metaph., of things *dear as life* Gn 12. 5; *departed spirit, ghost* Ps 94. 17; the immaterial and immortal *soul* Gn 1. 30; generally, *being, living creature* Gn 2. 7; *self* Job 32. 2 Thr 3. 51 نفس: *mind* Dt 4. 9 ICh 28. 9; in the early physicists, of the primary substance, the source of *life and consciousness* Gn 1. 30: when concrete the Hom. ψ. is rather *warm blood* Gn 9. 4-5 Lev 17. 11, 14 Dt 12. 23 Prv 1. 18 than *breath* IR 17. 21-2 Job 41. 13.

πνεῦμα: (πνέω) *breeze* نَمْد نَبِيْم; *breathed air, breath* Gn 2. 7, 7. 22 IR 17. 17 Jes 2. 22; *life* Job 27. 3; *living being* Dt 20. 16 Jos 11. 11 Ps 150. 6; the *spirit* of God Jes 30. 33 Job 32. 8, 33. 4; *spirit* of man Jes 57. 16 Prv 20. 27 Job 27. 3.

שִׁנַּע, הַשְׁתַּנַּע ἐνθουσιάζω: *to be inspired* (by a god) IIR 9. 11 Jer 29. 26 Hos 9. 7, or *possessed by a god* IS 21. 15; cf. ἐνθουσιαστικός: *inspired*, esp. by music IS 10. 5-6, 10 IIR 3. 15 Ez 33. 32; הַשְׁתַּנַּע συν-: *to be inspired and rave together*, of the Bacchae IS 21. 16; תְּנִיעָן ἐνθουσιασμός: *inspiration, enthusiasm* IIR 9. 20; *frenzy* Dt 28. 28, 34 Zach 12. 4 מְשֻׁנָּע ἐνθουσιασμός: *inspired, possessed* IIR 9. 11. שטן and شیطان are dealt with elsewhere.

VII. Canaan was divided and its territories were distributed

among the Children of Israel by drawing lots (לָּוּז *klēpos*), according to the Greek custom of assigning by lot to the soldiers concerned allotments carved out of the conquered land. Appropriate Greek terms were used in those proceedings. Indeed, as among the Greeks so among the Hebrews, casting lots was also resorted to: to ascertain the divine will (Lev 16. 3 Jos 18. 6 Acts 1. 23-6), to decide the issue in disputes difficult to resolve, especially the rival claims of powerful contenders (Prv 16. 33, 18. 13), to divide spoils (Ps 22. 19; cf. Mat 27. 35). It is interesting to note that on board Jonah's ship which was bound for Athens, and was presumably manned by a Greek crew, lots were cast to identify the individual on whose account the sea was supposed to be storming (Jon 1. 7). Moreover, Haman the מַלְאָךְ הַמָּוֶלֶת (or *ἀγῶγός*) cast lots to find out the most propitious date on which to carry out his genocidal intentions (Esth 3. 7).

VIII. However, there is a kindred verse, involving two ordinary words—לָּוֹז and לָּוֹז—which, *pace* the exegetes, do not bear their ordinary meaning (Prv 26. 17). For לָּוֹז here means *handle*, another meaning of its homologue οὖς; while לָּוֹז has for homologue κλέπτης (*turn for drawing lots or collecting votes*). Therefore the proverb points to judicial and/or political balloting: he is in for trouble, the busybody who meddles in contests or disputes that do not concern him.

IX. Of politics nothing else remains in the language than a few words which indicate that at one time there were free citizens and popular assemblies, as well as popular meetings. The advent of the monarchy seems to have marked the end of democratic institutions; yet note Gn 23. 10, 18, 34. 20, 24 Ruth 4. 1, 10-11, and compare with Prv 24. 7, 26. 17, 31. 23. לָּוֹז Ps 68. 31 לָּוֹז Prv 31. 23 ἀγορά: *popular assembly*; בְּעָלִים Jud 9. 2 (cf. Jos 24. 11) πολῖται: *citizens*; לָּוֹז IIR 10. 20 Joel 1. 14 לָּוֹז Lev 23. 36 ἀγῶγος: *gathering; crowd* Jer 9. 1 πατήρ: *general or national assembly, esp. a festal assembly in honour of a national god*.

X. The לָּוֹז apart, only a few meagre texts refer to the administration of justice in Israel. There are incidental references

to personal appeals to the King and to trials before him (IIS 14. 1-12, 15. 1-6 IR 3. 16-28 IIR 6. 26-30). There is even a bare reference in a single verse to the separation of 'matters of the Lord' from the 'King's matters', i.e., the existence of two independent jurisdictions, ecclesiastical and royal (IICh 19. 11). The homologies also throw very little light on the subject. One of them tells us of a Court of Appeal, but we know not how it worked. Another tells us that difficult issues must come up for determination before the priests or the despot, whose pronouncements were final and conclusive; but there is no record of a case having been heard by them (Dt 17. 8-13, cf. IICh 19. 8-10). A third refers to witnesses, but there is no Greek homologue for $\tau\omega$, one of the rare words that were independently developed among the Hebrews (from $\epsilon\iota\delta\omega$)—unless its homologue went out of fashion and became obsolete (cf. $\iota\sigma\tau\omega\rho$). We know of some of the 'Judges' of Israel, but of all the ordinary judges whose business it was to try legal actions, not a single name has survived (Dt 16. 18-20 IICh 19. 5-7); while the only trial that has been reported is the rigged trial of Naboth, at the conclusion of which he was stoned to death (IR 21. 8-14). Of procedure, we only know that accusation was by indictment, and that witnesses were liable to cross-examination by the opposite party.

$\gamma\iota\gamma\lambda$ /μέγας: a *big*, i.e. *difficult* question; *weighty*, *important* Ex 18. 22.

$\gamma\iota\gamma$ /δικάζω: *judge*, *sit in judgment* Gn 15. 14 IS 2. 10 Jer 5. 28 Ps 9. 9, 72. 2, 135. 14 Prv 20. 8, 31. 9 Job 36. 17 $\gamma\gamma\gamma$ Gn 18. 25 IS 7. 6 Ps 9. 5, 58. 2, 96. 13; *give judgment*, *judge*, *determine* $\gamma\gamma$ Jer 21. 12, 22. 16 $\gamma\gamma\gamma$ Gn 16. 5, 31. 53 Ex 5. 21, 18. 26.

$\gamma\gamma$ /δικαίωμα: *judgment* Dt 17. 8 Ps 9. 5 $\gamma\gamma\gamma\gamma$ Dt 16. 19 Ps 122. 5, 147. 20.

$\gamma\gamma$ /δίκη: *custom*, *usage* Esth 1. 13 $\gamma\gamma$ Gn 47. 22, 26 Ex 12. 24 Lev 6. 11, 26. 46 Dt 6. 17 Jud 11. 39 IS 30. 25 Ps 31. 5 Esr 7. 10 $\gamma\gamma\gamma$ Ex 12. 14, 43 Lev 20. 23; *normal course of nature* $\gamma\gamma$ Ps 76. 9 $\gamma\gamma$ Jes 24. 5 Ps 148. 6 Prv 8. 29 $\gamma\gamma\gamma$ Jer 5. 24, 31. 35, 33. 25; *order*, *right*; *what is fit* $\gamma\gamma$ Gn 47. 22 Ex 5. 14 Prv 30. 8 حق; *personified*, Δίκη $\gamma\gamma\gamma$ Gn 30. 21; *Truth* حَقِّ حَقِيقَة; *judgment* $\gamma\gamma\gamma$ Dan 4. 14, 21; *lawsuit*; *prop. private suit* دَعْوَة; *atonement*, *satisfaction*, *penalty* $\gamma\gamma\gamma$ Dan 4. 14, 21 جزاء; *vengeance* $\gamma\gamma\gamma$ Dt 32. 35

Jes 34. 8 נִקְמָה Nu 31. 2 Jer 50. 28; *punishment* שָׁפַט Ex 12. 12 Ez 5. 10, 28. 22.

דִּיכָאֶסְתִּים: *a judge* IS 24. 16 Ps 68. 6 דִּיכָאֶסְתִּים Jud 11. 6, 11 Jes 3. 6, 7 Prv 6. 7, 25. 15 שׁוֹפֵט נָאִי Dt 16. 18 IIS 15. 4 Ps 50. 6; δ. αἵματος *avenger* (Nu 35. 21 IIR 9. 7 Ps 79. 10) = δικαστήρ.

עָפַל/עָפְסִים: (ἐφίημι) *appeal to a judicial tribunal* from a lower tribunal Eccl 5. 7.

קָרָה/שׁוֹמֵר: *examine, consider* Prv 18. 17; *inquire, investigate* (W) Dt 13. 15 Job 29. 16.

שִׁפְטָה/דִּיקָאֶסְתִּים: *righteousness, justice* Gn 18. 25 Dt 32. 4 IIS 8. 15 حَقَّانِيَّة.

שָׁפַט/גְּרָפָה: *bill of indictment* in a public prosecution Job 31. 35.

לִקְרָה/רָאֶסְסוּ: a euphon., רָאֶסְסוּ akin to רָהֶסְסוּ, rarer collat. form of רָהֶסְסוּ or -וּ (lengthd. from root P.AT, *to break, break asunder or to pieces, rend, shiver, shatter*); *smite, dash in pieces; strike with a shower of stones* Dt 13. 11 IR 21. 13 קָרָה Lev 20. 2, 27, 24. 14, 23 IR 12. 18.

לִשְׁעִידוֹ: no Act. Pres. is in use, ὁράω being used; εἶδον always in sense of *see; see, perceive, behold* Gn 21. 30, 31. 50 Nu 35. 30 Jes 44. 9; cf. יִשְׁטוּר, יִ-, פִּיטוּרֵס: *witnesses*.

דִּיקָאֶסְתִּים/ἐνδίκος, ἰνδίκος, ον: (δίκη) *according to right, just, legitimate* דִּיקָא Dt 4. 8 דִּיקָא Lev 19. 36 Dt 25. 15, 33. 19 Jes 58. 2 Ps 45. 8 Job 8. 3 Eccl 3. 16; *truth* אֶדֶק Dan 3. 14 דִּיקָא Jes 45. 19, 51. 1, 7 דִּיקָא Jes 45. 23, 24, 63. 1 Ps 119. 142 حَقِّ; πόλις *a city in which justice is done* עִיר הַצֶּדֶק Jes 1. 26; of persons, *upright, just* דִּיקָא Gn 18. 24 Ex 9. 27 Ps 37. 29 Eccl 8. 14 حَقِّ; Adv. ἐνδίκως *right, with justice, fairly; justly, naturally, as one has a right to expect* דִּיקָא Dt 1. 16 Ps 15. 2 דִּיקָא Lev 19. 15 Ps 9. 9.

דִּיקָאֶסְתִּים/δικαστήρ: *juror* Jos 10. 24 שׁוֹטֵר Dt 16. 18.

עָרָה/ἀντιπέρης: (ἐπέρης) *properly, one who rows against another; generally, opponent, adversary* Prv 18. 17.

שׁוֹפֵט/δεσπότης: *master, lord; despot, absolute ruler* Ex 2. 14 Jud 2. 16, 18 Ruth 1. 1; cf. δικαστής.

שׁוֹפֵט/δεσπόζω: *to be lord or master, gain the mastery; lord it over* Gn 19. 9 Jud 12. 7, 15. 20; cf. δικάζω.

XI. Abraham equipped his חֲנִיכִים Gn 14. 14/ἡνιόχοι (*charioteers*)

for the pursuit of his nephew's captors. In fact, Professor Cyrus Gordon, of New York, is of the opinion that Abraham was one of the itinerary merchant princes of the epoch, who kept private armies. Saul and Jonathan wore heavy armour, including brazen helmet, קובע IS 17. 38/κύνβαχος, and coat of mail, שריון Ib./θώραξ; and both were attended by armour-bearers (Ib 14. 1, 31. 4). Moreover, the élite of King David's army consisted of the פלתי IIS 15. 18/ὀπλῖται (*heavy-armed foot-soldiers*), the כרי Ib 20. 23/κόροι (*cavalrymen*), and the כרתִי IIS 15. 18/κούρητες (*young warriors*)/Σκιρίται (*the Scirites*, a light-armed division of the Spartan army).

XII. The economic structure in Israel was cast in the same mould as that of Greece: commerce, currency, customs duty, hire, money-lending, mortgage or pledge, transport, weights and measures.

שער IIR 7. 18/ἀγορά (*market-place*), סוחר Jes 23. 2/ἀγοραῖος (*trader*), סוחר Jes 45. 14 מסחר IR 10. 15 ἀγόρασμα (*that which is bought or sold: mostly in pl., wares, merchandise*).

גרה Ex 30. 13 אגרה IS 2. 36 ἀργυρίς (*a small coin*), דרַכְמָן Est 2. 69 δραχμή (*drachma, a silver coin worth six obols*), שקל Gn 23. 15 Ex 30. 13 σίγλος, σίκλος (= Heb. *shekel, a weight*; the Persian σ. was the 1/3000th part of the Babylonian silver talent, half the silver stater of Asia Minor, and = 7½ or 8 Attic δόλοι שקל Jos 7. 21). Cf. שקלן, יסטהמי: *weigh* Jes 40. 12.

מַעֲרָב Ez 27. 9, 13, 17/φόρμα (*that which is carried, load; freight (W)*).

הוציא ἐξάγω: of merchandise, etc., *export* IR 10. 29 IICH 1. 17; מוצא ἐξαγωγή: *duty on export* IR 10. 28 IICH 1. 16.

μισθώω: *have let to one, hire* שכר Prv 26. 10 Neh 6. 12; *engage the services of* שכר Gn 30. 16 Dt 23. 5 IIR 7. 6; μισθωτός: *hired* שכור Neh 6. 13, *hired servant* שכיר Ex 22. 14 Dt 24. 14; μισθός: *hire, wages* שכר Ex 2. 9 Dt 24. 15 IR 5. 20; generally, *recompense, reward* שכר Prv 11. 18 שכר Gn 30. 18, 28, 32 Nu 18. 31 Jer 31. 16 (15) Ez 29. 18, 19 Zach 11. 12; μίσθωμα: *price agreed on hiring, contract price* משכרת Gn 31. 7.

לוה προσλαμβάνω is dealt with elsewhere.

δανείζω: *put out money at usury, lend* יַעֲזֵב Hab 2. 7 לוה Prv 22. 7 הלוה Dt 28. 12 נשא Neh 5. 7 נשא Jer 15. 10 השאיל Ex 12. 36

IS 1. 28; *have lent to one, borrow* לָוָה Jes 24. 2 וְשָׂהּ Jer 15. 10 שָׂאל
 Ex 3. 22; δανειστής: *moneylender or creditor* וְשָׂהּ IS 22. 2 וְשָׂהּ Ex 22.
 24 IIR 4. 1; *borrower* לָוִי Jes 24. 2 וְשָׂהּ Ib. 18. 7; וְשָׂהּ Dt 24. 11
 מִזְעִיז Hab 2. 7; δάνεισμα: = δάνειον (*loan*) מִשְׁאָה Dt 24. 10
 Prv 22. 26; τοκίζω: *lend on interest* הָשִׁיף Dt 23. 20, 21; τοκιστής:
moneylender, usurer וְשָׂהּ Hab 2. 7; τόκος: *metaph., produce of money*
 lent, hence *interest* וְשָׂהּ Lev 25. 36; καρπισμός: *profit* מְרִבִּית Lev
 25. 37; κάρπωσις: *use, profit* מְרִבִּית Ez 18. 8, 13, 17.

συμβάλλω: *make a contract with a person, esp. lend him money on*
bond or security חָבַל Ex 22. 25 Dt 24. 6, 17 Prv 20. 16 Job 22. 6;
 καταβολή: *paying down, esp. by instalments; pay money as a deposit*
 (by way of caution) חָבַל Ez 18. 12 חָבַל Ib 18. 7; ὑποτίθημι:
put down as a deposit or stake, pawn, pledge, mortgage עֲבַט Dt 24. 10
 עֲבֹט Ib 15. 6, 8; ὑποθήκη: *pledge, deposit, mortgage, security* עֲבֹט
 Dt 24. 11–13; ἐρύω (B), ἐρύομαι, ρύομαι: *protect, guard, redeem* עָרַב
 Gn 43. 9 Prv 17. 18, 22. 26; ρύσιον: (ἐρύω (B)) *surety, pledge, property*
seized or held on pledge עָרַב Prv 17. 18 עָרַב Gn 38. 17, 18, 20;
 person seized as *pledge or surety, person seized and held to ransom*
 תַּעֲרֹבֶת IIR 14. 14 (τὰ ρύσια); ἀρραβών: *generally, pledge, earnest*
 עָרַב Gn 38. 17; ἀρραβωνίζεται: *to give or offer an ἀρραβών* עָרַב
 Prv 17. 18; παρακατατίθημι: *entrust; deposit one's property with*
another, entrust it to his keeping הִפְקֵד Lev 5. 23; [cf. παρατίθημι:
deposit what belongs to one in another's hands]; παρακαταθήκη,
 παραθήκα: *deposit of money or property entrusted to one's care*
 פְּקָדֹן Gn 41. 36 Lev 5. 21, 23; of persons entrusted to guardians,
ward פְּקָדֹן Jer 52. 11; of persons under the protection of the
 state, *sacred trust* פְּקָדֹן Nu 3. 32, 4. 16 פְּקָדֹן Gn 41. 36.

פֶּלֶס Prv 16. 11 πλάστιγξ: *scale of a balance*; מאָנִים Lev 19.
 36 σταθμός: *balance; weight*; מִשְׁקָל Ib 19. 35 IIS 21. 16/
 מִשְׁקָל Ez 4. 10 מִשְׁקָלֶיךָ Jes 28. 17 σταθμός: *weight, standard*
weight שֶׁקֶל Ex 30. 13; ἑκταήρ/(ἡ) (ἡ) Ez 4. 11 liquid measure;
 κόρος, כֹּר IR 5. 2, 25: (Hebr.) a dry measure containing about
 120 gallons; λόγος/לֵאָה Lev 14. 21 measure; κοτύλη: שֶׁלֹּהָ Jes 40. 12
 liquid measure nearly a ½ pint; τριτεύς: שְׁלִישִׁי Ib. third part of a
 μέδιμνος (a corn measure about 12 gallons).

XIII. King Solomon's sumptuous palace comprised a richly
 decorated אֶפְרֹן Cant 3. 9/ὑπερώον (*the upper part of the house,*

where the women resided). This was all the more remarkable since Solomon married Pharaoh's daughter, and maintained close commercial ties with Egypt. The fact is that he was not the only one in Israel to allocate separate apartments for women. As in Greece, the inner part of the house, *יִרְכָּה* Am 6. 10 Ps 128. 3 *εἶρκτή, εἶρκ-*, was reserved for them.

XIV. During festivities the Hebrews gave themselves up to games, music and choral dances, as the following homologies amply testify: *חָזַל* Jud 21. 21 *χορεύω* (*dance a round or choral dance*), *חָזַל* Jer 31. 4 (3), 13 (12) *חָזַל* Ex 32. 19 IS 21. 12 *χορεύω* (*choral dance*), *חָזַל* Ib 18. 6 Cant 7. 1 *χορευτής* (*choral dancer*), *חָזַל* Ex 32. 6 *חָזַל* IIS 2. 14 Jer 31. 4 (3) *ἀγωνίζομαι* (*contend for a prize, esp. in the public games; fight, wrestle (W)*). Another homologue for *חָזַל* Ex 15. 20 is *χαλκίον*: *gymbal*, *חָזַל* *κιθάρα*: *lyre* Ps 8. 1, *חָזַל* *αὐλός*: *pipe, flute, clarinet* IR 1. 40 Jes 30. 29, *חָזַל* *σὺριγξ*, *σῦριγξ*: *shepherd's pipe* Nu 10. 10 IIR 11. 14 ICh 5. 13, *חָזַל* *κινύρα*: = Hebr. *kinnor*, a stringed instrument played with the hand or plectron *ῥαβδὸς*, *ῥαβδός*: a musical instrument like a *guitar*, invented by the Phoenicians Neh 12. 27 ICh 29. 25, *חָזַל* *μάγαδης*: *magadis*, an instrument with twenty strings arranged in octaves; a *Lydian flute* or *flageolet*, producing a high and a low note together Ps 53. 1, *חָזַל* *νάβλα*: a musical instrument of ten or twelve strings (Semitic word, cf. Hebr. *nebel*; Phoenician *ὄπλον*: *instrument*, mostly in pl. Am 6. 5 ICh 25. 1 ICh 5. 12, *חָזַל* *χαλκίον*: v. *חָזַל* ICh 16. 5, 42 ICh 5. 13, *חָזַל* *μοῦσα*: *music* ICh 30. 21 (cf. Am 6. 5), *חָזַל* *κέρας*: *the horn of an animal*; of musical instruments: *horn for blowing* Jos 6. 4 IIS 6. 15 Ps 31. 4. 98. 6, *חָזַל* *τύμπανον* (chiefly poet.) *drum* Jud 11. 34 Jes 5. 12; = *τύμπανον*, -ος.

XV. The Greek customs connected with *בְּרִקְיָה* and *עֲקֶרְבַּיִם* have been dealt with elsewhere.

In the circumstances, Herodotus, taken on a conducted tour of Jerusalem by one of Josephus' forebears, would have felt quite at home there; but left to himself, he would have been completely lost: hardly anybody would have understood a word he uttered, nor would he have understood anything of what was said to him. This book would have helped.

INDEX

- Abisha son of Pinhas 301
 Abraham 2-4, 658, 666, 670, 677
 Aden 129, 134, 323
 adjectives 75, 82, 102-20, 168
 verbal 102-20
 adverbs 168
 Alexander 1, 11, 669-70
 Alexandria 5
 alphabet 5, 8, 18-22
 America 15
 Ammonites 133
 Amorites 1, 3
 anatomy 257-61
 aorist 16
 aphesis 55-6, 109, 124, 636, 640, 644,
 649-50
 apocope 20-1, 27, 37, 637, 644, 646,
 649, 659
 Apollo 130, 323
 Apostles 6
 Arabia xxv, 4, 8, 323, 325, 384
 Arabic xxx, xxxii, 5-8, 12-13, 17, 21,
 23-4, 107-8, 110-12, 115, 117, 130,
 288-9, 293, 317, 322, 324, 340, 342,
 345, 380, 384, 389, 391, 410, 412,
 414, 418, 420, 667-9
 Arabs 1, 130, 323
 Aramaic 4-6, 8, 78, 108, 285, 292, 316,
 323, 337, 410
 Aramites 133
 archaeology 4
 article, the 75-6, 125, 299, 349, 379
 Asia Minor 4, 7
 Assyria 131, 323
 atavisms 8, 301, 348, 412-13, 424-6
 Athens 20, 134
 augment 16

 Baal 123-6, 128, 304-12
 Babylon 300, 323
 Ben-Shlomo, Ze'ev 132
 Ben Yehuda Dictionary, the 329
 Bible, the xxv, xxxii, 1-2, 4-8, 11, 14,
 17-18, 26-7, 129-30, 300, 319-20,
 324-5, 332-3, 354, 379, 403, 405,
 427, 633, 646, 663, 667, 668, 670
 borrowing 6, 8, 11-12, 43, 94-8, 301, 413
 Canaan 2-4, 8, 134, 303, 379, 674
 Capernaum synagogue 10
 Caphtorim 3
 Captivities, the 131, 323
 Cecile Yahuda xxv
 Champollion 19
 cherubim 301-4
 China 14
 Christianity 5, 9, 670
 Cimmericians 8, 129, 670
 circumcision 666-7
 compounds 76-7, 122, 125-7, 129, 295,
 297, 311, 325, 335, 344, 347, 380,
 385, 390-1, 396, 406-7, 418-20, 633,
 639, 663
 construct, the xxix, 16, 82-3
 context 13, 15-16, 107, 112, 122, 127,
 133, 302, 303, 321, 324, 328-9, 332-
 6, 343-52, 354, 377, 380, 383, 385,
 390, 392, 396, 400, 406-9, 413, 418-
 19, 427, 636, 653, 659, 661
 corroboration 13, 106-7, 112, 117, 125,
 127, 637, 640, 644-5, 647, 661
 cryptograms 14, 17-18, 55, 112, 122-3,
 295, 328, 348, 669
 Cuny, A. 7
 customs 8, 17, 122, 329-31, 349, 415,
 666, 672-3, 675
 Cyprus 132

 dative case 16, 83
 Delos 131
 dialects 8, 11-13, 16, 18, 20-2, 25-7, 113,
 124, 126, 633, 643-4, 649-51, 663-4
 dilemmas 113, 326, 636
 diphthongs 12, 22, 112
 Duce, the 658

 economic organization 678-9
 Eden, the Garden of 303
 Egypt 2-4, 10, 118, 129, 132
 Emanuel, Gerald F. 11
 epenthesis 111, 424
 Ephraimites 14, 660
 etymology 111-12, 127, 288, 293, 317,
 319, 327-8, 332, 336, 340, 350-1,
 375, 385, 388, 390-2, 394, 407-8,

etymology (*cont.*):

- 410, 416, 418-20, 425, 427, 643-4, 655, 659, 661, 664, 667-8
- exhaeresis 24, 26, 58-66, 109, 112, 114, 116, 124, 381, 385-6, 387, 390, 406, 408-9, 411, 416, 422-3, 425-7
- future tense 16
- Gandhi 295
- gender 14, 101, 108, 346, 349-50, 376, 387, 393, 407, 411, 654
- Gergashites 3
- Gibraltar 654
- Gordon, Professor Cyrus H. xxvi, 7, 115, 132, 326, 678
- grammar 4-5, 8, 12-13, 16, 654
- Greece 8-9, 131-2, 323, 678, 680
- Greek 4-14, 17-18, 24, 26, 43, 313-21, 324, 380-1, 388, 392-3, 405, 410, 418, 631-3, 635, 647-8, 654-5, 657, 666, 669-70
 - Asiatic 7-8, 17, 132, 379, 389, 412-13, 424-5, 666
 - Modern 16, 21, 115, 122
- Greeks xxv, 1-2, 5, 7-8, 10-11, 17-18, 129-32, 313-14, 316-17, 415, 666, 669-70, 672, 675
- Ham 1
- Hebrew xxv, xxx, xxxii, 1, 4-6, 8, 10-12, 15-18, 21, 25-6, 43, 316-17, 324, 326, 345-6, 348, 380, 391, 410, 412, 415, 420, 631, 633, 635, 654, 657
- Hebrews 1-4, 7-8, 17, 317, 632, 654, 655, 670, 675, 680
- Chosen People 670
- Israelites 3, 4, 8, 118, 132, 672, 675, 678, 680
- Jews xxv, 1-2, 6, 8, 11, 632, 673
- Hellenism 2, 5
- Helots 8, 131-2
- Hepiru 7
- Herodotus 680
- Hiram 323
- Hitler 658
- Hittites 1, 3
- Hivites 3, 131-2
- Homer xxv, xxix, 6, 11, 16, 333, 388, 662-3
- homologues xxvii, xxx, xxxii, 8, 13-14, 17, 24-6, 28, 106, 340, 343, 350-1
 - complete and incomplete 92-3, 644
 - concatenated 285-94, 660-1

- equivalent and identical 91-2
- genitive 13, 114, 134, 285-7, 379, 400, 403, 663
- Graeco-Arabic 99-101
- hybrid 89-91, 327, 640-6
- kindred 257-84
- mixed 13, 327
- multiple 93, 285
- primary and secondary 327
- homonyms 8, 13-14, 93, 122, 124, 285, 290-2, 309-10, 328, 348, 350, 383, 385, 390, 394, 396, 403-4, 408-9, 412, 417-18, 420, 422, 424-7, 636, 641, 644, 646-7, 655
- homophones 13, 15, 122, 420, 641, 644, 646-7, 655, 661, 673
- Hourmouzios, Christodoulos xxv
- Ibn Ezra 353
- imperfect tense 16
- India 129, 669
- interchanges xxx, 12-13, 18, 24-7, 91, 94, 98, 100, 108-9, 112-15, 122, 124-6, 282, 289, 292, 298-9, 302, 308, 316, 322, 326, 330, 332, 335, 338, 340, 347, 349, 377, 380, 382-3, 385-6, 389-90, 392-3, 395, 399, 400-3, 406, 409-11, 417-18, 420, 422-4, 426-7, 631-4, 636-7, 639-40, 643-4, 648-50, 657, 664
 - biblical 27-37, 41-2
 - dialectal 37-41
 - Graeco-Hebraic 45-53
 - other 42
- Iraq 8, 341, 668
 - Mesopotamia 4, 8, 668
- Islam 9, 307, 325, 423, 668
- Japhet 1
- Jebusites 3
- Jerusalem 663, 680
- Jesus 304, 432, 673
- Job 325
- Joseph 116, 132, 647
- Josephus xxv, 1-2, 6, 680
- justice 675-7
- Khabiru 7
- Koran, the 7, 322-5, 668-9
- language 1, 3-4, 7, 18
 - Aramaic 4-5, 8, 21, 24, 407, 410
 - Aramite 3, 322
 - Aryan 6-7, 11, 23, 323

- Ashdodite 3, 8
 Assyrian 323
 Canaanite, Phoenician 3
 Chiamito-Semitic 7
 Chinese 9
 English 5, 7, 313, 381, 611
 French 5, 348
 Gothic 343
 Judean 3, 8
 Latin xxviii, 5, 10, 341, 343, 348, 381, 391, 399
lingua priuata 6
 Semitic xxviii, xxx, 5-7, 11, 316, 391, 416, 425
 Levin, Professor Saul 7

 Mahomet 130, 324-5, 668
 Mazhar, Sheikh Muhammad Ahmad 6
 Mecca 323, 668
 metathesis 20, 112, 126, 308, 326, 346, 400, 406, 409, 412-13, 636, 645, 649, 665
 Middle East 7, 129, 669
 MV 16, 115, 316, 425
 MV 2 xxviii, 10, 16, 92, 100-1, 118, 135-67, 313, 327, 338, 341, 349, 393, 402, 412, 423, 427, 639-40, 644-5, 659, 664
 Midianites 322-3
 military matters 262-4
 Moabites 323, 325
 Moloch 304-13
 monotheism 313
 morphology 4, 14, 111, 326, 328-9, 336-7, 347, 349, 631-2, 636-7, 654, 667
 Moses 325, 671
 Muss-Arnolt, W. 6

 Nazarene 118-20
 New Testament 6, 10
 nouns 8, 75, 77-84, 168, 395
 proper 121-34
 Number 16, 75
 numerals 264-6

 Olympus 303
 On 312
 oxygen 15

 Pakistanis 341
 palimpsest 19, 43
 parallelism 13-14, 322, 352
 Parkhurst, Revd. John 6

 Patriarchs, the 3-4
 Paul 670
 Perizzites 3
 Pharaoh 132
 Philistines 3-4, 2, 18, 132, 134, 307, 379
 philology 4-5, 7, 18, 106, 115, 126-7, 129, 132, 295, 317, 323, 326, 375, 385, 398, 407, 424, 427, 631-2, 644, 653-4, 657-8, 668
 phlogiston 15
 Phoenicians 8, 18, 124, 131-2, 307, 388, 393
 phoenix 303-4
 phonetics 4, 13-14, 43, 55, 111, 114, 293, 309, 314, 316, 324, 328-9, 341, 347-8, 376, 378, 380, 420, 631, 635, 637, 641, 650, 654, 669
 politics 675
 prefix-suffix phenomenon xxviii, xxix, 13, 16, 55, 70-3, 82, 84-5, 90, 92, 94, 96, 100, 105-6, 125-6, 129, 289, 309, 311, 316, 327, 338, 341, 346-7, 350, 384, 392, 400-1, 415, 427, 634, 639-40, 645, 650, 659, 662, 666
 priests 118, 312
 pronoun 75-7
 pronunciation 8, 14, 16, 18-24, 40-4, 109, 117-18, 123, 288-9, 302, 345, 347, 352, 378-9, 385, 388-9, 395, 411-15, 420-1, 423-5, 631-2, 635, 641, 648, 654-5, 658, 660
 Ashkenazi 9, 12, 20-3, 108-9, 127, 303, 320, 632, 651, 660
 Baghdadi 9, 20, 22-3
 Sephardi 9, 22-3, 322, 411
 Yemenite 9, 22-3, 632
 Propositions xxvii, xxviii, xxx-xxxii, 14, 19, 26, 42-3, 55, 99, 286, 292-4, 328, 420-1, 425, 632, 639-40, 644, 646, 649
 prosthesis 66-7, 100, 113-14, 118, 398, 403, 423, 640, 644

 relatives 261-2
 religion 1, 4-5, 8, 17, 122, 266-84, 313, 662, 666-74
 Renaissance 6
 research xxv, xxvi, 4, 7, 11-15, 17-18, 115-16, 122, 124, 127, 312, 335, 377, 389, 391, 410, 415-16
 Romans 10

 Samaritans 301
 Sanskrit 7, 295

- Sassoon, Revd. Rabbi Solomon D. xxvi, 304, 672
- Scales 14, 16, 102, 107-8, 112-13, 115-18, 168, 329, 345, 391, 419, 426, 640, 646
- scribes 114, 133, 309, 330, 384-5, 403, 406, 415-16, 419, 427
- Scythians 8, 129-30, 670
- semantics 4, 13, 97, 111-12, 115, 117, 124, 332, 337, 347-53, 376, 378, 391, 396, 407, 416, 420, 631-2, 635, 637, 642, 654-5, 659, 662, 668
- secondary meaning 396
- Septuagint xxv, xxviii, 5-7, 11, 13-15, 20, 24, 86-7, 115-18, 126-7, 304-5, 320-2, 325, 329, 332-3, 336, 350-4, 375, 384, 387-8, 391-4, 399, 404-5, 414, 416, 648, 664-6
- Sheba, the Queen of 323
- Shem 1
- Shepherds, the 2
- Shiloh 323
- Simon, Sir Leon xxvi, 315
- Solomon, King 323
- Solomon, Rabbi Dr. Norman 672
- Sparta 1-2, 5, 129, 131, 415
- speculation 122, 380, 405, 413, 415, 421
- Spirit, the 670, 673-4
- spirits 673
- syncope 56-7, 109, 636, 639
- synonyms 15, 124-5, 133, 413, 636
- Syria 7-8, 323
- Talmud, the 6, 8, 10, 324
- terminal letters 12, 16, 26, 67-9, 100, 112-13, 117-18, 124, 346-7, 386-7, 390, 399, 402-3, 411-12, 417, 421, 423, 632-3, 640, 644, 646, 649
- tests xxxii, 13, 25-6, 106, 122, 326-54, 636-7
- Trafalgar 654
- Troy 11, 412, 669
- verbs 84-8, 135-68, 240-56
- compound 16, 87-8, 107, 110, 113
- heteroclitc 92, 108, 111-12, 330, 615
- in -שׁ 16, 240-56
- vestiges 92, 114, 405
- vocalization 18-19, 22-4, 99, 122, 633, 653
- worship 4, 3, 266-84
- Yahuda, Cecile xxvi
- Isaac Benjamin Ezekiel 10
- Solomon 10

ADDENDA

P. 12. Note the terminal מ' in *מִשְׁמֵם* *μῆς*, and the terminal נ' in *נִשְׁמֵם* *νῆς*.

P. 16. I have just been informed by my Greek Cypriot friend and colleague, Mr. George Adonis, that in South Cyprus *-μαι* is pronounced *μαι*—the usual way—whereas in the North it is pronounced *μοι*!

Pp. 27-37. Note that, with one or two exceptions, all the various words listed in support of Proposition IV—which were not selected for homology—have Greek homologues.

P. 60.

(4). 1

שָׁן *shān*

אֲרֻרָה *arurāh*

שָׁן *shān*

(5) N

סוד *sūd*

סֻדָּן *sūdān*

סֻדָּן *sūdān*

P. 339. *ἀριθμέω*: *number, count, reckon up* חָסַב Job 3. 6 חָסַב Ps 55. 24 חָרַץ Job 14. 5 חָסַב Nu 31. 49; *reckon, account* חָסַב Job 19. 11 [cf. *ψέφω*] חָסַב Prv 12. 27 חָסַב Job 28. 17; Pass., *to be reckoned* נִחְסַב Ps 88. 5.

P. 364. *καθαίρω*: *cleanse, purify* הִתְחַטָּא Nu 31. 20 *طَهَّرَ*; *purify, refine* טָהַר Mal 3. 3; in religious sense, *purify* הִטָּא Lev 14. 52 Nu 19. 19 טָהַר Lev 13. 34, 14. 48, 16. 19 Jer 33. 8 Ez 24. 13 Mal 3. 3 Ps 51. 4 Neh 13. 30 IIR 34. 8; by fumigating with sulphur קָטַר Jer 44. 3 הִקְטִיר Ex 30. 7-8, 40. 27 Nu 17. 5 IS 2. 28 [cf. *θυμιάω*; Lev 16. 11-17]; *purify oneself from blood* הִתְחַטָּא Nu 31. 19; *purify oneself* הִתְחַטָּא Ib 19. 20, 31. 19 הִטָּהַר Lev 14. 7; *get purified* הִתְחַטָּא Nu 31. 23 טָהַר Lev 11. 32, 13. 34, 15. 28, 22. 4, 7 Nu 19. 19, 31. 23 IIR 5. 13 Ez 24.

13, 36. 25 Prv 20. 9; of menstruation טְהַרָה Lev 15. 23; of the afterbirth טְהַרָה Ib 12. 7-8; cf. καθαρεύω: *to be clean* or *pure* טְהַר; καθαρίζω: *cleanse*, of the menses; of persons, *purify*.

The penultimate paragraph of p. 635: Then consider 'a version of the Lord's Prayer in the English of King Alfred's time, which may serve as a kind of measure of the changes which have taken place in the language . . .

Uren Fader dhic art in heofnas,
 Sic gehalged dhin noma,
 To cymedh dhin ric,
 Sic dhin uuilla sue is in heofnas and in eardho,
 Uren hlaf ofer uuirthe sel us to dæg,
 And forgef us sculda urna,
 Sue uue forgefan sculdgun urum,
 And no inleadh uridk in costnung,
 Ac gefrig urich from ifle.'

(transcribed from *The English Bible and its Story* (pp. 28-9) by James Baikie)